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THE MAHABHARATA

OF

KRISHNA-DWAIPAYANA VYASA

TRANSLATED

INTO

ENGLISH PROSE.

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BY

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KARNA PARVA.



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NOTICE.

By the blessing of SREE SRIKRISHNA JEW, the *Drona Parva* of the Mahabhārata has been brought to a successful termination. More than half, therefore, of the stupendous work which I have undertaken has been completed. I have now commenced with the next canto,—the *Karna Parva.* This portion of the great epic is replete with stirring incidents, and conveys to mankind the lesson that nothing is impossible to him who rests his hopes, not on the strength of his own arms, but on the goodness and mercy of God. May SREE SRIKRISHNA JEW help me, the humblest of His servants, and grant me patience, and courage, and the means to finish the arduous work to which I have put my hand, and thus make me the humble instrument for the glorification of His Name throughout the world !

When I shall have completed the *Karna Parva* and the next three cantos, which are comparatively short, and shall take in hand the *Santi Parva*, I shall indeed feel that *Santi*—peace—to which I have been a stranger since I embarked on this enterprise, for then the end of my labors will be at an appreciable distance.

And now, praying for blessings from on High, and soliciting a continuance of the kindly help and encouragement from those who have hither to generously assisted me, I beg to place before the Public a further instalment of the grandest epic which the world ever produced.

Dătavya Bhārata Kāryālaya.
1. Rájà Gooroo Dāss' Street
Calcutta, April 1889.

PRATAP CHANDRA ROY.

THE MAHABHARATA

KARNA PARVA

Section I.

Having bowed down unto Nārāyana, and unto that most exalted of male beings, viz., Nara, and unto the goddess Saraswati also, must the word Jaya *be uttered.*

Vaiçampāyana said,—"After Drona had been slain, O monarch, the royal warriors (of the Kaurava army) headed by Duryodhana, with hearts filled with great anxiety, all repaired to Drona's son.[1] Lamenting the loss of Drona, and deprived of energy in consequence of their cheerlessness, they sat around the son of Caradwat's daughter, afflicted with grief.[2] Comforted for a little while by considerations founded upon the scriptures, when night came, those rulers of Earth proceeded to their respective tents.[3] Those lords of Earth, however, O thou of Kuru's race, could feel no happiness in their abodes. Thinking of that immense slaughter, they could not also sleep.[4] The *Suta's* son (Karna), and king Suyodhana, and Dusçāsana, and Cakuni, in especial, could not compose themselves to sleep.[5] These four passed that night together in Duryodhana's tent, reflecting upon the woes they had inflicted upon the high-souled Pāndavas.[6] Formerly, they had brought Draupadi, plunged into woe on account of the match at dice, into the assembly. Recollecting it they experienced great regret, their hearts being filled with anxiety.[7] Thinking of those sufferings inflicted (upon the Pāndavas) in consequence of the gambling match, they passed that night in sorrow, O king, as if it were really a hundred years.[8] Then when morning came observing the dictates of the ordinance, all of them duly went through the customary rites.[9] Having gone through these

customary rites, and comforted to some extent, O Bhārata, they ordered their troops to be arrayed, and then came out for battle,[10] having made Karna their generalissimo by tying the auspicious thread round his wrists, and having caused many foremost of Brāhmanas, by presents of vessels of curds, clarified butter, *Akshatas*, coins of gold, kine, jewels and gems, and costly robes, to pray for their victory, and having caused heralds and musicians, and panegyrists to adore them with hymns about victory.*[11-12] The Pāndavas also, O king, having gone through their morning rites, issued from their camp, resolved on battle.[13] Then commenced a fierce battle, making the hair to stand on end, between the Kurus and the Pāndavas, each desirous of vanquishing the other.[14] During the commandership of Karna, the battle that took place between the Kuru and the Pāndava troops was exceedingly fierce and lasted for two days.[15] Then Vrisha (Karna), having made an immense slaughter of his enemies in battle, was at last slain, in the sight of the Dhārtarāshtras, by Arjuna.[16] Then Sanjaya, repairing to Hastināpura, told Dhritarāshtra all that had happened at Kurujangala."[17]

Janamejaya said,—"Having heard of the fall of Bhishma and that other mighty car-warrior, *viz.*, Drona, the old king Dhritarāshtra the son of Amvikā had been afflicted with great grief.[18] How, O foremost of Brāhmanas, could he, plunged into grief, support his life, having heard of the death of Karna, that well-wisher of Duryodhana?[19] How, indeed, could that descendant of Kuru support his life when he upon whom that monarch had rested the hope of his sons' victory had fallen?[20] When the king did not lay down his life even after hearing of Karna's death, I think that it is very difficult for men to yield up life even under circumstances of great grief![21] O Brāhmana, when the king did not yield up his life after hearing of the fall of the venerable son of Çāntanu, of Vālhika and Drona and Somadatta and Bhuriçravas, as also of

* *Akshatas* were probably *Purna-pātras*, *i. e.*, certain vessels full to brim with corn and other articles of use. The fulness is indicative of auspiciousness.—T.

other friends and his sons and grandsons, I think, O regenerate one, that the act of yielding up one's life is exceedingly difficult![22-23] Tell me all these in detail and as they actually happened! I am not satiated with hearing the high achievements of my ancestors!"[24]

Section II.

Vaiçampāyana said,—"Upon the fall of Karna, O monarch, the son of Gavalgana, with a cheerless heart set out that night for Nāgapura, on steeds that rivalled the wind in speed.[1] Arrived at Hāstināpura, with a heart filled with deep anxiety, he proceeded to Dhritarāshtra's abode which no longer teemed with kinsmen and friends.[2] Beholding the king deprived of all energy by grief, joining his hands he worshipped, with a bend of his head, the monarch's feet.[3] Having duly worshipped king Dhritarāshtra, he uttered an exclamation of woe and then began,[4]—'I am Sanjaya, O lord of Earth! Art thou not happy? I hope thou art not stupified, having through thy own faults fallen into such distress?[5] Counsels for thy good had been uttered by Vidura and Drona and Gangā's son and Keçava. I hope thou feelest no pain now, remembering thy rejection of those counsels?[6] Counsels for thy good had also been uttered in the assembly by Rāma and Nārada and Kanwa and others. I hope thou feelest no pain now, remembering their rejection by thee?[7] I hope thou feelst no pain, remembering the slaughter in battle, by the foe, of Bhishma and Drona and others, those friends that were ever engaged in thy good?'[8]—Unto the *Suta's* son who with joined hands was telling him so, the monarch, afflicted with grief and drawing a long and hot breath, said these words.[9]

"Dhritarāshtra said,—'Hearing, O Sanjaya, of the fall of the heroic son of Gangā, that warrior in whom were all celestial weapons, as also of the fall of that foremost of all bowmen, *viz.*, Drona, my heart feeleth great pain![10] That hero endued with great energy and born of the Vasus themselves, who slew every day ten thousand car-warriors clad in mail,[11] that high-souled one unto whom Bhrigu's son had given the

highest weapons, that warrior who in his childhood had been trained in the science of the bow by Rāma, alas, even he, hath been slain by Yajnasena's son Cikhandin protected by the Pāndavas! At this my heart is greatly pained!*[12-13] That hero through whose grace those mighty car-warriors, *viz.*, the royal sons of Kunti, as also many other lords of Earth, have become *Mahārathas*,†[14] alas, hearing of the slaughter of that great bowman of sure aim, *viz.*, Drona, by Dhrishtadyumna, my heart is exceedingly pained![15] Those two had not in the world a person equal to them in (knowledge and use of) the four kinds of weapons! Alas, hearing of the slaughter of those two, *viz.*, Bhishma and Drona, in battle, my heart is exceedingly pained!‡[16] That warrior who had not in the three worlds a person equal to him in knowledge of weapons, alas, hearing of the slaughter of that hero, *viz.*, Drona, what did the people of my side do?[17] After the high-souled son of Pāndu, *viz.*, Dhananjaya, exerting himself with prowess, had despatched unto Yama's abode the strong force of the *Samsaptakas*,[18] after the *Nārāyana* weapon of the intelligent son of Drona had been baffled, and after the (Kaurava) divisions had begun to fly away, what, indeed, did the people of my side do?[19] I think that, after Drona's death, my troops, flying away and sinking in an ocean of grief, resembled ship wrecked mariners struggling on the bosom of the vasty deep.[20] What also, O Sanjaya, became the color of the faces of Duryodhana, and Karna, and Kritavarman the chief of the Bhojas, and Calya the ruler of the Madras, and of my remaining sons, and of the others, when the Kuru divisions fled away from the field?[21-22] Tell me all this as it truly happened in battle, O son of Gavalgana, and describe to me the prowess put forth by the Pāndavas and the warriors of my side!"[23]

* Nilakantha rightly explains that verse 13 alludes to Bhishma and not to Drona.—T.

† A *Mahāratha* is one who can fight simultaneously with ten thousand bowmen.—T.

‡ *Four kinds of weapons, viz., mukta, amukta, muktāmukta* and *Yantramukta*. These terms have been explained in an earlier note.—T.

"Sanjaya said,—'O sire, hearing all that has happened unto the Kauravas through thy fault, thou shouldst not feel any anguish! He that is wise never feeleth any pain at what Destiny bringeth![24] And since destiny in unconquerable, human purposes may or may not become attainable. Hence, he that is wise never feeleth pain on the acquisition or the reverse of the objects cherished by him.'[25]

"Dhritarāshtra said,—'I do not feel great pain, O Sanjaya! I regard all this to be the result of Destiny! Tell me all that thou wishest!' "[26]

Section III.

"Sanjaya said,—'Upon the fall of the great bowman Drona, thy sons, those mighty car-warriors, became pale and cheerless and deprived of their senses.[1] Armed with weapons, all of them, O monarch, hung down their heads. Afflicted with grief and without looking at one another, they stood perfectly silent.[2] Beholding them with such afflicted countenances, thy troops, O Bhārata, themselves perturbed by grief, vacantly gazed upwards.[3] Seeing Drona slain in battle, the weapons of many of them, O king, dyed with blood, dropped from their hands.[4] Innumerable weapons, again, O Bhārata, still retained in the grasp of the soldiers, seemed, in their pendent attitude, to resemble falling meteors in the sky.*[5] Then king Duryodhana, O monarch, beholding that army of thine thus standing as if paralysed and lifeless, said,[6]—Relying upon the might of your arms I have summoned the Pāndavas to battle and caused this passage-at-arms to commence![7] Upon the fall of Drona, however, the prospect seems to be cheerless. Warriors engaged in battle all die in battle.[8] Engaged in battle, a warrior may have either victory or death. What can be strange then in this *(viz.,* the death of Drona)? Fight ye with faces turned towards every direction.[9] Behold now the

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* I think Nilakantha correctly explains this *sloka*. Unless *Nakshatrāni* be taken to mean falling meteors, the comparison would be unmeaning and absurd.—T.

high-souled Karna, the son of Vikartana, that great bowman of mighty strength, careering in battle, using his celestial weapons![10] Through fear of that warrior in battle, that coward, *viz.*, Dhananjaya the son of Kunti, always turns back like a small deer at the sight of a lion![11] It is he who, by the ordinary methods of human battle, brought the mighty Bhimasena endued with the strength of ten thousand elephants to that plight![12] It is he who, uttering a loud roar, slew with his invincible dart the brave Ghatotkacha of a thousand illusions and well acquainted with celestial weapons![13] Behold today the inexhaustible might of arms of that intelligent warrior of sure aim and invincible energy![14] Let the sons of Pāndu behold today the prowess of both Açwatthāman and Karna resembling that of Vishnu and Vāsava!*[15] All of you are singly able to slay the sons of Pāndu with their troops in battle! How much more then are you capable, when united together, of that feat! Endued with great energy and accomplished in weapons, you will today behold one another engaged in the achievement of mighty tasks!'[16]

"Sanjaya continued,—'Having said these words, O sinless one, thy son Duryodhana, with his brothers, made Karna the generalissimo (of the Kuru army).[17] Obtaining the command, the mighty car-warrior Karna, so fierce in battle, uttered loud roars and fought with the foe.[18] He caused, O sire, a great carnage among the Srinjayas, the Pānchālas, the Kekayas, and the Videhas.[19]† From his bow issued innumerable lines of arrows, one close behind the wings of another, like flights of bees.[20] Having afflicted the Pānchālas and the Pāndavas endued with great activity, and slain thousands of warriors, he was at last slain by Arjuna!'"

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* The second line of 15 is read differently in some texts.—T.

† *Mārisha* at the end of the first line, and not *paçyatām*, is the correct reading.—T.

"Vaiçampāyana said,—"Hearing this intelligence, O monarch, Dhritarāshtra the son of Amvikā, feeling the acme of grief, regarded Suyodhana to be already dead. Exceedingly agitated, the king fell down on the Earth, like an elephant deprived of its senses.[1] When that foremost of monarchs, greatly agitated, fell down on the Earth, loud wails were uttered, O best of the Bharatas, by the ladies (of the royal household). That noise was so loud that it seemed to fill the entire Earth.[2]* Immersed in a deep ocean of woe, the Bharata ladies, with hearts exceedingly agitated and scorched by grief, wept aloud.[3] Approaching the king, Gāndhāri, O bull of Bharata's race, and the other ladies of the household, all fell down on the Earth, deprived of their senses.[4] Then Sanjaya, O king, began to comfort those ladies stricken with grief, bathed in tears, and reft of consciousness.[5] Comforted (by Sanjaya), those ladies began to tremble repeatedly like a plantain grove shaken by the wind.[6] Vidura also, sprinkling that descendant of Kuru with water, began to comfort the puissant monarch who had knowledge only for his eye.[7]† Slowly restored to consciousness, and understanding that the ladies of the household were there, the king, O monarch, remained perfectly silent for sometime like one reft of reason.[8] Having reflected then for sometime, and repeatedly drawn long breaths, the king censured his own sons and applauded the Pāndavas.[9] Censuring also his own intelligence and that of Cakuni the son of Suvala, the king, having reflected for a long time, began to tremble repeatedly.[10] Controling his mind once more, the king, with sufficient fortitude, questioned his charioteer Sanjaya the son of Gavalgana." [1]

"Dhritarāshtra said,—'I have heard, O Sanjaya, all that thou hast said. Hath my son Duryodhana, O *Suta*, who is ever desirous of victory, already gone to Yama's abode, despairing of success? Tell me truly, O Sanjaya, all this, even if thou wilt have to repeat it!'"[12-13]

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* Both 1 and 2 are triplets in the Bengal texts.—T.

† A respectful epithet for a blind man.—T.

Vaiçampāyana continued,—"Thus addressed by the king, O Janamejaya, the *Suta* said unto him,—'The mighty car-warrior Vaikartana, O monarch, hath been slain with his sons and brothers, and other *Suta* warriors, all of whom were mighty bowmen ready to lay down their lives in battle![14] Dusçāsana also hath been slain by the renowned son of Pāndu. Indeed, his blood also hath been, from wrath, drunk by Bhimasena in battle!' "[15]

Section V.

Vaiçampāyana said,—"Hearing these words, O monarch, Amvikā's son Dhritarāshtra, with heart agitated by grief, addressed his driver Sanjaya, saying,[1]—"Through the evil policy, O sire, of my son of little foresight, Vikartana's son hath been slain! This intelligence is cutting the very core of my heart![2] I am desirous of crossing this sea of grief! Remove my doubts, therefore, by telling me who are still alive and who are dead amongst the Kurus and the Pāndavas!'[3]*

"Sanjaya said,—"Endued with great prowess and invincible in battle, Bhishma the son of Çāntanu, O king, having slain large numbers of Srinjayas and Pānchālas, hath been slain after ten days.[4] The mighty and invincible bowman Drona of the golden car, having slaughtered the Pānchāla divisions in battle, hath been slain.[5] Having slaughtered the half of what remained after the carnage by Bhishma and the illustrious Drona, Vikartana's son Karna hath been slain.[6] Endued with great strength, O monarch, prince Vivingçati, having slain hundreds of Ānarta warriors in battle, hath been slain.[7] Thy heroic son Vikarna, deprived of steeds and weapons, stood, facing the foe, remembering the duties of Kshatriyas.[8] Remembering the many foul wrongs inflicted upon him by Duryodhana, and bearing in mind his own vow, Bhimasena hath slain him.[9] Possessed of great might, Vinda and Anuvinda, the two princes of Avanti, after achieving the most difficult feats, have gone to Yama's abode.[10] That hero who

* Some texts read *Srinjayānām* for *Pāndavānām*.—T.

had under his sway ten kingdoms having Sindhu for their chief, him who was ever obedient to thee,[11] *viz.*, Jayadratha of mighty energy, O king, Arjuna hath slain after vanquishing eleven *Akshauhinis* of troops with his keen arrows.[12] Endued with great activity and incapable of being easily defeated in battle, the son of Duryodhana, ever obedient to his sire's commands, hath been slain by the son of Subhadrā.[13] The brave son of Dusçāsana, possessed of mighty arms and fierce in battle, hath been despatched to Yama's abode by Draupadi's son exerting himself with great prowess![14] The ruler of the Kirātas and other dwellers of the lowlands on the sea-coast, the much-respected and dear friend of the chief of the celestials himself, *viz.*, the virtuous king Bhagadatta, who was ever devoted to Kshatriya duties, hath been despatched to Yama's abode by Dhananjaya exerting himself great with prowess.[15-16] The kinsman of the Kauravas, the son of Somadatta, *viz.*, the brave and celebrated Bhuriçravas, O king, hath been slain by Sātyaki in battle.[17] The Amvashtha king Crutāyus, that foremost of Kshatriyas, who used to career in battle most fearlessly, hath been slain by Arjuna.[18] Thy son Dusçāsana, accomplished in arms and invincible in battle, and who was always wrathful, hath, O monarch, been slain by Bhimasena.[19] Sudakshina, O king, who had many thousands of wonderful elephants, hath been slain in battle by Arjuna.[20] The ruler of the Koçalas, having slain many hundreds of foes, hath himself been despatched to Yama's abode by Subhadrā's son exerting himself with prowess.[21] Having fought with many thousands of foes and with the mighty car-warrior Bhimasena himself, thy son Chitrasena hath been slain by Bhimasena.[22] The brave younger brother of the ruler of the Madras, that enhancer of the fears of foes, that handsome warrior armed with sword and shield, hath been slain by Subhadrā's son.[23] He who was equal to Karna himself in battle, *viz.*, Karna's son Vrishasena, accomplished in arms, of mighty energy and steady prowess, hath, in the very sight of Karna, been despatched to Yama's abode by Dhananjaya who put forth his prowess remembering the slaughter of his own son Abhimanyu and bearing in mind the vow he had made.[24-25] That lord of Earth, *viz.*, Crutāyus, who always displayed

a deep rooted antipathy towards the Pāndavas, hath been slain by Pārtha who reminded him of that antipathy before taking his life.[26] Calya's son of great prowess, O sire, *viz.*, Rukmaratha, hath, O king, been slain in battle by Sahadeva although the former happened to be the latter's brother, having been the son of the latter's maternal uncle.[27] The old king Bhagiratha, and Vrihatkshatra the ruler of the Kaikeyas, both endued with great prowess and might and energy, have been slain.[28] Bhagadatta's son, O king, who was possessed of great wisdom and great strength, hath been slain by Nakula who always careers in battle with the activity of the hawk.[29] Thy grandsire Vālhika, possessed of great might and prowess, hath, with all his followers, been slain by Bhimasena.[30] The mighty Jayatsena the son of Jarāsandha, the prince of the Magadhas, O king, hath been slain in battle by the high-souled son of Subhadrā.[31] Thy son Durmukha, O king, as also thy other son Dussaha, that mighty car-warrior, both of whom were regarded as heroes, have been slain by Bhimasena with his mace.[32] Durmarshana and Durvisaha and the mighty car-warrior Durjaya, having achieved the most difficult feats, have gone to Yama's abode.[33] The two brothers Kalinga and Vrishaka, who were invincible in battle, having achieved very difficult feats, have gone to Yama's abode.[34] Thy counsellor Vrishavarman of the *Suta* caste, endued with great energy, hath been despatched to Yama's abode by Bhimasena exerting himself with prowess.[35] So also king Paurava who was endued with the might of ten thousand elephants, hath, with all his followers, been slain by Pāndu's son Arjuna.[36] The Vaçātis, O king, numbering two thousand, effectual smiters all, as also the Curasenas endued with great prowess, have all been slain in battle.[37] The Abhishāhas, clad in mail, capable of smiting effectually, and fierce in battle, also the Civis, those foremost of car-warriors, with the Kalingas, have all been slain.[38] Those other heroes also, (*viz.*, the *Nārāyana Gopas*,) who lived and grew in Gokula, who were exceedingly wrathful in battle, and who never retreated from the field, have been slain by Savyasāchin.[39]* Many thousands

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* *Apāvrittakavirās* is explained by Nilakantha as "unretreating heroes".—T.

of Cronis. as also the *Samsaptakas*, approaching Arjuna, have all repaired to the abode of Yama.[40] Thy two brothers-in-law, *viz.*, the princes Vrishaka and Achala, who were endued with great prowess, have for thy sake been slain by Savyasāchin.[41] King Cālwa of mighty arms and fierce deeds, who was a great bowman both in name and feats, hath been slain by Bhimasena.[42] Oghavat, O king, and Vrishanta, fighting together in battle and exerting themselves with great vigor for the sake of their ally, have both repaired to Yama's abode.[43] So also that foremost of car-warriors, *viz.*, Kshemadhurtī, O monarch, hath been slain in battle by Bhimasena with his mace.[44] So also that great bowman, *viz.*, the mighty king Jalasandha, after causing an immense carnage, hath been slain by Sātyaki in battle.[45] That prince of *Rākshasas*, *viz.*, Alāyudha, unto whose vehicle were yoked asses (of monstrous shape) hath been despatched to Yama's abode by Ghatotkacha exerting himself with great prowess.[46] Rādhā's son of the *Suta* caste, and those mighty car-warriors who were his brothers, and the Kaikeyas, the Mālavas, the Madrakas, the Dravidas of fierce prowess, the Yaudheyas, the Lalittyas, the Kshudrakas, the Ucinaras, the Māvellakas, the Tundikeras, the Sāvitriputras, the Easterners, the Notherners, the Westerners, and the Southerners, O sire have all been slain by Savyasāchin.[47-49] Large bands of foot-soldiers, myriads upon myriads of steeds, large numbers of car-warriors, and many huge elephants, have been slain.[50] Many heroes also, with standards and weapons, and with armour and attire and ornaments, and endued with perseverance and possessed of high birth and good conduct, have been slain in battle by Pārtha who is never fatigued with exertion. Others, endued with immeasurable might. and desirous of slaying their foes, (have met with a similar fate).[51-52] These and many other kings, numbering thousands, with their followers, have, O monarch, been slain in battle. That which thou askest me I am answering now.[53] Even thus did the destruction take place when Arjuna and Karna fought. Even as Mahendra slew Vritra, and Rāma slew Rāvana ;[54] even as Krishna slew Naraka or Mura in battle ; even as the mighty Rāma of Bhrigu's race slew the heroic Kārtaviryya, invincible in battle, with all his

kinsmen and friends, after fighting a terrible battle celebrated through the three worlds;[55-56] even as Skanda slew (the *Asura)* Mahisha, and Rudra slew (the *Asura)* Andhaka, even so hath Arjuna, O king, in single combat, slain, with all his kinsmen, that foremost of smiters, *viz.*, Karna, who was invicible in battle and upon whom the Dhārtarāshtras had placed their hopes of victory, and who was the great cause of the hostility with the Pāndavas![57-58] Pāndu's son hath now accomplished that which at one time thou couldst not believe him capable of accomplishing, although, O monarch, well-meaning friends failed not to apprise thee of it. That calamity, fraught with great destruction, hath now come![59] Thou, O king, wishing them well, hast heaped those evils on the heads of thy covetous sons! The fruit of those evils is now manifesting itself!' "[60]

Section VI.

"Dhritarāshtra said,—'Thou hast, O son, mentioned the names of those of my side that have been slain in battle by the Pāndavas. Tell me now, O Sanjaya, the names of those amongst the Pāndavas that have been slain by the people of my side!'[1]

"Sanjaya said,—"The Kuntis, possessed of great prowess in battle, endued with great energy and great might, have been slain in fight by Bhishma, with all their kinsmen and advisers.[2] The Nārāyanas, the Valabhadras, and hundreds of other heroes, all devoted (to the Pāndavas) have been slain in battle by the heroic Bhishma.*[3] Satyajit, who was equal to the diadem-decked Arjuna himself in battle as regards energy and might, hath been slain in battle by Drona of sure aim.[4] Many mighty bowmen among the Pānchālas, all of whom were skilled in battle, encountering Drona, have repaired to Yama's abode.[5] So the two kings Virāta and Drupada, both venerable in years, who exerted themselves with great prowess for their ally, have, with their sons, been slain in battle by Drona.[6] That invincible hero, *viz.*, Abhimanyu, who, though a child in

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* I adopt the Bombay reading.—T.

years, was still equal in battle to Arjuna or Keçava or Valadeva, O lord, that warrior who was higly accomplished in battle, after making an immense slaughter of the foe, was at last encompassed by six foremost of car-warriors and slain by them. Unable to resist Arjuna himself, they thus slew Arjuna's son! Deprived of his car, that hero, *viz.*, the son of Subhadrā, still stayed in battle, remembering the duties of a Kshatriya. At last, O king, Dusçāsana's son, slew him on the field.[7-9] The slayer of the Patachcharas, *viz.*, the handsome son of Amvashtha, surrounded by a large force, had put forth all his prowess for the sake of his allies.[10] Having made a great slaughter among the foe, he was encountered by Duryodhana's son, the brave Lakshmana, in battle and despatched to Yama's abode.[11] The mighty bowman Vrihanta, accomplished in arms and invincible in battle, hath been despatched to Yama's abode by Dusçāsana exerting himself with great prowess.[12] The two kings Manimat and Dandadhāra, both of whom were invincible in battle and had put forth their prowess for their allies, have been slain by Drona.[13] Ançumat the ruler of the Bhojas, that mighty car-warrior at the head of his own forces, hath been despatched to Yama's abode by Drona exerting himself with great prowess.[14] Chitrasena, the ruler of the sea-coast, with his son, O Bhārata, hath been forcibly despatched by Samudrasena to Yama's abode.[15] Another ruler of a maritime country, *viz.*, Nila, and Vyāghradatta of great energy, have both, O king, been despatched to Yama's abode by Açwatthāman.[16] Chitrāyudha, and Chitrayodhin, after making a great slaughter, have both been slain in battle by Vikarna exerting himself with great prowess and displaying diverse manœvres of his car.[17] The chief of the Kaikeyas, who was equal to Vrikodara himself in battle and surrounded by Kaikeya warriors, has been slain by Kaikeya, the brother by the brother.[18] Janamejaya of the hilly country, endued with great prowess and accomplished in encounters with the mace, hath, O king, been slain by thy son Durmukha.[19] Those two foremost of men, *viz.*, the brothers Rochamāna, like two brilliant planets, have together been despatched to heaven by Drona with his shafts.[20] Many other kings, O monarch, en-

dued with great prowess, had fought (for the Pāndavas). Having achieved the most difficult feats, all of them have gone to Yama's abode.[21] Purujit and Kuntibhoja, the two maternal uncles of Savyasāchin, have been despatched by Drona with shafts to such regions as are attainable by death in battle.[22] Abhibhu the ruler of the Kāçis, at the head of many of his followers, hath been obliged by Vasudāna's son to lay down his life in battle.[23] Yudhāmanyu of immeasurable prowess, and Uttamaujas of great energy, after slaying hundreds of heroic warriors, have themselves been slain by our men.[24] The Pānchāla prince Mitravarman, also Kshatradharman, O Bhārata, those two foremost of bowmen, have been despatched to Yama's abode by Drona.[25] Cikhandin's son Kshatradeva, that foremost of warriors, possessed of great bravery, hath, O king, been slain by thy grandson Lakshmana, O sire![26] The two heroes Suchitra and Chitravarman, who were sire and son and endued with great might, and who careered fearlesly in battle, have been slain by Drona.[27] Vārdhakshemi, O monarch, who was like the ocean at full tide, having had his weapons exhausted in battle, hath at last obtained undisturbed peace.[28] That foremost of *Sutas*, *viz.*, Senāvindu, having consumed many foes in battle, hath, at last, O king, been slain by Vālhika.[29] Dhrishtaketu, O monarch, that foremost of car-warriors among the Chedis, after accomplishing the most difficult feats, hath repaired to the abode of Yama.[30] Similarly, the heroic Satyadhriti, endued with great prowess, having made a great slaughter in battle for the sake of the Pāndavas, has been despatched to Yama's abode.[31] That lord of Earth, *viz.*, Suketu the son of Çiçupāla, having slain many foes, hath at last been slain by Drona in battle.[32] Virāta's son Cankha, as also Uttara of great strength, having accomplished the most difficult feats, have repaired to Yama's abode.[33] Similarly Satyadhriti of the Matsyas, and Madirāçwa of great energy, and Suryadatta possessed of great prowess, have all been slain by Drona with his shafts.[34] Crenimat also, O monarch, having fought with great prowess and accomplished the most difficult feats, hath repaired to Yama's abode.[35] Similarly the chief the Māgadhas, that slayer of hostile heroes, endued with great energy

and acquainted with the highest weapons, sleepeth on the field of battle, slain by Bhishma.[36] Vasudāna also, having made an immense carnage in battle, has been despatched to Yama's abode by Bharadwāja's son exerting himself with great prowess.[37] These and many other mighty car-warriors of the Pāndavas have been slain by Drona exerting himself with great energy. I have now told them all that thou hadst asked me.' "[38]

Section VII.

"Dhritarāshtra said,—"When all the foremost of my warriors, O Sanjaya, have perished, I do not think that the remnant of my army will not perish![1] When those two heroes, those two mighty bowmen, those two foremost of the Kurus, *viz.*, Bhishma and Drona, have been slain, what use can I any longer have with life?[2] I cannot also brook the death of Rādhā's son, that ornament of battle, the might of whose arms was as great as that of ten thousand elephants![3] O foremost of speakers, tell me now, O *Suta*, who are yet alive in my army after the death of all the foremost heroes![4] Thou hast told me the names of those that have fallen. It seems, however, to me that they who are still alive are almost all dead!'[5]

"Sanjaya said,—"That hero, O king, to whom Drona, that foremost of Brāhmanas, imparted many blazing, celestial, and mighty weapons of the four kinds, that mighty car-warrior, possessed of skill and lightness of hands, that hero of firm grasp, strong weapons, and powerful shafts, that high-souled son of Drona, capable of shooting to a great distance, is still on the field, desirous of battling for thy sake.[6-7] That dweller of the Ānarta country, that son of Hiridikā, that mighty car-warrior, that foremost one among the Sātwatas, that chief of the Bhojas, *viz.*, Kritavarman, accomplished in arms, is on the field, desirous of battle.[8] Ārtāyana's son, dauntless in battle, that first of warriors, that foremost of all yet on thy side, he, *viz.*, that abandoned his own sister's sons, the Pāndavas, for making his own words true, that hero endued with great acti-

vity who promised in the presence of Yudhishthira that he would in battle depress the proud spirit of Karna, that invincible Calya, who is equal unto Cakra himself in energy, is still on the field, desirous of battling for thy sake.[9-10] Accompanied by his own force consisting of Ājāneyas, Saindhavas, mountaineers, dwellers of reparian regions, Kāmvojas, and Vanāyus, the king of the Gāndhāras stayeth on the field, desirous of battling for thy sake.[11] Caradwat's son called Gautama, O king, endued with mighty arms and capable of fighting with diverse weapons in diverse beautiful ways, taking up a beautiful and large bow capable of bearing a great strain, stayeth on the field, desirous of battle.[12] That mighty car-warrior, *viz.*, the son of the ruler of the Kaikeyas, riding on a goodly car equipt with standard and goodly steeds, stayeth on the field, O chief of Kuru's race, for battling for thy sake.[13] Thy son also, that foremost of heroes in Kuru's race, *viz.*, Purumitra, O king, riding on his car possessed of the effulgence of fire or the Sun, stayeth on the field, like the Sun himself shining brilliantly in the cloudless firmament.[14] Duryodhana also, endued with great energy, in the midst of an elephant force and accompanied by many foremost of combatants, stayeth on his car adorned with gold, desirous of engaging in battle.[15]* In the midst of many kings, that foremost of men, possessed of the splendour of a lotus, looked resplendent in his beautiful armour of gold like a fire with little smoke or the Sun emerged from the clouds.[16] So also thy sons Sushena, armed with sword and shield, and the heroic Satyasena, are staying, with Chitrasena, their hearts full of joy and themselves desirous of battle.[17] Endued with modesty, the Bharata princes Chitrāyudha, Crutavarman, and Jaya, and Dala, and Satyavrata, and Dusçala, all of whom are possessed of great might, stay on the field, desirous of battle.[18]† The ruler of the Kaitavyas, that prince, proud of his courage, and capable of fearlessly careering in battle and slaying his

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* The second half of the first line of 15 is read differently in the Bomay edition. The Calcutta reading, which I adopt, is unquestionably better.—T.

† A different reading occurs in the Bombay edition.—T.

foes, possessing foot-soldiers and cavalry, and elephants and cars, stayeth on the field, desirous of battling for thy sake.[19] The heroic Crutāyu and Crutāyudha, and Chitrāngada and Chitravarman, those foremost of men, those proud warriors capable of smiting effectually and possessed of sureness of aim, stay on the field, desirous of battle.[20] The high-souled Satyasandha, the son of Karna, stayeth on the field, desirous of battle. Two other sons of Karna, possessing a knowledge of high weapons and endued with great lightness of hands, are both staying, O king, at the head of forces that are large and incapable of being pierced by warriors of little energy, desirous of battling for thy sake.*[21] Accompanied by these heroes and by many other foremost of warriors, O king, that are possessed of immeasurable might, the Kuru king (Duryodhana) is staying like a second Indra in the midst of his elephant division in expectation of victory !'[22]

"Dhritarāshtra said,—"Thou hast told me duly all that are alive both amongst us and the foe. From this I plainly see on which side the victory will be. Indeed, it may be inferred from the facts.' "[23]

Vaiçampāyana continued,—"While saying this, Dhritarāshtra the son of Amvika, having learnt that only a small portion of his army was alive, for all his foremost of warriors had died, felt his heart to be exceedingly agitated by grief. The king swooned away. Partially restored to his senses, he addressed Sanjaya, saying,—'Wait for a moment !'[24-25] And the king said,—'O son, having heard of this dire calamity, my heart is greatly agitated. My senses are being stupified, and my limbs are about to be paralysed !'[26]—Having said these words, Dhritarāshtra the son of Amvikā, that lord of Earth, lost his senses and fell down on the Earth.' "[27]

SECTION VIII.

Janamejaya said,—"Having heard of Karna's fall and the slaughter of his sons, what, O foremost of regenerate ones,

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* This is a triplet.—.T.

did the king say, after he had been a little comforted?[1] Indeed, poignant was the grief that he experienced, arising from the calamity that befell his sons! Tell me, I ask thee, all that the king said on that occasion!"[2]

Vaiçampāyana said,—"Hearing of the slaughter of Karna that was incredible and astounding, that was dreadful and capable of paralysing the senses of all creatures, that looked like the downfall of Meru,[3] or a never-to-be-believed clouding of the intellect of the wise Cukra, or the defeat of Indra of terrible feats at the hands of his foes,[4] or the falling down on the Earth of the resplendent Sun from the firmament, or a scarcely-to-be-comprehended drying up of the ocean, that receptacle of inexhaustible waters,[5] or the annihilation, perfectly astounding, of the Earth, the firmament, the points of the compass, and the waters, or the fruitlessness of acts both virtuous and sinful,[6] king Dhritarāshtra, having earnestly reflected for sometime on it, thought that his army had been annihilated.[7] Thinking that other creatures also, as unslayable as Karna, would meet with a similar fate, king Dhritarāshtra the son of Amvikā, scorched with grief and sighing like a snake, with limbs almost palsied, drawing long breaths, highly cheerless, and filled with melancholy, began to lament, saying,—*O* and *Alas*.[8-9] And the king said,—O Sanjaya, the heroic son of Adhiratha was endued with the prowess of the lion or the elephant! His neck was as thick as that of a bull, and his eyes, gait, and voice were like the bull's![10] Of limbs as hard as the thunder-bolt, that young man, like a bull never flying away from a bull, never desisted from battle even if his foe happened to be the great Indra himself![11] At the sound of his bowstring and palms and at the whizz of his arrowy showers men and steeds and cars and elephants fled away from battle.[12] Relying upon that mighty-armed one, that slayer of large bands of foes, that warrior of unfading glory, Duryodhana had provoked hostilities with those mighty car-warriors, *viz.*, the sons of Pāndu![13] How then could Karna, that foremost of car warriors, that tiger among men, that hero of irresistible onset, be forcibly slain by Pārtha in battle?[14] Relying on the might of his own arms, he always disregarded Keçava of unfading glory, and Dhananjaya, and

the Vrishnis, and all other foes![15] Often did he use to say unto the foolish, avaricious, crest-fallen, kingdom-coveting, and afflicted Duryodhana even such words as these, *viz.*,—*Alone, I shall, in battle, throw down from their foremost of cars, those two invincible warriors united together, viz., the wielder of Cārnga and the wielder of Gāndiva!*[16-17]—He had subjugated many invincible and mighty foes, *viz.*, the Gāndhāras, the Madrakas, the Matsyas, the Trigartas, the Tanganas, the Khasas,[18] the Pānchālas, the Videhas, the Kulindas, the Kāçi-koçalas, the Suhmas, the Angas, the Nishadhas, the Pundras, the Kichakas,[19] the Vatsas, the Kalingas, the Taralas, the Açmakas, and the Rishikas. Subjugating all these brave races, by means of his keen and whetted arrows equipt with *Kanka* feathers, that foremost of car-warriors, *viz.*, Rādhā's son, had caused all of them to pay tribute to us for the aggrandisement of Duryodhana.[20-21] Alas, how could that warrior acquainted with celestial weapons, that protector of armies, *viz.*, Karna the son of Vikartana, called also Vrisha, of mighty energy, be slain in battle by his foes, the heroic and mighty sons of Pāndu?[22] As Indra is the foremost of gods, Karna was the foremost of men. In the three worlds no third person has been heard of by us to be like them.[23] Amongst steeds, Uchchaiçravas is the foremost; amongst *Yakshas*, Vaiçravana is the foremost; amongst celestials. Indra is the foremost; amongst smiters, Karna was the foremost.[24] Unvanquished by even the most heroic and the mightiest of monarchs, he had, for Duryodhana's aggrandisement subjugated the whole Earth.[25] The ruler of Magadha, having by conciliation and honors obtained Karna for a friend, had challenged all the Kshatriyas of the world, except the Kauravas and the Yādavas, to battle.[26] Hearing that Karna hath been slain by Savyaçāchin in single combat, I am plunged in an ocean of woe like a wrecked vessel in the vasty deep![27] Indeed, hearing that that foremost of men, that best of car-warriors, hath been slain in single combat, I am sinking in an ocean of grief like a person without a raft in the sea![28] When, O Sanjaya, I do not die of even such grief, I think my heart is impenetrable and made of something harder than the thunder-

bolt.[29] Hearing of the defeat and humiliation of kinsmen and relatives and allies, who else in the world, O *Suta*, save my wretched self, would not yield up his life ?[30] I desire to have poison or fire or a fall from the summit of a mountain! I am unable, O Sanjaya, to bear this heavy load of grief!' "[31]

Section IX.

"Sanjaya said,—'The world regards thee to be equal to Yayāti the son of Nahusha, in beauty, birth, fame, asceticism, and learning![1] Indeed, in learning, thou art, O king, like a great *Rishi*, highly accomplished and crowned with success! Summon thy fortitude! Do not yield to grief!'[2]

"Dhritarāshtra said,—'I think Destiny is supreme, and Exertion fruitless, since even Karna, who was like a *Çāla* tree, hath been slain in battle![3] Having slaughtered Yudhishthira's army and the large throngs of the Pānchāla car-warriors, having scorched all the points of the compass by means of his arrowy showers, having stupified the Pārthas in battle like the wielder of the thunder-bolt stupifying the *Asuras*, alas, how could that mighty car-warrior, slain by the foe, fall down on the Earth like a large tree uprooted by the tempest ?[4-5] Indeed, I do not behold the end of my sorrows like a drowning man unable to see the end of the ocean! My anxieties are increasing, I do not desire to live,[6] hearing of Karna's death and Phālguna's victory! Indeed, O Sanjaya, I regard the slaughter of Karna to be highly incredible.[7] Without doubt, this hard heart of mine is made of the essence of adamant, for it does not burst into a thousand fragments upon hearing of the fall of Karna![8]* Without doubt, the gods ordained, before (my birth), a very long life for me, since sore distressed on hearing of the death of Karna, I do not die! Fie, O Sanjaya, on this life of one that is destitute of friends![9]† Brought today, O Sanjaya, to this wretched plight, miserably shall I have to live, of foolish

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* The Bombay edition reads this verse with a slight variation.—T.

† A triplet in the Bengal texts.—T.

understanding that I am, pitied by all![10] Having formerly been the honored of the whole world, how shall I, O *Suta*, live, over-ridden by foes?[11] From pain to greater pain and calamity, have I come, O Sanjaya, in consequence of the fall of Bhishma and Drona and the high-souled Karna![12] I do not see that any one (of my army) will escape with life when the *Suta's* son hath been slain in battle! He was the great raft, O Sanjaya, to my sons!*[13] That hero having shot innumerable arrows, hath been slain in battle! What use have I of life, without that bull among men?[14] Without doubt, the son of Adhiratha, afflicted with arrows, fell down from his car, like a mountain-peak riven by the fall of thunder![15] Without doubt, bathed in blood, he lieth, adorning the Earth, like an elephant slain by an infuriate prince of elephants![16] He who was the strength of the Dhārtarāshtras, he who was an object of fear to the sons of Pāndu, alas, he, *viz.*, Karna, that pride of all bowmen, hath been slain by Arjuna![17] He was a hero, a mighty bowman, the dispeller of the fears of my sons! Alas, that hero, reft of life, lieth (on the Earth), like mountain struck down by Indra!†[18] The fulfilment of Duryodhana's wishes is even like locomotion to one that is lame, or the gratification of the poor man's desire, or stray drops of water to one that is thirsty![19] Planned in one way, our schemes end otherwise. Alas, Destiny is all powerful, and Time incapable of being transgressed![20] Was my son Dusçāsana, O *Suta*, slain, while flying away from the field, humbled (to the dust), of cheerless soul, and destitute of all manliness?[21] O son, O Sanjaya, I hope he did no dastardly act on that occasion? Did not that hero meet with his death like the other Kshatriyas that have fallen?[22] The foolish Duryodhana did not accept Yudhishthira's constant advice, wholesome as medicine, against the propriety of battle.[23] Possessed of great renown, Pārtha, when begged for drink by Bhishma then lying on his arrowy bed, pierced the surface of the Earth![24] Beholding

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* The Bengal texts have *pāram*; the Bombay edition reads *pāryam*. I adopt the latter.—T.

† The Bombay edition reads *mitrānām* for *putrānām*.—T.

the jet of water caused by the son of Pāndu, the mighty-armed (Bhishma, addressing Duryodhana), said,—O sire, make peace with the Pāndavas! Hostilities ceasing, peace will be thine! Let the war between thyself and thy cousins end with me! Enjoy the Earth in brotherliness with the sons of Pāndu![25-26] —Having disregarded those counsels, my child is certainly repenting now. That has now come to pass which Bhishma of great foresight said.[27] As regards myself, O Sanjaya, I am destitute of counsellors and reft of sons! In consequence of gambling, I am fallen into great misery like a bird shorn of its wings![28] As children engaged in sport, O Sanjaya, having seized a bird and cut off its wings, merrily release it,[29] but the creature cannot achieve locomotion in consequence of its winglessness; even so have I become, like a bird shorn of its wings![30] Weak, destitute of every resource, without kinsmen, and deprived of relatives and friends, cheerless and overpowered by enemies, to which point of the compass shall I go?[31] He who vanquished all the Kāmvojas and the Amvashthas with the Kaikeyas, that puissant one, who, having for the accomplishment of his purpose vanquished the Gāndhāras and the Videhas in battle, subjugated the whole Earth for the sake of Duryodhana's aggrandisment, alas, he hath been vanquished by the heroic and strong Pāndavas endued with mighty arms![32-33] Upon the slaughter, in battle, of that mighty bowman, *viz.*, Karna, by the diadem-decked (Arjuna), tell me, O Sanjaya, who were these heroes that stayed (on the field)![34] I hope he was not alone and abandoned (by friends) when slain in battle by the Pāndavas? Thou hast, O sire, told me, before this, how our brave warriors have fallen.*[35] With his powerful shafts Cikhandin felled in battle that foremost of all wielders of weapons, *viz.*, Bhishma, who did nothing to repel the attack.[36] Similarly, O Sanjaya, Drupada's son Dhrishtadyumna, uplifting his scimitar, slew the mighty bowman Drona who, already pierced with many arrows, had laid aside his weapons in battle and devoted himself to *Yoga*.†[37] These two were both slain at a

* The Bengal texts righty read *virās* in the second line.—T.

† A triplet in the Bengal texts.—T.

disadvantage and especially by deceit. Even this is what I have heard about the slaughter of Bhishma and Drona![38] Indeed, Bhishma and Drona, while contending in fight, were incapable of being slain in battle by the wielder of the thunderbolt himself by fair means. This that I tell thee is the truth![39] As regards Karna, how, indeed, could Death touch him, that hero equal unto Indra himself, while he was engaged in shooting his manifold celestial weapons?[40] He unto whom, in exchange for his ear-rings, Purandara had given that foe-slaying, gold-decked, and celestial dart of the splendour of lightning,[41]—he who had, lying (within his quiver) amid sandal-dust, that snake-mouthed celestial arrow decked with gold, equipt with goodly wings, and capable of slaying all foes,[42]—he who, disregarding those heroic and mighty car-warriors having Bhishma and Drona at their head, had acquired from Jamadagni's son the terrible *Brāhma* weapon,[43]—that mighty-armed one, who, having seen the warriors with Drona at their head afflicted with arrows and turn away from the field, had cut off with his keen shafts the bow of Subhadrā's son,[44]—he who, having in a trice deprived the invincible Bhimasena endued with the might of ten thousand elephants and the speed of the wind, of his car, had laughed at him,[45]—he who, having vanquished Sahadeva by means of his straight shafts and made him carless, slew him not from compassion and considerations of virtue,[46]—he who, with Cakra's dart, slew that prince of *Rākshasas, viz.*, Ghatotkacha, who, from desire of victory, had invoked a thousand kinds of illusions,[47]—he whose feats in battle, filling Dhananjaya with fear, had made the latter for such a long period avoid a single combat with him,—alas, how could that hero be slain in battle?*[48] How could he be slain by foes unless one of these had happened to him, *viz.*, the destruction of his car, the snapping of his bow, and the exhaustion of his weapons?[49] Who could vanquish that tiger among men,

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* Three lines occur after this in the Bombay edition. The Bengal texts omit them rightly, I think. In those lines Dhritarāshtra charges Arjuna with having made his engagement with the *Samsaptakas* a pretext for avoiding Karna. Such an accusation would be absurd.—T.

like a real tiger, endued with great impetuosity, *viz.*, Karna, while shaking his formidable bow and shooting therefrom his terrible shafts and celestial weapons in battle ?[50] Surely, his bow broke, or his car sank in the Earth, or his weapons became exhausted, since thou tellest me that he is slain ! I do not, indeed, see any other cause for (explaining) his slaughter ![51] That high-souled one who had made the terrible vow—*I will not wash my feet till I slay Phālguna*,[52]—that warrior through whose fear that bull among men, *viz.*, king Yudhishthira the just, had not, in the wilderness, for thirteen years continuously, obtained a wink of sleep,[53]—that high-souled hero of great prowess relying upon whose valour my son had forcibly dragged the wife of the Pāndavas to the assembly,[54] and there in the midst of that conclave, in the very sight of the Pāndavas and in the presence of the Kurus, had addressed the princess of Pānchāla as *the wife of slaves*,[55]—that hero of the *Suta* caste, who in the midst of the assembly had addressed Krishnā, saying,—*All thy husbands, O Krishnā, that are even like sessamum seeds without kernel, are no more, therefore, seek some other husband, O thou of the fairest complexion* !—and in wrath had caused her to listen to other expressions equally harsh and rude, how was that hero slain by the foe ?[56-57] He who had said unto Duryodhana even these words, viz.,—*If Bhishma who boasteth of his prowess in battle, or Drona who is invincible in fight, doth not from partiality, slay the sons of Kunti, O Duryodhana, even I will slay them all, let the fever of thy heart be dispelled* !—who also said,—*What will (Arjuna's) Gāndiva and the two inexhaustible quivers do to that shaft of mine, smeared with cool sandal-paste, when it will course through the welkin ?*—alas, how could that warrior possessed of shoulders broad as those of the bull, be slain by Arjuna ?[58-60] He who, disregarding the fierce touch of the arrows shot from *Gāndiva* had addressed Krishnā, saying,—*Thou hast no husbands now !*—and glared at the Pāndavas,[61]—he who, O Sanjaya, relying on the might of his own arms, had entertained no fear, for even a moment, of the Pārthas with their sons and Janārddana,[62]—he, I think, could not possibly meet with death at the hands of the very gods with Vāsava at their head rushing against him in fury,

what then need I say, O sire, of the Pāndavas?[63] The person could not be seen competent to stay before the son of Adhiratha, while the latter, putting on his fences, used to touch the bowstring![64] It was possible for the Earth to be destitute of the splendour of the Sun, of the Moon, or of fire, but the death of that foremost of men, that never retreated from battle, could not be possible.[65] That foolish child of mine, of wicked understanding, who having got Karna, as also his brother Dusçāsana, for his ally, had made up his mind for the rejection of Vāsudeva's proposals,[66] surely, that wight, beholding the slaughter of the bull-shouldered Karna and of Dusçāsana, is now indulging in lamentations![67] Seeing Vikartana's son slain in single combat by Savyasāchin, and the Pāndavas crowned with victory, what, indeed, did Duryodhana say?[68] Seeing Durmarshana slain in battle and Vrishasena also, and seeing his host break when slaughtered by mighty car-warriors,[69] beholding also the kings (of his army) turn back their faces, intent on flight, and his car-warriors already fled, I think that son of mine is now indulging in lamentations![70] Beholding his host dispirited, what, indeed, did the ungovernable, proud, and foolish Duryodhana, with passions not under control, say?[71] Having himself provoked such fierce hostility though dissuaded by all his friends, what, indeed, did Duryodhana, who has suffered a great loss in battle of friends and followers, say?[72] Beholding his brother slain in battle by Bhimasena, and upon his blood being drunk, what, indeed, did Duryodhana say?[73] My son had, with the ruler of the Gāndhārvas, said,—*Karna will slay Arjuna in battle!*—When he saw that Karna slain, what, indeed, did he say?[74] What, O sire, did Çakuni the son of Suvala, who had formerly been filled with joy after going through the match at dice and cheating the son of Pāndu, say when he saw Karna slain?[75] What did that mighty car-warrior among the Sātwatas, that great bowman, *viz.*, Kritavarman the son of Hridikā, say when he saw Vaikartana slain?[76] Endued with youth, possessed of a handsome form, agreeable to the sight, and celebrated throughout the world, what, O Sanjaya, did Açwatthāman, the intelligent son of Drona, upon whom Brā hmanas and Kshatriyas and Vaiçyas that are desirous of

acquiring the science of arms wait, for protections, say when he saw Karna slain ?[77-78] What did Caradwat's son Kripa, O sire, of Gotama's race, that foremost of car-warriors, that teacher of the science of arms, say when he saw Karna slain ?[79] What did the mighty leader of the Madra warriors, that king of the Madras, *viz.*, the great bowman Calya of the Sauvira clan, that ornament of assemblies, that foremost of car-warriors (temporarily) engaged in driving the car, say when he saw Karna slain ?* What also did all the other warriors, difficult of defeat in battle, *viz.*, those lords of Earth that came to fight, say, O Sanjaya, when they beheld Vaikartana slain ?[80-82] After the fall of the heroic Drona, that tiger among car-warriors, that bull among men, who, O Sanjaya, became the heads of the several divisions in their order ?[83] Tell me, O Sanjaya, how that foremost of car-warriors, *viz.*, Calya the ruler of the Madras, became engaged in driving the car of Vaikartana ![84] Who were they that guarded the right wheel of the *Suta's* son while the latter was engaged in fight, and who were they that guarded his left wheel, and who were they that stood at the rear of that hero ?[85] Who were those heroes that did not desert Karna, and who were those mean fellows that ran away ? How was the mighty car-warrior Karna slain amidst your united selves ?[86] How also did those mighty car-warriors, *viz.*, the brave Pāndavas, advance against him shooting showers of shafts like the clouds pouring torrents of rain ?†[87] Tell me also, O Sanjaya, how that mighty shaft, celestial and foremost of its species, and equipt with a head like that of a serpent, became futile ![88] I do not, O Sanjaya, see the possibility of even a small remnant of my cheerless host being saved when its leaders have been crushed !‡[89] Hearing of the slaughter of

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* Though a great car-warrior, Calya consented, at Duryodhana's request, to drive Karna's car during the latter's engagement with Arjuna.—T.

† The Bengal reading *Pāndavascha Katham* is better than the Bombay reading *Pāndavāscha Swyam.*—T

‡ The Bengal reading *Hatotsāhasya* is preferable to the Bombay reading *Hatotsedhasya.* The latter, although accepted by Nilakantha, would involve a pleonasm in view of the allusion to the *kukud* being

those two heroes, those two mighty bowmen, *viz.*, Bhishma and Drona, who were ever ready to lay down their lives for my sake, what use have I of life?*[90] Again and again I am unable to endure that Karna, the might of whose arms equalled that of ten thousand elephants, should be slain by the Pāndavas![91] Tell me, O Sanjaya, all that occurred in the battle between the brave warriors of the Kauravas and their foes, after the death of Drona![92] Tell me also how the sons of Kunti fought the battle with Karna, and how that slayer of foes received his quietus in the fight!' "[93]

Section X.

"Sanjaya said,—'After the fall of the mighty bowman Drona on that day, O Bhārata, and after the purpose had been baffled of that mighty car-warrior, *viz.*, the son of Drona,[1] and after the vasty army, O monarch, of the Kauravas had fled away, Pārtha, having arrayed his own troops, stayed on the field with his brothers.[2] Perceiving him staying on the field, thy son, O bull of Bharata's race, seeing his own army running away, rallied them with great courage.[3] Having caused his divisions to take up their stand, thy son, O Bhārata, relying on the might of his arms, fought for a long time with his foes, the Pāndavas, who, having gained their end, were filled with joy and had been struggling for hours together. On the approach there of the evening twilight, he caused the troops to be withdrawn.[4-5] Having caused the withdrawal of their troops, and having entered their own encampment, the Kauravas held with one another a consultation about their own welfare,[6] seated like the celestials on costly couches overlaid with rich coverlets, and on excellent seats and luxurious beds.[7] Then king Duryodhana, addressing those mighty bowmen in agreeable and highly sweet expressions, spoke the following words suited to the occasion.[8]

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crushed. *Kukud* literally means the hump of a bull; hence, a leader of leaders.—T.

* *Tyktajivita* often implies one ready to lay down his life, and *not* one that has laid down his life. Compare *Drona Parvan*, sec. XXV verse 9.

"Duryodhana said,—Ye foremost of intelligent men, declare all of you, without delay, your opinions! Under these circumstances, ye kings, what is necessary and what is still more necessary?[9]—'

"Sanjaya continued,—'When that prince of men had spoken those words, those lions among men, seated on their thrones, made various gestures expressive of their desire of battle.[10] Observing the indications of those who were all desirous of pouring their lives as libations on the battle-fire, and beholding the monarch's face radiant as the morning Sun,[11] the preceptor's son endued with intelligence and accomplished in speech, said these words:—Enthusiasm, opportunity, skill, and policy,—these are the means declared, by the learned, to be capable of accomplishing all ends. They are, however, dependent on destiny.[12] Those foremost of men we had on our side, equal unto the celestials, mighty car-warriors all, possessed of policy, devoted, accomplished, and loyal, have been slain.[13] For all that we should not despair of victory. If all these means be properly applied, even Destiny may be made propitious.[14] All of us, therefore, O Bhārata, shall install Karna, that foremost of men, endued besides with every accomplishment, in the command of the army![15] Making Karna our commander, we shall crush our foes. This Karna is endued with great might; he is a hero, accomplished in weapons, and incapable of defeat in battle. Irresistible as Yama himself, he is quite competent to vanquish our foes in battle![16]—Hearing these words from the preceptor's son, thy son, O king, at that time, built great hopes on Karna.[17] Cherishing the hope in his heart that after the fall of Bhishma and Drona, Karna would vanquish the Pāndavas, and comforted (by it), O Bhārata,[18] Duryodhana then, filled with joy at having heard those words of Açwatthāman, steadying his mind and relying on the might of his arms, said unto Rādhā's son, O monarch, these words that were fraught with affection and regard, and that were true, delightful, and beneficial to himself:[19-20]—O Karna, I know thy prowess, and the great friendship thou bearest to me! For all that, O mighty-armed one, I shall address thee certain words that are for my good![21] Having heard

them, O hero, do that which may appear desirable to thee! Thou art endued with great wisdom, and thou art even my supreme refuge![22] Those two *Atirathas* that were my Generals, *viz.*, Bhishma and Drona, have been slain. Be thou my General, thou that art mightier than they![23] Both of those great bowmen were advanced in years. They were, besides, partial to Dhananjaya. Still both those heroes were respected by me, O son of Rādhā, at thy word![24] Viewing his relationship of grandsire unto them, the sons of Pāndu, O sire, were spared in dreadful battle by Bhishma for ten successive days![25] Thyself also having laid aside thy weapons, the valiant Bhishma was slain in great battle by Phālguna with Cikhandin before him![26] After that great bowman had fallen and betaken himself to his bed of arrows, it was at thy word, O tiger among men, that Drona was made our leader![27] By him also were the sons of Prithā spared, in consequence, as I think, of their relationsnip unto him of pupils. That old man also has been slain by Dhrishtadyumna more speedily.[28] I do not see, even on reflection, another warrior equal to thee in battle,—thee, that is, whose prowess could not be measured by even those two foremost of warriors that have been slain in the fight![29] Without doubt, thou alone today art competent to win victory for us! Before, in the middle, and later on, thou hast accordingly acted for our good.[30] Therefore, like a leader, it behoveth thee, in this battle, to bear the burden thyself. Thyself install thy own self in the Generalship.[31] Like the celestial generalissimo, the lord Skanda of unfading prowess, (supporting the celestial army), do thou support this Dhārtarāshtra, host! Like Mahendra slaying the *Dānavas*, destroy thou all the throngs of our foes!*[32] Beholding thee staying in battle, the Pāndavas, those mighty car warriors, will, with the Pānchālas, fly away from battle, like the *Dānavas* at sight of Vishnu. Do thou, therefore, lead this vast force!†[33] When thou shalt stand resolved on the field, the Pāndavas of wicked hearts, the Pānchālas, and the Srinjayas, will all fly away with their friends.[34]

* A triplet in the Bengal texts.—T.

† This is a triplet in the Bengal texts.—T.

As the risen Sun, scorching everything by his energy, destroyeth the thick gloom, even so do thou destroy our foes![35]—'

"Sanjaya continued,—'Strong became that hope, O king, in the heart of thy son, *viz.*, that where Bhishma and Drona had been slain, Karna would vanquish the Pāndavas.[36] Cherishing that hope within his heart, he said unto Karna,—O *Suta's* son, Pārtha never wishes to fight, standing before thee![37]—

"Karna said,—I have, O son of Gāndhāri, said before in thy presence, even these words, viz.,—*I shall vanquish all the Pāndavas with their sons and Janārddana!*[38]—I shall become thy General. In this there is no doubt. Tranquillise thyself, O monarch! Consider the Pāndavas to be already vanquished![39]—'

"Sanjaya continued,—'Thus addressed, O monarch, king Duryodhana then stood up with all the monarchs, like He of a hundred sacrifices with the gods, for honoring Karna with the command of the army, like the celestials for honoring Skanda.*[40] Then, O monarch, all the kings headed by Duryodhana, desirous of victory, installed Karna in the command, according to the rites enjoined by the ordinance.†[41] With golden and earthen jars filled to the brim with water and sanctified with *mantras*, with tusks of elephants and horns of rhinoceroses and mighty bulls,[42] with other vessels decked with jewels and gems, with also fragrant herbs and plants, and with other articles collected in abundance, Karna, seated at his ease on a seat made of *udumvara* wood and overlaid with silken cloth, was invested with the command, according to the rites enjoined in the scriptures. Brāhmanas, and Kshatriyas, and Vaiçyas, and respectable Cudras, praised that high-souled one after he was bathed on that excellent seat.[43-44] Thus installed in the command, O king, that slayer of foes, *viz.*, the son of Rādhā, caused, by presents of *Niskas* and kine and other wealth, many foremost of Brāhmanas to utter blessings on him.[45]—*Vanquish the Pārthas with Govinda and all their followers*,—even

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* A triplet in the Bengal texts.—T.

† The *Abhisheka* consisted in pouring sanctified water on the head of the person requiring the investiture.—T.

those were the words that the eulogists and the Brāhmanas said (unto him), O bull among men![46] (And they also said,)—Slay the Pārthas and the Pānchālas, O son of Rādhā, for our victory, like the risen Sun ever destroying Darkness with his fierce rays![47] (The sons of Pāndu) with Keçava are not able to even look at the shafts shot by thee, like owls unable to gaze at the burning rays of the Sun![48] The Pārthas with the Pānchālas are incapable of standing before thee armed with weapons, like the *Danavas* before Indra in battle![49]—Installed in the command, Rādhā's son of incomparable splendour looked resplendent in beauty and radiance like a second Sun.[50] Having installed the son of Rādhā (thus) in the command of the army, thy son, urged on by Death, regarded himself as one who had his purposes accomplished.[51] That chastiser of foes, *viz.*, Karna, also, O king, having obtained the command, ordered the troops to be arrayed, at the rise of the Sun.[52] Surrounded by thy sons, O Bhārata, Karna looked resplendent like Skanda surrounded by the celestials, in the battle having Tāraka for its evil root.*' "[53]

Section XI.

"Dhritarāshtra said,—"After having obtained the command of the army, and after he had been addressed by the king himself in those sweet and brotherly words, and after he had ordered the troops to be arrayed at the hour of sunrise, tell me, O Sanjaya, what did Vikartana's son Karna do?'[1-2]

"Sanjaya said,—"Having learnt Karna's wishes, thy sons, O bull of Bharata's race, ordered the troops to be arrayed with joyful music.[3] While it still wanted a long period for the coming of the dawn, a loud noise of—*Array*,—*Array*,—O king, suddenly arose among thy troops.[4] And the uproar that arose, became tremendous and touched the very heavens, of foremost of elephants and fenced cars while under process of equipment, of foot-soldiers and steeds, O monarch, while putting on their armour or in course of being harnessed, and of combatants

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* *Tārakāmaye* means that in which (the *Asura)* Tāraka was the evil sought to be put down. It is compounded of *Tāraka* and *āmya*.—T.

moving with activity and shouting unto one another![5-6] Then the *Suta's* son, bearing a gold-backed bow, appeared (on the field) on his car possessed of the splendour of the radiant Sun, crowned with many banners, epuipt with a white standard, with steeds of the hue of cranes, bearing the device of the elephant's rope, filled with a hundred quivers, furnished with mace and wooden fence, freighted with *Çataghnis* and rows of bells and darts and lances and spears, and supplied with many bows.[7-9]* And the *Suta's* son appeared on the field, blowing his conch, O king, decorated with a net-work of gold, and shaking his formidable bow adorned with pure gold.[10] Beholding the mighty bowman Karna, that foremost of car-warriors, seated on his car, difficult of approach and resembling the risen Sun that destroys the gloom,[11] none amongst the Kauravas, O tiger among men, recked, O sire, the loss of Bhishma or Drona or other men![12] Speeding the warriors, O sire, with the blasts of his conch, Karna caused the vast army of the Kauravas to be drawn out.[13] Having arrayed the troops in the *Makara* array, that mighty bowman, that scorcher of foes, *viz.*, Karna, proceeded against the Pāndavas from desire of victory.[14] In the tip of the beak of that *Makara*, O king, was stationed Karna himself. In the two eyes were the brave Cakuni and the mighty car-warrior Uluka.[15] In the head was Drona's son and in the neck were all the uterine brothers. In the middle was king Duryodhana supported by a large force.[16] In the left foot, O monarch, was stationed Kritavarman accompanied by the Nārāyana troops, and those invincible warriors, *viz.*, the *Gopālas*.[17]† In the right foot, O king, was Gotama's son of prowess incapable of being baffled, surrounded by those mighty bowmen, *viz.*, the Trigartas and by the Southerners.[18] In the left hind-foot was stationed Calya with a large force raised in the country of the Madras.[19]

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* All the expressions qualify *Rathena*, with the exception of *Hema-prishtena Dhaunshá* which evidently refers to the verb *Adrishyata*.—T

† The *Gopālas* were very probably shepherds. To this day there are, in certain districts of Bengal and Bahar, *Gopālas*, now called *Gowālas* or *Ahirs*, who allow themselves to be hired for local fights and brawls. They are an extremely sturdy clan.—T.

In the right (hind-foot), O monarch, was Sushena of true vows, surrounded by a thousand cars and three hundred elephants.[20] In the tail were the two royal brothers of mighty energy, *viz.*, Chitra and Chitrasena surrounded by a large force.[21]

"'When, O great king, that foremost of men, *viz.* Karna, thus came out, king Yudhishthira the just, casting his eyes on Arjuna, said these words:[22]—Behold, O Pārtha, how the Dhārtarāshtra force, O hero, in this battle, protected by heroes and mighty car-warriors, hath been arrayed by Karna![23] This vast Dhārtarāshtra force hath lost its bravest warriors. They that remain, O mighty-armed one, are feeble, equal, as I think, to straw! Only one great bowman, *viz.*, the *Suta's* son, shineth in it![24]* That foremost of car-warriors is incapable of being vanquished by the three worlds with their mobile and immobile creatures, including the gods, *Asuras*, and *Gandharvas*, and the *Kinnaras* and great serpents![25] If thou slayest him today, O mighty-armed one, the victory will be thine, O Phālguna! The thorn also which for twelve years hath been planted in my heart will then be plucked out! Knowing this, O thou of mighty arms, form thou the array that thou wishest![26]—Hearing those words of his brother, that Pāndava of the white steeds disposed his army in counter array after the form of the half moon.[27] On the left side was stationed Bhimasena, and on the right was stationed the great bowman Dhrishtadyumna.[28] In the middle of the array were the king and Dhananjaya the son of Pāndu. Nakula and Sahadeva were at the rear of king Yudhishthira the just.[29] The two Pānchāla princes, *viz.*, Yudhāmanyu and Uttamaujas, became the protectors of (Arjuna's) car-wheels. Protected by the diadem-decked Arjuna himself, they did not quit Arjuna for a moment.[30] The remaining kings, possessed of great courage, clad in mail, stood in the array, each in the position assigned to him, according to the measure of his enthusiam and resolution, O Bhārata.[31] Having thus formed their great array, O Bhārata, the Pāndavas, and the mighty bowmen of thy army set their hearts on battle.[32] Beholding thy army disposed into battle-array by the *Suta's* son in

* A triplet in the Bengal texts.—T

battle, Duryodhana with all his brethren regarded the Pāndavas to be already slain.[33] Similarly Yudhishthira, O king, beholding the Pāndava army disposed in array, regarded the Dhārtarāshtras with Karna to be already slain.[34] Then conchs, and kettle-drums, and tabours, and large drums, and cymbals, and *Dindimas*, and *Jharjharas*, were loudly blown and beat on all sides![35] Indeed, those loud-sounding instruments were blown and beat, O king, among both the armies. Leonine roars also arose, uttered by brave warriors for victory.[36] And there also arose, O king, the noise of neighing steeds and grunting elephants, and the fierce clatter of car-wheels.[37] None, O Bhārata, (in the Kaurava army), at that time, felt the loss of Drona, seeing the great bowman Karna clad in mail and stationed at the head of the array.[38] Both armies, O monarch, teeming with joyous men, stood, eager for battle and (ready) to destroy each other without delay.[39] There, the two heroes, *viz.*, Karna and the son of Pāndu, excited with wrath at sight of each other, and both firmly resolved, stood or careered, O king, through their respective divisions.[40] The two armies, as they advanced to meet each other, seemed to dance (in joy). From the wings and the side-wings of both, warriors desirous of battle came forth.[41]* Then commenced the battle, O monarch, of men, elephants, steeds, and cars, engaged in destroying one another.' "[42]

Section XII.

"Sanjaya said,—'Then those two vast armies, teeming with rejoicing men and steeds and elephants, resembling in splendour the celestial and the *Asura* hosts, meeting together, began to strike each other.[1] Men, cars, steeds, elephants, and foot-soldiers, of fierce prowess, made sturdy strokes destructive of bodies and sins.†[2] Lion-like men strewed the Earth with the

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* It would seem that when the actual encounter took place, the order of the array, as regards both armies, was speedily and entirely lost.—T.

† I adopt the Bengal reading which is *Dehapāpmapranāçanān*. The meaning, of course, is that the men were slain so that their bodies were destroyed as also their sins, for death in battle is rewarded with heaven.

heads of lion-like men, each resembling the full moon or the sun in splendour and the lotus in fragrance.[3] Combatants cut off the heads of combatants, with crescent-shaped and broad-headed shafts and razor-faced arrows and axes, and battle-axes.[4] The arms of men of long and massive arms, cut off by men of long and massive arms, falling upon the Earth, shone, decked with weapons and bracelets.[5] With those writhing arms adorned with red fingers and palms, the Earth looked resplendent as if strewn with fierce five-headed snakes slain by Garuda.*[6] From elephants and cars and steeds, brave warriors fell down, struck by foes, like the denizens of heaven from their celestial cars on the exhaustion of their merits.[7] Other brave warriors fell down by hundreds, crushed in that battle by braver combatants with heavy maces and spiked clubs and short bludgeons.[8] Cars also, in that tumultuous fight, were crushed by cars, and infuriate elephants by infuriate compeers, and horsemen by horsemen.[9] Men destroyed by cars, and cars by elephants, and horsemen by foot-soldiers, and foot-soldiers by horsemen, dropped down on the field,[10] as also cars and steeds and foot-soldiers destroyed by elephants, and cars and steeds and elephants by foot-soldiers, and cars and foot-soldiers and elephants by steeds, and men and elephants by cars.[11] Great was the carnage made of car-warriors and steeds and elephants and men by men and steeds and elephants and car-warriors, using their hands and feet and weapons and cars.[12] When that host was being thus struck and slain by heroic warriors, the Pārthas, headed by Vrikodara, advanced against us.[13] They consisted of Dhrishtadyumna and Cikhandin and the (five) sons of Draupadi and the Prabhadrakas, and Sātyaki and Chekitāna with the Drāvida forces, and the Pāndyas, the Cholas, and the Keralas, surrounded by a mighty array, all possessed of broad chests, long arms, tall statures, and large eyes.[14-15] Decked with ornaments, possessed of red teeth, endued with the prowess of infuriate elephants, attired in robes of diverse colors, smeared with powdered scents,[16] armed with swords and nooses, capable of restraining mighty

* The Bombay text reads *Prahitais.* If this reading be accepted, the meaning would be "dropped" by Gadura.—T.

elephants, companions in death, and never deserting one another,[17] equipt with quivers, bearing bows, adorned with long locks, and agreeable in speech, were the combatants of the infantry files led by Sātyaki, belonging to the Andhra tribe, endued with fierce forms and great energy.*[18] Other brave warriors such as the Chedis, the Pānchālas, the Kaikayas, the Kārushas, the Koçalas, the Kānchis, and the Māghadhas, also rushed forward.[19] Their cars and steeds and elephants, all of the foremost kind, and their fierce foot-soldiers, gladdened by the notes of diverse instruments, seemed to dance and laugh.†[20] In the midst of that vast force, came Vrikodara, riding on the neck of an elephant, and surrounded by many foremost of elephant-soldiers, advancing against thy army.[21] That fierce and foremost of elephants, duly equipt, looked resplendent, like the stone-built mansion on the top of the Udaya mountain, crowned with the risen Sun.[22] Its armour of iron, the foremost of its kind, studded with costly gems, was as resplendent as the autumnal firmament bespangled with stars.[23] With a lance in his outstretched arm, his head decked with a beautiful diadem, and possessed of the splendour of the meridian Sun at autumn, Bhima began to burn his foes.[24] Beholding that elephant from a distance, Kshemadhurti, himself on an elephant, challenging, rushed cheerfuly towards Bhima who was more cheerful still.[25] An encounter then took place between those two elephants of fierce forms resembling two huge hills topped with trees, each fighting with the other as it liked.[26] Those two heroes then, whose elephants thus encountered each other, forcibly struck each other with lances endued with the splendour of solar rays, and uttered loud roars.[27] Separating, they then careered in circles with their elephants, and each taking up a bow began to strike the other.[28] Gladdening the people around with their loud roars and the slaps on their armpits and the whizz of their arrows, they continued to utter leonine shouts.[29] Endued with great strength, both of them, accomplished in

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* I adopt the Bengal reading—T.

† *Vādyarava*'s of the Bengal texts is preferable to *Vādyadhara's* of the Bombay edition.—T.

weapons, fought, using their elephants with upturned trunks and decked with banners floating on the wind.[30] Then each cutting off the other's bow, they roared at each other, and rained on each other showers of darts and lances like two masses of clouds in the rainy reason pouring terrents of rain.[31] Then Kshemadhurti pierced Bhimasena in the centre of the chest with a lance endued with great impetuosity, and then with six others, and uttered a loud shout.[32] With those lances sticking to his body, Bhimasena, whose form then blazed with wrath, looked resplendent like the cloud-covered Sun with his rays issuing through the interstices of that canopy.[33] Then Bhima carefully hurled at his antagonist a lance bright as the rays of the Sun, coursing perfectly straight, and made entirely of iron.[34] The ruler of the Kulutas then, drawing his bow, cut off that lance with ten shafts and then pierced the son of Pāndu with sixty shafts.[35] Then Bhima the son of Pāndu, taking up a bow whose twang resembled the roar of the clouds, uttered a loud shout and deeply afflicted with his shafts the elephant of his antagonist.[36] Thus afflicted in that battle by Bhimasena with his arrows, that elephant, though sought to be restrained, staid not on the field like a wind-blown cloud.[37] The fierce prince of elephants owned by Bhima then pursued his (flying) compeer, like a wind-blown mass of clouds pursuing another mass driven by the tempest.[38] Restraining his own elephant,the valiant Kshemadhurti pierced with his shafts the pursuing elephant of Bhimasena.[39] Then with a well-shot razor-headed arrow that was perfectly straight, Kshemadhurti cut off his antagonist's bow and then afflicted that hostile elephant.[40] Filled with wrath, Kshemadhurti then, in that battle, pierced Bhima and struck his elephant with many long shafts in every vital part. That huge elephant of Bhima then fell down, O Bhārata![41]* Bhima, however, who had jumped down from his elephant and stood on the Earth before the fall of the beast, then crushed the elephant of his antagonist with his mace.[42] And Vrikodara then struck Khemadhurti also, who, having jumped down from his crushed

* A triplet the Bengal texts.—T.

elephant, was advancing against him with uplifted weapon.[43] Kshemadhurti, thus struck, fell down lifeless, with the sword in his arm, by the side of his elephant, like a lion struck down by thunder beside a thunder-riven hill.[44] Beholding the celebrated king of the Kulutas slain, thy troops, O bull of Bharata's race, exceedingly distressed, fled away.' "[45]

Section XIII.

"Sanjaya said,—'Then the mighty and heroic bowman Karna began to smite the Pāndava army in that battle, with his straight shafts.[1] Similarly, those great car-warriors, *viz.*, the Pāndavas, O king, filled with wrath, began to smite the army of thy son in the very sight of Karna.[2] Karna also, O king, in that battle, slew the Pāndava army with his cloth-yard shafts bright as the rays of the Sun and polished by the hands of the smith.[3] There, O Bhārata, the elephants, struck by Karna with his shafts, uttered loud cries, lost strength, became faint, and wandered on all sides.[4] While the army was being thus destroyed by the *Suta's* son, O sire, Nakula rushed with speed against that mighty car-warrior.[5] And Bhimasena rushed against Drona's son who was engaged in the accomplishment of the most difficult feats. Sātyaki checked the Kaikaya princes Vinda, and Anuvinda.[6]* King Chitrasena rushed against the advancing Crutakarman; and Prativindhya against Chitra owning a beautiful standard and a beautiful bow.[7] Duryodhana rushed against king Yudhishthira the son of Dharma; while Dhananjaya rushed against the angry throngs of the *Samsaptakas*.[8]† In that slaughter of great heroes, Dhrishtadyumna proceeded against Kripa. The invincible Cikhandin closed with Kritavarman.[9] Crutakirti encountered Calya, and Mādri's son, the valiant Sahadeva, O king, encountered thy son Dusçāsana.[10] The two Kaikaya princes, in that battle, shrouded Sātyaki with a shower of blazing arrows, and the latter also, O Bhārata,

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* Vinda and Anuvinda of Avanti were slain by Arjuna. The two warriors here referred to were of the Kaikayas, not of the Avantis.—T.

† The Bengal texts read *Kruddhān* and not *Kruddhas*.—T.

shrouded the two Kaikaya brothers.[11] Those two heroic brothers deeply struck Sātyaki in the chest, like two elephants striking with their tusks a hostile compeer in the forest.*[12] Indeed, O king, those two brothers, in that battle, their own vitals pierced with shafts, pierced Sātyaki of true deeds with their shafts.[13] Sātyaki, however, O great king, covering all the points of the compass with a shower of arrows and smiling the while, checked the two brothers, O Bhārata.[14] Checked by those showers of arrows shot by the grandson of Cini, the two brothers speedily shrouded the car of Cini's grandson with their shafts.[15] Cutting off their beautiful bows, Caurin of great fame, checked them both with his keen arrows in that battle.[16] Taking up two other beautiful bows, and a number of powerful shafts, the two began to cover Sātyaki and career with great activity and skill.[17] Shot by the two brothers, those mighty shafts equipt with the feathers of the *Kanka* and the peacock and decked with gold, began to fall, illumining all the points of the compass.[18] In that dreadful battle between them, O king, the arrows they shot caused a darkness there. Those mighty car-warriors then cut off each other's bows.[19] Then the invincible Sātwata, O king, filled with rage, took up another bow in that battle, and stringing it, cut off Anuvinda's head with a keen razor-headed shaft.[20] Decked with ear-rings, that large head, O king, fell like the head of Camvara slain in the great battle (of old). And it reached the Earth in no time, filling all the Kaikayas with grief.[21]† Beholding that bave warrior slain, his brother, the mighty car-warrior Vinda, stringing another bow, began to resist the grandson of Cini from every side.[22] Piercing Sātyaki with sixty arrows equipt with wings of gold and whetted on stone, he uttered a loud shout and said,—Wait, Wait!'[23]—Then that mighty car-warrior of the Kaikayas speedily struck Sātyaki with many thousands of shafts in his arms and chest.[24] All his limbs wounded with arrows, Sātyaki, of prowess incapable of being baffled, looked resplendent in that battle, O king, like a flowering *Kinçuka*.[25]

* The Bengal texts read *Mahārane* for *Mahàvane*.—T.

† Both 20 and 21 are triplets in the Bengal texts.—T.

Pierced by the high-souled Kaikaya in that encounter, Sātyaki, with the greatest ease, pierced the Kaikaya (in return) with five and twenty arrows.[26] Then those two foremost of car-warriors, having each cut off the other's handsome bow in that encounter, and having each quickly slain the other's driver and steeds, approached each other on foot for a fight with swords.[27]* Both endued with massive arms, they looked resplendent on that extensive arena, each having taken up a shield decked with a hundred moons, and each armed with an excellent sword, like Jambha and Cakra, both endued with great might, in the battle between the gods and the *Asuras* (of old).[28] Both of them, in that great battle, then began to career in circles. And then they speedily encountered each other in battle, each approachnig the other near. And each of them made great efforts for the destruction of the other.[29] Then Sātwata cut in twain the shield of Kaikeya. The latter also, O king, cut in twain the shield of Sātyaki.[30] Having cut off his antagonist's shield covered with centuries of stars, Kaikeya began to career in circles, advancing and receding (at times).[31] Then the grandson of Cini, endued with great activity, cut off by a side-stroke the prince of the Kaikeyas thus careering in that great arena armed with excellent sword.[32] Cased in armour, that great bowman, *viz.*, the Kaikeya prince, O king, thus cut off in twain in that great battle, fell down like a hill riven with thunder.[33] Having slain him in battle, that foremost of car-warriors, that scorcher of foes, *viz.*, the brave grandson of Cini, quickly got upon the car of Yudhāmanyu.[34] Afterwards riding upon another car duly equipt (with everything), Sātyaki began to slay with his shafts the large force of the Kaikeyas.[35] The vast army of the Kaikeyas, thus slaughtered in battle, leaving that foe of theirs, fled away on all sides.' "[36]

Section XIV.

"Sanjaya said,—'Crutakarman then, O king, filled with wrath, struck that lord of Earth, *viz.*, Chitrasena, in that

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* A triplet in the Bengal texts.—T.

battle, with fifty shafts.[1] The ruler of the Abhisāras (in return), striking Crutakarman, O king, with nine straight arrows, pierced his driver with five.[2] Crutakarman then, filled with rage, struck Chitrasena at the head of his forces, with a keen arrow in a vital part.[3] Deeply pierced, O monarch, with that arrow by that high-souled prince, the heroic Chitrasena felt great pain and swooned away.[4] During this interval, Crutakarman of great renown covered that lord of Earth, (*viz.*, his insensible antagonist), with ninety arrows.[5] The mighty car-warrior Chitrasena then, recovering consciousness, cut off his antagonist's bow with a broad-headed arrow, and pierced his antagonist himself with seven arrows.[6] Taking up another bow that was decked with gold and capable of striking hard, Crutakarman then, with his waves of arrows, made Chitrasena assume a wonderful appearance.[7] Adorned with those arrows, the youthful king, wearing beautiful garlands, looked in that battle like a well-adorned youth in the midst of an assembly.[8] Quickly piercing Crutakarman with an arrow in the centre of the chest, he said unto him,—Wait, Wait![9]—Crutakarman also, pierced with that arrow in the battle, began to shed blood, like a mountain shedding streams of liquid red-chalk.[10] Bathed in blood and dyed therewith, that hero shone in battle like a flowering *Kinçuka*.[11] Crutakarman then, O king, thus assailed by the foe, became filled with rage, and cut in twain the foe-resisting bow of Chitrasena.[12] The latter's bow having been cut off, Crutakarman then, O king, pierced him with three hundred arrows equipt with goodly wings, covering him completely therewith.[13] With another broad-headed arrow, sharp-edged and keen-pointed, he cut off the head, decked with head-gear, of his high-souled antagonist.[14] That blazing head of Chitrasena fell down on the ground, like the moon loosened from the firmament upon the Earth at will.[15] Beholding the king slain, the troops of Chitrasena, O sire, rushed impetuously against (his slayer).[16] That great bowman then, filled with rage, rushed, shooting his shafts, against that army, like Yama filled with fury, against all creatures at the time of the universal dissolution.[17] Slaughtered in that battle by thy grandson armed with the bow, they quickly fled on all sides like

elephants scorched by a forest-conflagration.[18] Beholding them flying away hopeless of vanquishing the foe, Crutakarman, pursuing them with his keen arrows, looked exceedingly resplendent (on his car).[19] Then Prativindhya, piercing Chitra with five arrows, struck his driver with three, and his standard with one.[20] Him Chitra pierced, striking in the arms and the chest, with nine broad-headed shafts equipt with wings of gold, having keen points, and plumed with *Kanka* and peacock feathers.[21] Then Prativindhya, O Bhrārata, cutting off with his shafts the bow of his antagonist, deeply struck the latter with five keen arrows.[22] Then Chitra, O monarch, sped at thy grandson a terrible and irresistible dart, adorned with golden bells, and resembling a flame of fire.[23] Prativindhya, however, in that battle, cut off, with the greatest ease, into three fragments, that dart as it coursed towards him like a flashing meteor.*[24] Cut off into three fragments, with Prativindhya's shafts, that dart fell down, like the thunderbolt insparing all creatures with fear at the end of the *Yuga*.[25] Beholding that dart baffled, Chitra, taking up a huge mace decked with a net-work of gold, hurled it at Prativindhya.[26] That mace slew the latter's steeds and driver also in that great battle, and crushing, besides, his car, fell with great impetuosity on the Earth.[27] Meanwhile, having alighted from his car, O Bhārata, Prativindhya hurled at Chitra a dart, well-adorned and equipt with a golden staff.[28] Catching it as it coursed towards him, the high-souled king Chitra, O Bhārata, hurled the very weapon at Prativindhya.[29] Striking the brave Prativindhya in that battle, that blazing dart, piercing through his right arm, fell down on the Earth, and falling, illumined the whole region like a blast of lightning.[30]† Then Prativindhya, O king, filled with rage, and desiring to compass the destruction of Chitra, sped at him a lance decked with gold.[31] That lance, penetrating through his armour and chest, entered the Earth like a mighty snake its hole.[32] Struck with that lance, the king fell down, stretching out his large and massive arms that resembled a couple of iron clubs.[33]

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* Or, 'like a blazing brand'.—T.

† A triplet in the Bengal texts.—T.

Beholding Chitra slain, thy warriors, those ornaments of battle, rushed impetuously at Prativindhya from all sides.[34] Shooting diverse kinds of shafts and *Çataghnis* decked with rows of bells, they soon covered Prativindhya like masses of clouds covering the Sun.[35] The mighty-armed Prativindhya, consuming with his arrowy showers those assailants of his in that battle, routed thy army like the thunder-wielding Cakra routing the *Asura* host.[36] Thus slaughtered in battle by the Pāndavas, thy troops, O king, suddenly dispersed in all directions like congregated masses of clouds dispersed by the wind.[37] While thy army, slaughtered on all sides, was thus flying away, only Drona's son singly rushed with speed against the mighty Bhimasena.[38] All at once a fierce encounter ensued between them like to what had taken place between Vritra and Vāsava in the battle between the gods and the *Asuras* (of old).' "[39]

Section XV.

"Sanjaya said,—'Endued with the greatest activity, Drona's son, O king, displaying the lightness of his arms, pierced Bhima with an arrow.[1] Aiming at all his vital parts, for he hath a knowledge of all the vital parts of the body, the quick-handed Açwatthāman again struck him with ninety shafts.[2] Pierced all over with keen arrows by the son of Drona, Bhimasena looked resplendent in that battle like the Sun himself with his rays.[3] The son of Pāndu then, covering the son of Drona with a thousand well-directed shafts, uttered a leonine roar.[4] Baffling with his own shafts the shafts of his foe in that battle, the son of Drona, O king, as if smiling, then struck the Pāndava in the forehead with a clothyard shaft.[5] The son of Pāndu bore that arrow on his forehead even as the proud rhinoceros, O king, in the forest bears its horn.[6] The valiant Bhima then, in that battle, as if smiling the while, struck the struggling son of Drona in the forehead with three clothyard shafts.[7] With those three arrows sticking on his forehead, that Brāhmana looked beautiful like a three-peaked mountain washed with water in the season of rains.[8] The son of Drona then afflicted the Pāndava with hundreds of arrows but failed

to shake him like the wind failing to shake the mountain.[9] Similarly the son of Pāndu, filled with joy, could not in that battle shake the son of Drona with his hundreds of keen shafts like torrents of rain failing to shake a mountain.[10] Shrouding each other with showers of terrible shafts, those two great car-warriors, those two heroes, endued with fierce might, shone resplendent on those two foremost of cars of theirs.[11] They then looked like two blazing Suns risen for the destruction of the world, and engaged in scorching each other with their rays constituted by excellent arrows.[12] Endeavouring with great care to counteract each other's feats in that great battle, and actually engaged in matching deed by deed with showers of arrows most fearlessly,[13] those two foremost of men careered in that combat like a couple of tigers. Both invincible and terrible, arrows constituted their fangs and bows their mouths.[14] They became invisible under those clouds of arrows on all sides, like the Sun and the Moon in the firmament shrouded by masses of clouds.[15] And then those two chastisers of foes soon became visible and blazed forth like Mars and Mercury freed from cloudy screens.[16] Then at that instant during the progress of that awful battle, Drona's son placed Vrikodara to his right,[17] pouring hundreds of fierce arrows upon him like the clouds pouring torrents of rain upon a mountain. Bhima, however, could not brook that indication of his enemy's triumph.[18] The son of Pāndu, O king, from that very station on Açwatthāman's right, began to counteract the latter's feats. Their cars continuing to wheel around in diverse ways and advance and retreat (according to the exigencies of the situation),[19] the battle between those two lions among men became exceedingly furious. Careering in diverse paths, and (executing) circular manœvres,[20] they continued to strike each other with arrows shot from their bows drawn to their fullest stretch. And each made the greatest endeavours to compass the destruction of the other. And each of them desired to make the other carless in that battle.[21]* Then that great car-warrior, *viz.*, the son of Drona, invoked many mighty weapons. The son of

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* A triplet in the Bengal texts —T

Pāndu, however, in that battle, with his own weapons, counteracted all those weapons of his foe.[22] Then, O monarch, there took place an awful encounter of weapons, like to the terrible encounter of planets at the time of the universal destruction.[23] Those shafts, O Bhārata, let off by them, collided together, illuminating all the points of the compass and thy troops also all around.[24] Covered with flights of arrows, the welkin assumed a terrible sight, like to what happens, O king, at the time of the universal dissolution, when it is covered with falling meteors.[25]* From the clash of shafts, O Bhārata, fire was generated there, with sparks and blazing flames. That fire began to consume both armies.[26] *Siddhas* moving there, O monarch, said these words, O lord, *viz.*,—This battle is the foremost of all battles![27] All the battles (fought before) do not come up to even a sixteenth part of this! A battle like this will never occur again![28] Both these persons, *viz.*, this Brāhmana and this Kshatriya, are endued with knowledge![29] Both are possessed of courage, and both are fierce in prowess! Dreadful is the might of Bhima, and wonderful is the skill of the other in weapons! How great is their energy, and how wonderful the skill possessed by both![30] Both of them stand in this battle like two universe-destroying Yamas at the end of the *Yuga*! They are born like two Rudras, or like two Suns![31] These two tigers among men, both endued with terrible forms, are like two Yamas in this battle!—Such were the words of the *Siddhas* heard there every moment. And among the assembled denizens of heaven there arose a leonine roar.[32]† Beholding the amazing and inconceivable feats of the two warriors in that battle, the dense throngs of *Siddhas* and *Chāranas* were filled with wonder.[33] And the gods, the *Siddhas*, and the great *Rishis* applauded them both, saying,—Excellent, O mighty-armed son of Drona! Excellent, O Bhima![34] —Meanwhile those two heroes, in that battle, O king, having done injuries to each other, glared at each other with eyes

* The Bombay reading *Yudham* in the second line of 25 is vicious. The Bengal reading *Yadvat* is evidently preferable.—T.

† A triplet in the Bengal texts.—T

rolling in rage.[35] With eyes red in rage, their lips also quivered in rage. And they grinded their teeth in wrath and bit their lips.[36] And those two great car-warriors covered each other with showers of arrows, as if they were, in that battle, two masses of clouds that poured torrents of arrows for rain and that gleamed with weapons constituting their lightning.[37] Having pierced each other's standards and drivers in that great battle, and having also pierced each other's steeds, they continued to strike each other.[38] Then, O monarch, filled with rage, they took up, in that dreadful encounter, two arrows, and each desirous of slaying the other shot quickly at his foe.[39] Those two blazing arrows, resistless and endued with the force of thunder, coming, O king, to the two warriors as they stood at the head of their respective divisions, struck them both.[40] The two mighty combatants then, deeply struck with those arrows, sank, each from the force of the other, on the terrace of his respective car.[41] His driver then, understanding the son of Drona to be insensible, bore him away from the battle, O king, in the sight of all the troops.[42] Similarly, O king, his driver bore away from the battle, on his car, the son of Pāndu, that scorcher of foes, who was repeatedly falling into swoon.' "[43]

Section XVI.

"Dhritarāshtra said,—'Tell me how occurred the battle of Arjuna with the *Samsaptakas*, and of the other kings with the Pāndavas![1] Tell me also, O Sanjaya, how happened the battle of Arjuna with Açwatthāman, and of the other lords of Earth with the Pārthas!'[2]

"Sanjaya said,—'Listen, O king, as I speak to thee as to how occurred the battle of the heroic warriors (of our side) with the foe, that battle which was destructive of bodies, sins, and lives![3] That slayer of foes, *viz.*, Pārtha, penetrating into the *Samsaptaka* force that resembled the ocean, agitated it exceedingly, like a tempest agitating the vasty deep.[4] Cutting off with broad-headed arrows of keen edges the heads of brave warriors, that were decked with faces possessed of the splendour of the full moon and with beautiful eyes and eyebrows and

teeth, Dhananjaya speedily caused the Earth to be strewn therewith as if with lotuses plucked off their stalks.[5]* And in that battle, Arjuna, with his razor-headed shafts, cut off the arms of his foes, that were all well rounded, large, and massive, and smeared with sandal-paste and other perfumes, with weapons in grasp, with leathern fences casing their fingers, and looking like five-headed snakes.[6]† And the son of Pāndu repeatedly cut off, with his broad-headed shafts, steeds, and riders, and drivers, and flags, and bows, and arrows, and arms decked with gems.[7] And Arjuna, in that battle, O king, with many thousands of arrows, despatched to Yama's abode, car-warriors and elephants and horses and horsemen.[8] Many foremost of warriors, filled with rage, and roaring like bulls, and mad (like them) with excitement for a cow in season, rushed towards Arjuna, with loud cries.[9]‡ All of them then began to strike Arjuna with their arrows as the latter was employed in slaying them, like infuriate bulls striking one of their species with their horns. The battle that took place between him and them made the hair to stand on end, even like the battle beween the *Daityas* and the wielder of the thunder-bolt on the occasion of the conquest of the three worlds.[10]¶ Resisting with his own weapons the weapons of his foes on all sides, Arjuna, piercing them fast with innumerable arrows, took their lives.[11] Like the wind destroying vast masses of clouds, Arjuna, otherwise called Jaya, that enhancer of the fears of his foes, cutting off into minute fragments large throngs of cars,—cars, that is, whose poles, wheels, and ales had previously been shattered by him, and whose warriors and steeds and drivers had been slain before, and whose weapons and quivers had been displaced, and standards crushed, and traces and reins sundered, and wooden fences and shafts broken, already,—and filling every body with wonder, achieved feats magnificient to behold and rivalling those of a thousand great car-warriors

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* A triplet in the Bengal texts.—T.

† This also is a triplet in the Bengal texts.—T.

‡ The Bombay texts read this with a slight variation.—T.

¶ A triplet in the Bengal texts.—T.

fighting together.[12-14]* Crowds of *Siddhas* and celestial *Rishis* and *Chāranas* all applauded him. And celestial kettle-drums sounded, and floral showers fell upon the heads of Keçava and Arjuna. And an incorporeal voice said,[15]—These, *viz.*, Keçava and Arjuna, are those two heroes that always possess the beauty of the moon, the splendour of fire, the force of the wind, and the radiance of the Sun ![16] Stationed on the same car, these two heroes are invincible even like Brahman and Içāna ! These two heroes, the foremost of all creatures, are Nara and Nārāyana ![17]—Hearing and beholding these wonderful things, O Bhārata, Açwatthāman, with great care and resolution, rushed against the two Krishnas in that battle.[18] With his arm that held an arrow in its grasp, the son of Drona hailed the Pāndava who was shooting shafts equipt with foe-slaying heads, and smilingly told him these words.[19]—If, O hero, thou regard me a worthy guest arrived (before thee), then give me today, with thy whole heart, the hospitality of battle ![20]—Thus summoned by the preceptor's son from desire of battle, Arjuna regarded himself highly honored, and addressing Janārddana, said,[21]—The *Samsaptakas* should be slain by me, but Drona's son again is summoning me ! Tell me, O Mādhava, to which of these duties should I first turn ? Rising, let the services of hospitality be offered, if thou thinkest that to be proper ![22]—Thus addressed, Krishna bore Pārtha who had been summoned according to the rules of triumphant challenge, to the vicinity of Drona's son, like Vāyu bearing Indra to the sacrifice.[23] Saluting Drona's son whose mind was fixed upon one thing, Keçava said unto him,—O Açwatthāman, be cool, and without losing a moment strike and bear ![24] The time has come for those that are dependent on others to repay their obligation to their masters !† The disputes between Brāhmanas are subtile. The consequences, however, of the disputes of Kshatriyas are palpable, being victory and defeat ![25] For obtaining those excellent rites of hospitality that from folly thou solicitest at the hands of Pārtha, fight coolly now with the son of

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* The Bengal texts read *Bhaya-varddhanam* —T.

† Literally, 'to pay off their master's cake.'—T.

Pāndu!²⁶—Thus addressed by Vāsudeva, that foremost of regenerate ones replied, saying,—So be it!—and pierced Keçava with sixty shafts and Arjuna with three.[27] Arjuna then, filled with rage, cut off Açwatthāman's bow with three shafts. Drona's son took up another bow that was more formidable still.[28] Stringing it within the twinkling of an eye, he pierced Arjuna and Keçava, the latter with three hundred arrows, and the former with a thousand.[29] And then Drona's son, with good care, stupifying Arjuna in that battle, shot thousands and tens of thousands and millions of arrows.[30] From the quivers, the bow, the bowstring, the fingers, the arms, the hands, the chest, the face, the nose, the eyes,[31] the ears, the head, the limbs, the pores of the body, the armour on his person, the car, and the standard, O sire, of that utterer of *Brahma*, arrows began to issue.[32] Piercing Mādhava and the son of Pāndu with that thick arrowy shower, Drona's son, filled with joy, uttered a loud roar resembling that of a vast mass of congregated clouds.[33] Hearing that roar of his, the son of Pāndu said unto Keçava of unfading glory these words:—Behold, O Mādhava, this wickedness towards me of the preceptor's son![34] He regardeth us to be slain, having shrouded us with this dense arrowy shower.* I will presently, however, by my training and might, baffle his purpose![35]—Cutting off every one of those arrows shot by Açwatthāman into three fragments, that foremost one of Bharata's race destroyed them all like the Sun destroying a thick fog.[36] After this the son of Pāndu once more pierced with his fierce shafts the *Samsaptakas* with their steeds, drivers, cars, elephants, standards, and foot-soldiers.[37] Every one of those that stood there as spectators, every one of those that were stationed there on foot or car or steed or elephant, regarded himself as shrouded by the arrows of Arjuna.[38] Shot from *Gāndiva*, those winged arrows of diverse forms slew in that battle elephants and steeds and men whether stationed in his immediate front or at the distance of two miles.[39] The trunks, cut off with broad-headed shafts, of elephants adown whose cheeks and other limbs flowed the juice indicative of

* Literally, 'having made us the inmates of this arrowy mansion.'—T.

excitement, fell down like tall trees in the forest struck down with the axe.[40] A little after fell down elephants, huge as hillocks, with their riders, like mountains crushed by Indra with his thunder.[41] With his shafts cutting into minute portions well-equipt cars that looked like dissolving edifices of vapour in the evening sky and unto which were yoked well-trained steeds of great speed and which were ridden by warriors invincible in battle, the son of Pāndu continued to shower his arrows on his enemies. And Dhananjaya continued to slay well-decked horsemen and foot-soldiers of the foe.[42-43] Indeed, Dhananjaya, resembling the very Sun as he rises at the end of the *Yuga*, dried up the *Samsaptaka* ocean incapable of being dried up easily, by means of keen arrows constituting his rays.[44] Without losing a moment, the son of Pāndu once more pierced Drona's son resembling a huge hill, with shafts of great impetuosity and the splendour of the Sun, like the wielder of the thunderbolt piercing a mountain with the thunder.[45] Desirous of battle, the preceptor's son then, filled with rage, approached Arjuna for piercing him and his steeds and drivers by means of his swiftly-coursing shafts. Arjuna, however, quickly cut off the shafts shot at him by Açwatthāman.[46] The son of Pāndu then, filled with great wrath, proffered unto Açwatthāman, that desirable guest, quivers upon quivers of arrows like a charitable person offering everything in his house unto a guest.[47] Leaving the *Samsaptakas* then, the son of Pāndu rushed towards Drona's son like a donor, abandoning unworthy guests, for proceeding towards one that is worthy.' "[48]*

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* The two words used here, viz., *Pānkteyam* and its negative, have ae peculiar signification. He that is worthy of being admitted to the sam line with honored guests while sitting for a feed, is a *pānkteya*. He, on the other hand, that is excluded from the line is an *apānkteya*. To this day the leaders of all castes in India are busied with questions affecting the inclusion in or the exclusion from the caste line of its members on occasions of feed and festivity.—T.

Section XVII.

"Sanjaya said,—"Then occurred that battle between Arjuna and Açwatthāman resembling the planets Cukra and Vrihaspati in splendour, like the battle between Cukra and Vrihaspati in the firmament for entering the same constellation.[1] Afflicting each other with blazing shafts that constituted their rays, those terrifiers of the world stood like two planets both deviating from their orbits.[2] Then Arjuna deeply pierced Açwatthāman with a shaft in the midst of his eye-brows. With that shaft the son of Drona looked resplendent like the Sun with upward rays.[3] The two Krishnas also, deeply afflicted by Açwatthāman with hundreds of arrows, looked like two Suns at the end of the *Yuga* resplendent with their own rays.[4] Then when Vāsudeva seemed to be stupified, Arjuna shot a weapon from which issued torrents of shafts on all sides. And he struck the son of Drona with innumerable shafts, each resembling the thunder or fire or the rod of Death.[5] Endued with mighty energy, that achiever of fierce feats, (*viz.*, Açwatthāman,) then pierced both Keçava and Arjuna with well-shot shafts inspired with great impetuosity and struck with which Death himself would feel pain.[6] Checking the shafts of Drona's son, Arjuna covered him with twice as many arrows equipt with goodly wings, and shrouding that foremost of heroes and his steeds and driver and standard, began to strike the *Samsaptakas*.[7] With his well-shot shafts Pārtha began to cut off the bows and arrows and quivers and bowstrings and hands and arms and tightly grasped weapons and umbrellas and standards and steeds and car-shafts and robes and floral garlands and ornaments and coats of mail and handsome shields and beautiful heads, in large numbers, of his unretreating foes![8-9] Well-equipt cars and steeds and elephants, ridden by heroes fighting with great care, were destroyed by the hundreds of shafts sped by Pārtha and fell down along with the heroes that rode them.[10] Cut off with broad-headed and crescent-shaped and razor-faced arrows, human heads, resembling the lotus, the Sun, or the full Moon in beauty and resplendent with diadems and necklaces and crowns, dropped ceaselessly on the Earth.[11] Then the

Kalinga, the Vanga, and the Nishāda heroes, riding on elephants that resembled in splendour the elephant of the great foe of the *Daityas*, rushed with speed against that queller of the pride of the *Dānavas*, viz., the son of Pāndu, from desire of slaying him.[12]* Pārtha cut off the armour, the vital limbs, the trunks, the riders, the standards, and the banners, of those elephants, upon which those beasts fell down like mountain summits riven with thunder.[13] When that elephant force was broken, the diadem-decked Arjuna shrouded the son of his preceptor with shafts endued with the splendour of the newly-risen Sun, like the wind shrouding the risen Sun with masses of congregated clouds.[14] Checking with his own shafts those of Arjuna, Drona's son, shrouding both Arjuna and Vāsudeva with his arrows, uttered a loud roar, like a mass of clouds at the close of summer after shrouding the Sun or the Moon in the firmament.[15] Deeply afflicted with those arrows, Arjuna, aiming his weapons at Açwatthāman and at those followers of his belonging to thy army, speedily dispelled that darkness caused by Açwatthāman's arrows, and pierced all of them with shafts epuipt with goodly wings.[16] In that battle none could see when Savyasāchin took up his shafts, when he aimed them, and when he let them off. All that could be seen was that elephants and steeds and foot-soldiers and car-warriors, struck with his arrows, fell down, deprived of life.[17] Then Drona's son, without losing a moment, aiming ten foremost of arrows, sped them quickly as if they formed only one arrow. Shot with great force, five of these pierced Arjuna and the other five pierced Vāsudeva.[18] Struck with those arrows, those two foremost of men, like Kuvera and Indra, became bathed in blood. Thus afflicted, all the people there regarded those two heroes slain by Açwatthāman, that warrior who had completely mastered the science of arms.[19] Then the chief

* *Daityaripudwipa* is explained by Nilakantha to mean an *Asura* having the form of an elephant. I cannot reject the obvious meaning of the compound for following the commentator. The elephant of the foe of the *Daityas* would mean the prince of elephants, called Airāvata, belonging to Indra.—T.

of the Daçārhas addressed Arjuna and said,—Why errest thou (in thus sparing Açwatthāman)? Slay this warrior! If treated with indifference, even this one will be the cause of great woe, like a disease not sought to be put down by treatment!—Replying unto Keçava of unfading glory with the words—So be it,—Arjuna of unclouded understanding began, with good care, to mangle the son of Drona with his shafts.[20] Now the son of Pāndu, filled with rage, quickly pierced the massive arms, smeared with sandal-paste, and the chest, the head, and the unrivalled thighs of his antagonist with shafts equipt with heads like goats' ears, and shot with great force from *Gāndiva*. Then cutting off the traces of Açwatthāman's steeds, Arjuna began to pierce the steeds themselves, whereat the latter bore Açwatthāman away to a great distance from the field.[21] Thus borne away by those steeds endued with the speed of the wind, the intelligent son of Drona, deeply afflicted with the shafts of Pārtha, reflecting for some time, wished not to go back and renew the fight with Pārtha.[22] Knowing that victory is ever with the chief of the Vrishnis and with Dhananjaya, that foremost one of Angirasa's race, endued with great activity, entered the army of Karna, deprived of hope and with shafts and weapons almost exhausted.[23] Indeed, Drona's son, restraining his steeds, and having comforted himself a little, O sire, entered the force of Karna teeming with cars and steeds and men.[24] After Açwatthāman, that enemy of theirs, had been thus removed from the field by his steeds like a disease removed from the body by incantations and medicines and means,[25] Keçava and Arjuna proceeded towards the *Samsaptakas*, on their car whose rattle resembled the roar of the clouds and whose banner waved on the wind.' "[26]

Section XVIII.

"Sanjaya said,—"Meanwhile, towards the northern part of the Pāndava army, a loud uproar arose of cars and elephants and steeds and foot-soldiers as these were being massacred by Dandadhāra.[1] Turning the course of the car but without stopping the steeds fleet as Garuda or the wind, Keçava, ad-

dressing Arjuna, said,[2]—The chief of the Magadhas, with his (foe-) crushing elephant, is unrivalled in prowess! In training and might he is not inferior to Bhagadatta himself.[3] Having slain him first, thou wilt then slay the *Samsaptakas*!—At the conclusion of his words, Keçava bore Pārtha to the presence of Dandadhāra.[4] The chief of Magadhas, peerless in handling the elephant-hook, even as the headless planet Ketu (is peerless) among all the planets, was destroying the hostile army like a fierce commet destroying the whole Earth.[5]* Riding on his foe-slaying and well-equipt elephant which looked like the *Dānava* with elephantine face and form,† and whose roar resembled that of a congregated mass of clouds, Dandadhāra was destroying with his shafts thousands of cars and steeds and elephants and men.[6] The elephant also, treading with his feet upon cars, pressed down into the Earth a large number of men with their steeds and drivers. Many were the elephants also that that foremost of elephants crushed and slew with his two fore-feet and trunk. Indeed, the beast moved like the wheel of Death.[7] Slaying men adorned with steel coats of mail, along with their horses and foot-soldiers, the chief of the Maghadhas caused these to be pressed down into the Earth, like thick reeds pressed down with crackling sounds, by means of that mighty and foremost of elephants belonging to him.[8] Then Arjuna, riding on that foremost of cars, rushed quickly towards that prince of elephants in the midst of that host teeming with thousands of cars and steeds and elephants, and resounding with the beat and blare of innumerable cymbals and drums and conchs, and uproarious with the clatter of car-wheels, the twang of bow-strings, and the sound of palms.[9] Then Dandadhāra pierced Arjuna with a dozen foremost of shafts and Janārddana with sixteen, and each of the steeds with three, and then uttered a loud shout and laughed repeatedly.[10] Then Pārtha, with a number of broad-headed shafts, cut off the bow

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* *Ankuça-graha* means 'in handling the hook.' *Vikacha-graha* is explained by Nilkantha to mean either *Ketu*, the headless planet, or a calamitous planet like a fierce commet.—T.

† *Vide* note to verse 12 in the previous Section.—T.

of his antagonist with its string and arrow fixed thereon, as also his well-decked standard, and then the guides of his beast and the footmen that protected the animal. At this the lord of Girivraja became filled with rage.[11] Desirous of agitating Janārddana with that tusker of his, whose temples had split from excitement, and which resembled a mass of clouds and was endued with the speed of the wind, Dandadhāra struck Dhananjaya with many lances.[12] The son of Pāndu then, with three razor-headed arrows, cut off, almost at the same instant of time, the two arms, each looking like the trunk of an elephant, and then the head, resembling the full Moon, of his foe. Then Arjuna struck the elephant of his antagonist with hundreds of arrows.[13] Covered with the gold-decked arrows of Pārtha, that elephant equipt with golden armour looked as resplendent as a mountain in the night with its herbs and trees blazing in a conflagration.[14] Afflicted with pain and roaring like a mass of clouds, and exceedingly weakened, the elephant, crying and wandering and running with tottering steps, fell down with the guide on its neck, like a mountain summit riven by thunder.[15] Upon the fall of his brother in battle, Danda advanced against Indra's younger brother and Dhananjaya, desirous of slaying them, on his tusker white as snow and adorned with gold and looking like a Himālayan summit.[16] Danda struck Janārddana with three whetted lances bright as the rays of the Sun, and Arjuna with five, and uttered a loud shout. The son of Pāndu then, uttering a loud shout, cut off the two arms of Danda.[17] Cut off by means of razor-headed shafts, those two arms, smeared with sandal-paste, adorned with *angadas*, and with lances in grasp, as they fell from the elephant's back at the same instant of time, looked resplendent like a couple of large snakes of great beauty falling down from a mountain-summit.[18] Cut off with a crescent-shaped arrow by the diadem-decked (Pārtha), the head also of Danda fell down on the Earth from the elephant's back, and covered with blood it looked resplendent as it lay like the Sun dropped from the Asta mountain towards the western quarter.[19] Then Pārtha pierced with many excellent arrows bright as the rays of the Sun that elephant of his foe,

resembling a mass of white clouds, whereupon it fell down with a loud noise like a Himālayan summit riven with thunder.[20] Then other huge elephants capable of winning victory and resembling the two already slain, were cut off by Savyasāchin, in that battle, even as the two (belonging to Danda and Dandadhāra) had been cut off. At this the vast hostile force broke.[21] Then elephants and cars and steeds and men, in dense throngs, clashed against one another and fell down on the field. Tottering, they violently struck one another and fell down deprived of life.[22] Then his soldiers, encompassing Arjuna like the celestials encompassing Purandara, began to say,—O hero, that foe of whom we had been frightened like creatures at the sight of Death himself, hath, by good luck, been slain by thee![23] If thou hadst not protected from that fear those people that were so deeply afflicted by mighty foes, then by this time our foes would have felt that delight which we now feel at their death, O slayer of enemies![24]—Hearing these and other words uttered by friends and allies, Arjuna, with a cheerful heart, worshipped those men, each according to his deserts, and proceeded once more against the *Samsaptakas*.' "[25]

SECTION XIX.

"Sanjaya said,—'Wheeling round, like the planet Mercury in the curvature of its orbit, Jishnu once more slew large numbers of the *Samsaptakas*.[1] Afflicted with the shafts of Pārtha, O king, men, steeds, and elephants, O Bhārata, wavered and wandered and lost color and fell down and died.[2] Many foremost of animals tied to yokes, and drivers, and standards, and bows, and shafts, and hands, and weapons in grasp, and arms, and heads, of heroic foes fighting with him, the son of Pāndu cut off in that battle, with arrows, some of which were broad-headed, some equipt with heads like razors, some crescent-shaped, and some furnished with heads like the calf's tooth.[3-4] Like bulls fighting with a bull for the sake of a cow in season, brave warriors, by hundreds and thousands, closed upon Arjuna.[5] The battle that took place between them and him made the

hair to stand on end, like the encounter between the *Daityas* and the wielder of the thunder-bolt on the occasion of the conquest of the three worlds.[6] Then the son of Ugrāyudha pierced Pārtha with three shafts resembling three venomous snakes. Pārtha, however, cut off from his enemy's trunk the latter's head.[7] Then those warriors, filled with rage, covered Arjuna from every side with diverse kinds of weapons, like the clouds urged by the Maruts shrouding Himavat at the close of summer.[8] Checking with his own weapons those of his foes on every side, Arjuna slew a large number of his enemies with well-shot shafts.[9] With his arrows Arjuna then cut off the *Trivenus*, the steeds, the drivers, and the *Pārshni* drivers of many cars, and displaced the weapons and quivers of many, and deprived many of their wheels and standards, and broke the chords, the traces, and the axles of many, and destroyed the bottoms and yokes of others, and caused all the equipments of many to fall off from their places.[10-11] Those cars, thus smashed and injured by Arjuna in large numbers, looked like the luxurious mansions of the rich destroyed by fire, wind, and rain.[12] Elephants, their vitals pierced with shafts resembling thunder-bolts in impetuosity, fell down like mansions on mountain-tops overthrown by blasts of lightning.[13] Large numbers of steeds with their riders, struck by Arjuna, fell down on the Earth, their tongues and entrails pressed out, themselves deprived of strength and bathed in blood, and presenting an awful sight.[14] Men and steeds and elephants, pierced by Savyasāchin with his shafts, wandered and tottered and fell down and uttered cries of pain and looked pale, O sire![15] Like Mahendra smiting down the *Dānavas*, Pārtha smote down large numbers of his foes, by means of shafts whetted on stone and resembling the thunder or poison in deadliness.[16] Brave warriors, cased in costly coats of mail and decked with ornaments, and armed with diverse kinds of weapons, lay on the field, with their cars and standards, slain by Pārtha.[17] Vanquished (and deprived of life), persons of righteous deeds, possessed of noble birth and great knowledge, proceeded to heaven in consequence of those glorious deeds of theirs, while their bodies only lay on Earth.[18] Then the chiefs, belonging to thy army, of various

realms, filled with wrath and accompanied by their followers, rushed against Arjuna, that foremost of car-warriors.[19] Warriors borne on their cars and steeds and elephants, and foot-soldiers also, all desirous of slaying (Arjuna), rushed towards him, shooting diverse weapons with great speed.[20] Then the Arjuna-wind, by means of keen shafts, destroyed that thick shower of weapons dropped by those warriors constituting a mass of congregated clouds.[21] People then beheld Arjuna crossing that raftless ocean constituted by steeds and foot-soldiers and elephants and cars, and having mighty weapons for its waves, on a bridge constituted by his own mighty weapons of offence and defence.[22] Then Vāsudeva, addressing Pārtha, said,—Why, O sinless one, dost thou sport in this way? Grinding these *Samsaptakas*, haste thyself for Karna's slaughter![23]—Saying,—So be it—unto Krishna, Arjuna then, forcibly smiting the remnant of the *Samsaptakas* with his weapons, began to destroy them like Indra destroying the *Daityas*.[24] At that time, with even the closest attention, men could not mark when Arjuna took out his shafts, when he aimed them, and when he let them off quickly.[25] Govinda himself, O Bhārata, regarded it wonderful. Like swans diving into a lake, the shafts of Arjuna, white and active as swans, penetrated into the hostile force.[26] Then Govinda, beholding the field of battle during the progress of that carnage, said these words to Savyasāchin:[27]—Here, O Pārtha, for the sake of Duryodhana alone, occurreth this great and terrible destruction of the Bharatas and other kings of the Earth![28] Behold, O son of Bharata, these bows, with golden backs, of many mighty bowmen, and these girdles and quivers loosened from their bodies![29] Behold these straight shafts equipt with wings of gold, and these long arrows washed with oil and looking like snakes freed from their sloughs![30] Behold these beautiful lances decked with gold, lying scattered about, and these coats of mail, O Bhārata, adorned with gold and fallen off from the bodies of the warriors![31] Behold these spears embellished with gold, these darts adorned with the same metal, and these huge maces twined round with threads of gold and chords of hemp![32] Behold these swords decked with bright gold and these axes

adorned with the same, and these battle-axes equipt with gold-decked handles![33] Behold also these spiked clubs, these short arrows, these *Bhuçundis*, and those *Kanapas*; these iron *Kuntas* lying around, and these heavy *Mushalas*![34] These victory-longing warriors endued with great activity and armed with diverse weapons, though dead, still seem to be quick with life![35] Behold those thousands of warriors, their limbs crushed with maces, and heads split with *Mushalas* or smashed and torn by elephants and steeds and cars![36] O slayer of foes, the field of battle is strewn with the bodies of men and elephants and steeds, deprived of life, dreadfully mangled with shafts and darts and swords and lances and scimitars and axes and spears and *Nakharas* and bludgeons, and bathed in streams of blood![37-38] Strewn with arms smeared with sandal-paste and decked with *Angadas* and graced with auspicious indications and cased in leathern fences and adorned with *Keyuras*, the Earth looks resplendent, O Bhārata![39] Strewn also with hands having fingers cased in fences, decked with ornaments, and lopped off from arms, and with severed thighs looking like the trunks of elephants, of heroes endued with great activity, and with heads adorned with ear-rings and headgears set with gems, (the Earth looks exceedingly beautiful)![40] Behold those beautiful cars, decked with golden bells, broken in diverse ways! Behold those numerous steeds bathed in blood, those bottoms of cars, and long quivers, and diverse kinds of standards and banners,[41] and those huge conchs of the combatants, and those yak tails perfectly white, and those elephants with tongues lolling out and lying on the field like hills,[42] and those beautiful with triumphal banners, and those slain elephant-warriors, and those rich coverlets, each consisting of one piece of blanket, for the backs of those huge beasts,[43] and those beautiful and variegated and torn blankets, and those numerous bells loosened from the bodies of elephants and broken into fragments by those falling creatures,[44] and those hooks with handles set with stones of *lapis lazuli* fallen upon the Earth, and those ornamented yokes of steeds, and those armours, set with diamonds, for their breasts, and those rich cloths, adorned with gold and tied to the ends of the standards

borne by horsemen,[45]* and those variegated coverlets and housings and *Ranku* skins, set with brilliants and inlaid with gold, for the backs of steeds, and fallen on the ground,[46] and those large diamonds adorning the head-gears of kings, and those beautiful necklaces of gold, and those umbrellas displaced from their positions, and those yak-tails and fans![47] Behold the Earth strewn with faces adorned with ear-rings, bright as the moon or stars, and embellished with well-cut beards, and each looking like the full moon![48] The Earth, strewn with those faces looking like lilies and lotuses, resembles a lake adorned with a dense assemblage of lilies and lotuses.[49] Behold, the Earth, possessing the effulgence of the bright moon and diversified as if with myriads of stars, looks like the autumnal firmament baspangled with stellar lights![50] O Arjuna, these feats that have been achieved by thee in great battle today, are, indeed, worthy of thee or of the chief of the celestials himself in heaven![51]—Even thus did Krishna show the field of battle unto Arjuna. And while returning (from the field to their camp), they heard a loud noise in the army of Duryodhana.[52] Indeed, the uproar that was heard consisted of the blare of conchs and the beat of cymbals and drums and *Patahas* and the clatter of car-wheels, the neigh of steeds, the grunt of elephants, and the fierce clash of weapons.[53] Penetrating into that force by the aid of his steeds possessing the fleetness of the wind, Krishna became filled with wonder upon beholding thy army grinded by Pāndya.[54] Like Yama himself slaying creatures whose lives have run out, Pāndya, that foremost of warriors skilled in shafts and weapons, was destroying crowds of foes by means of diverse kinds of shafts.[55] Piercing the bodies of elephants and steeds and men with sharp shafts, that foremost of smiters overthrew and deprived them of life.[56] Cutting off with his own shafts the diverse weapons hurled at him by many foremost of foes, Pāndya slew his enemies like Cakra destroying the *Dānavas*.' "[57]

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* This is a triplet in the Bengal texts.—T.

Section XX.

"Dhritarāshtra said,—'Thou didst before mention to me the name of Pāndya, that hero of world-wide celebrity, but his feats, O Sanjaya, in battle, have never been narrated by thee![1] Tell me today in detail of the prowess of that great hero, his skill, spirit, and energy, the measure of his might, and his pride!'[2]

"Sanjaya said,—'Bhishma and Drona and Kripa and Drona's son and Karna and Arjuna and Janārddana, those thorough masters of the science of weapons, are regarded by thee as the foremost of car-warriors. Know, however, that Pāndya regarded himself superior to all these foremost of car-warriors in energy! Indeed, he never regarded any one amongst the kings as equal to himself.[3-4] He never admitted his equality with Karna and Bhishma. Nor did he admit within his heart that he was inferior in any respect to Vāsudeva or Arjuna.[5] Even such was Pāndya, that foremost of kings, that first of all wielders of weapons. Filled with rage like the Destroyer himself, Pāndya, at that time, was slaughtering the army of Karna.[6] That force swelling with cars and steeds and teeming with foremost of foot-soldiers, struck by Pāndya, began to turn round like the potter's wheel.[7] Like the wind dispersing a mass of congregated clouds, Pāndya, with his well-shot arrows, began to disperse that force, destroying its steeds and drivers and standards and cars and causing its weapons and elephants to fall down.[8] Like the splitter of mountains striking down mountains with his thunder, Pāndya overthrew elephants with their riders, having previously cut down the standards and banners and weapons with which they were armed, as also the foot-soldiers that protected those beasts.[9] And he cut down horses, and horsemen with their darts and lances and quivers. Mangling with his shafts the Pulindas, the Khasas, the Vālhikas, the Nishādas, the Andhakas, the Tanganas, the Southerners, and the Bhojas, all of whom, endued with great courage, were unyielding and obstinate in battle, and divesting them of their weapons and coats of mail, Pāndya deprived them of their lives.[10-11] Beholding Pāndya destroying with his shafts in battle that host consisting

of four kinds of forces, the son of Drona fearlessly proceeded towards that fearless warrior.[12] Fearlessly addressing in sweet words that warrior who then seemed to dance on his car, Drona's son, that foremost of smiters, smiling the while, summoned him and said,[13]—O king, O thou with eyes like the petals of the lotus, thy birth is noble and learning great! Of celebrated might and prowess, thou resemblest Indra himself![14] Stretching with thy two massive arms the bow held by thee and whose large string is attached to thy grasp, thou lookest beautiful like a mass of congregated clouds as thou pourest over thy foes thick showers of impetuous shafts! I do not see anybody save myself that can be a match for thee in battle![15-16] Alone thou crushest numerous cars and elephants and foot-soldiers and steeds, like the fearless lion of terrible might crushing herds of deer in the forest.[17] Making the welkin and the Earth resound with the loud clatter of thy car-wheels, thou lookest resplendent, O king, like a crop-destroying autumnal cloud of loud roars.[18] Taking out of thy quiver and shooting thy keen shafts resembling snakes of virulent poison, fight with myself only, like (the *Asura*) Andhaka fighting with the Three-eyed deity![19]—Thus addressed, Pāndya answered,—So be it!—Then Drona's son, telling him,—Strike,—assailed him with vigor. In return, Malayadhwaja pierced the son of Drona with a barbed arrow.[20] Then Drona's son, that best of preceptors, smiling the while, struck Pāndya with some fierce arrows, capable of penetrating into the very vitals and resembling flames of fire.[21] Then Açwatthāman once more sped at his foe some other large arrows equipt with keen points and capable of piercing the very vitals, causing them to course through the welkin with the ten different kinds of motion.*[22] Pāndya, however, with nine shafts of his cut off all those arrows of his antagonist. With four other shafts he afflicted the four steeds of his foe, at which they speedily expired.[23] Having then, with his sharp shafts, cut off the arrows of Drona's

* These are, upwards, downwards, straight, transverse, etc. Different limbs require to be pierced with arrows inspired with different kinds of motion.—T.

son, Pāndya then cut off the streched bowstring of Açwatthāman endued with the splendour of the Sun.[24] Then Drona's son, that slayer of foes, stringing his unstringed bow, and seeing that his men had meanwhile speedily yoked other excellent steeds unto his car,[25] sped thousands of arrows (at his foe). By this, that regenerate one filled the entire welkin and the ten points of the compass with his arrows.[26] Although knowing that those shafts of the high-souled son of Drona employed in shooting were really inexhaustible, yet Pāndya, that bull among men, cut them all into pieces.[27] The antagonist of Açwatthāman, carefully cutting off all those shafts shot by the latter, then slew with his own keen shafts the two protectors of the latter's car-wheels in that encounter.[28] Beholding the lightness of hand displayed by his foe, Drona's son, drawing his bow to a circle, began to shoot his arrows like a mass of clouds pouring torrents of rain.*[29] During that space of time, O sire, which consisted only of the eighth part of a day, the son of Drona shot as many arrows as were carried on eight carts, each drawn by eight bullocks.[30] Almost all those men that then beheld Açwatthāman, who at that time looked like the Destroyer himself filled with rage, or rather the Destroyer of the Destroyer, lost their senses.[31] Like a mass of clouds at the close of summer drenching with torrents of rain the Earth with her mountians and trees, the preceptor's son poured on that hostile force his arrowy shower.[32] Baffling with the *Vāyavya* weapon that unbearable shower of arrows shot by the Açwatthāman-cloud, the Pāndya-wind, filled with joy, uttered loud roars.[33] Then Drona's son, cutting off the standard, smeared with sandal-paste and other perfumed unguents and bearing the device of the Malaya mountain on it, of the roaring Pāndya, slew the four steeds of the latter.[34] Slaying then his foe's driver with a single shaft, and cutting off with a crescent-shaped arrow the bow also of that warrior whose twang resembled the roar of the clouds, Açwatthāman cut off his enemy's car into minute fragments.[35] Checking with his weapons those

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* *Pushānuja*, the younger brother of Surya, *i: e.*, the deity of the clouds or *Parjannya.*—T.

of his enemy, and cutting off all the weapons of the latter, Drona's son, although he obtained the opportunity to do his enemy the crowning evil, still slew him not, from desire of battling with him for sometime more.[36] Meanwhile Karna rushed against the large elephant force of the Pāndavas and began to rout and destroy it.[37] Depriving car-warriors of their cars, he struck elephants and steeds and human warriors, O Bhārata, with innumerable straight shafts.[38] That mighty-bowman, *viz.*, the son of Drona, although he had made Pāndya, that slayer of foes and foremost of car-warriors, carless, yet he did not slay him from desire of fight.[39] At that time a huge riderless elephant, with large tusks, well-equipt with all utensils of war, treading with speed, endued with great might, quick to proceed against any enemy, struck with Açwatthāman's shafts, advanced towards the direction of Pāndya with great impetuosity, roaring against a hostile compeer.[40] Beholding that prince of elephants, looking like a cloven mountain-summit, Pāndya, who was well-acquainted with the method of fighting from the neck of an elephant, quickly ascended that beast like a lion springing with a loud roar to the top of a mountain-summit.[41] Then that lord of the prince of mountains, striking the elephant with the hook, and inspired with rage, and with that cool care (for which he was distinguished) in hurling weapons with great force, quickly sped a lance, bright as Surya's rays, at the preceptor's son and uttered a loud shout.[42] Repeatedly shouting in joy,—*Thou art slain,—Thou art slain !*—Pāndya (with that lance) crushed to pieces the diadem of Drona's son adorned with foremost of jewels and diamonds of the first water and the very best kind of gold and excellent cloth and strings of pearls.[43] That diadem, possessed of the splendour of the Sun, the Moon, the planets, or the fire, in consequence of the violence of the stroke, fell down, split into fragments, like a mountain summit riven by Indra's thunder, falling down on the Earth with great noise.[44] At this, Açwatthāman blazed up with exceeding rage like a prince of snakes struck with the foot, and took up four and ten shafts capable of inflicting great pain upon foes and each resembling the Destroyer's rod.[45] With five of those shafts he cut off the four

feet and the trunk of his adversary's elephant, and with three the two arms and the head of the king, and with six he slew the six mighty car-warriors, endued with great effulgence, that followed king Pāndya.[46] Those long and well-rounded arms of the king, smeared with excellent sandal-paste, and adorned with gold and pearls and gems and diamonds, falling upon the Earth, began to writhe like a couple of snakes slain by Garuda.[47] That head also, graced with a face bright as the full Moon, having a prominent nose and a pair of large eyes red as copper with rage, adorned with ear-rings, falling on the ground, looked resplendent like the Moon himself between two bright constellations.[48] The elephant, thus cut off by that skilful warrior into six pieces with those five shafts, and the king into four pieces with those three shafts, lay divided, in all, into ten pieces that looked like the sacrificial butter distributed into ten portions intended for the ten deities.[49] Having cut off numerous steeds and men and elephants into pieces and offered them as food unto the *Rākshasas*, king Pāndya was thus quieted by Drona's son with his shafts like a blazing fire in a crematorium extinguished with water after it has received a libation in the shape of a lifeless body.[50]* Then like the chief of the celestials joyfully worshipping Vishnu after the subjugation of the *Asura* Vali, thy son, the king, accompanied by his brothers, approaching the preceptor's son, worshipped with great respect that warrior who is a complete master of the science of arms, after, indeed, he had completed the task he had undertaken.' "[51]

SECTION XXI.

"Dhritarāshtra said,—'When Pāndya had been slain and when that foremost of heroes, *viz.*, Karna, was employed in routing and destroying the foe, what, O Sanjaya, did Arjuna do in battle?[1] That son of Pāndu is a hero, endued with great might, attentive to his duties, and a complete master of

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* To this day, in India, the custom exists of extinguishing the fire in the crematorium after it has reduced to ashes the lifeless body.—T.

the science of arms. The high-souled Cankara himself hath made him invincible among all creatures.[2] My greatest fears proceed from that Dhananjaya, that slayer of foes! Tell me, O Sanjaya, all that Pārtha achieved there on that occasion!'[3]

"Sanjaya said.—'After Pāndya's fall, Krishna quickly said unto Arjuna these beneficial words:—I do not behold the King! The other Pāndavas also have retreated![4] If the Pārthas had returned, the vast force of the enemy would have been broken. In fulfilment of the purposes entertained by Açwatthāman, Karna is slaying the Srinjayas.[5] A great carnage is being made (by that warrior) of steeds and car-warriors and elephants!—Thus the heroic Vāsudeva represented everything unto the diadem-decked (Arjuna).[6] Hearing of and beholding that great danger of his brother (Yudhishthira), Pārtha quickly addressed Krishna, saying,—Urge the steeds, O Hrishikeça![7]—Then Hrishikeça proceeded on that irresistible car.* The encounter then that once more took place became exceedingly fierce.[8] The Kurus and the Pāndavas once more fearlessly closed with each other, that is, the Pārthas headed by Bhimasena and ourselves headed by the *Suta's* son.[9] Then, O best of kings, there once more commenced a battle between Karna and the Pāndavas that swelled the population of Yama's kingdom.[10] With bows and arrows and spiked clubs and swords and lances and axes and short clubs and *Bhushundis* and darts and rapiers and battle-axes[11] and maces and spears and polished *Kuntas*, and short shafts and hooks, the combatants quickly fell upon one another, desirous of taking one another's life.[12] Filling the welkin, the cardinal points of the compass, the subsidiary ones, the firmament, and the Earth, with the whizz of arrows, the twang of bowstrings, the sound of palms, and the clatter of car-wheels, foes rushed upon foes.[13] Gladdened by that loud noise, heroes fought with heroes, desirous of reaching the end of the hostilities.[14] Loud became the noise caused by the sound of bowstrings and fences and bows, the grunt of elephants, and the shouts of foot-soldiers and falling men.[15] Hearing the terrible whizz of arrows and the diverse

* Literally, 'against which no other car could fight.'—T.

shouts of brave warriors, the troops took fright, became pale, and fell down.[16] Large numbers of those foes thus employed in shouting and shooting weapons, the heroic son of Adhiratha crushed with his arrows.[17] With his shafts Karna then despatched to Yama's abode twenty car-warriors among the brave Pānchāla heroes, with their steeds, drivers, and standards.[18] Then many foremost of warriors, of the Pāndava army, endued with great energy, and quick in the use of weapons, speedily wheeling round, encompassed Karna on all sides.[19] Karna agitated that hostile force with showers of weapons like the leader of an elephantine herd plunging into a lake adorned with lotuses and covered with swans.[20] Penetrating into the midst of his foes, the son of Rādhā, shaking his best of bows, began to strike off and fell their heads with his sharp shafts.[21] The shields and coats of mail of the warriors, cut off, fell down on the Earth. There was none amongst them that needed the touch of a second arrow of Karna's.[22] Like a driver striking the steeds with the whip, Karna, with his shafts capable of crushing coats of mail and bodies and the life that quickened them, struck the fences (of his foes) perceivable only by their bowstrings.[23] Like a lion grinding herds of deer, Karna speedily grinded all those Pāndus and Srinjayas and Pānchālas that came within reach of his arrows.[24] Then the chief of the Pānchālas, and the sons of Draupadi, O sire, and the twins, and Yuyudhāna, uniting together, proceeded against Karna.[25] When those Kurus, and Pānchālas, and Pāndus were thus engaged in battle, the other warriors, reckless of their very lives, began to strike at one another.[26] Well cased in armour and coats of mail, and adorned with head-gears, combatants endued with great strength rushed at their foes, with maces and short clubs and spiked bludgeons looking like uplifted rods of the Destroyer, and jumping, O sire, and challenging one another, uttered loud shouts.[27-28] Then they struck one another, and fell down, assailed by one another, with blood rising from their limbs and deprived of brains and eyes and weapons.[29] Covered with weapons, some, as they lay there with faces beautiful as pomegranates, having teeth-adorned mouths filled with blood, seemed to be alive.[30] Others in that

vast ocean of battle, filled with rage, mangled or cut or pierced or overthrew or lopped off or slew one another with battle-axes and short arrows and hooks and spears and lances.[31-32] Slain by one another they fell down, covered with blood and deprived of life, like sandal trees cut down with the axe falling down and shedding as they fall their cool blood-red juice.[33] Cars destroyed by cars, elephants by elephants, men by men, and steeds by steeds, fell down in thousands.[34] Standards, and heads, and umbrellas, and elephants, trunks, and human arms, cut off with razor-faced or broad-headed or crescent-shaped arrows, fell down on the Earth.[35] Large numbers also of men, and elephants, and cars with steeds yoked thereto, were crushed in that battle. Many brave warriors, slain by horsemen, fell down, and many tuskers, with their trunks cut off, and with banners and standards (on their bodies), fell down like fallen mountains. Assailed by foot-soldiers, many elephants and cars, destroyed or in course of destruction, fell down on all sides. Horsemen, encountering foot-soldiers with activity, were slain by the latter.[36-38] Similarly crowds of foot-soldiers, slain by horsemen, laid themselves down on the field. The faces and the limbs of those slain in that dreadful battle looked like crushed lotuses and faded floral wreaths. The beautiful forms of elephants and steeds and human beings, O king, then resembled cloths begrimed with dirt, and became exceedingly repulsive to look at.' "[39-40]

Section XXII.

"Sanjaya said,—"Many elephant-warriors riding on their beasts, urged by thy son, proceeded against Dhrishtadyumna, filled with rage and desirous of compassing his destruction.[1] Many foremost of combatants skilled in elephant-fight, belonging to the Easterners, the Southerners, the Angas, the Vangas, the Pundras, the Maghadhas, the Tāmraliptakas, the Mekalas, the Koçalas, the Madras, the Daçārnas, the Nishadhas, uniting with the Kalingas, O Bhārata, and showering shafts and lances and arrows like pouring clouds, drenched the Pānchāla force therewith in that battle.[2-4] Those (foe)-crushing elephants urged forward by their riders with heels and toes and hooks, Pri-

shata's son covered with his arrows and shafts.[5] Each of those beasts that were huge as hills, the Pānchāla hero pierced with ten, eight, or six whetted shafts, O Bhārata ![6] Beholding the prince of the Pānchālas shrouded by those elephants like the Sun by the clouds, the Pāndus and the Pānchālas proceeded towards him (for his rescue), uttering loud roars and armed with sharp weapons.[7] Pouring their weapons upon those elephants, those warriors began to dance the dance of heroes, aided by the music of their bowstrings and the sound of their palms, and urged by heroes beating the time.[8] Then Nakula, and Sahadeva, and the sons of Draupadi, and the Prabhadrakas, and Sātyaki, and Cikhandin, and Chekitāna endued with great energy,—all those heroes,—drenched those elephants from every side with their weapons, like the clouds drenching the hills with their showers.[9] Those furious elephants, urged on by *Mleccha* warriors, dragging down with their trunks men and steeds and cars, crushed them with their feet.[10] And some they pierced with the points of their tusks, and some they raised aloft and dashed down on the ground; others, taken aloft on the tusks of those huge beasts, fell down, inspiring spectators with fear.[11] Then Sātyaki, piercing the vitals of the elephant belonging to the king of the Vangas staying before him, with a long shaft endued with great impetuosity, caused it to fall down on the field of battle.[12] Then Sātyaki pierced with another long shaft the chest of the rider whom he could not hitherto touch, just as the latter was about to jump from the back of his beast. Thus struck by Sātwata, he fell down on the Earth.[13] Meanwhile Sahadeva, with three shafts shot with great care, struck the elephant of Pundra, as it advanced against him like a moving mountain,[14] depriving it of its standard and driver and armour and life. Having thus cut off that elephant, Sahadeva proceeded against the chief of the Angas.[15] Nakula, however, causing Sahadeva to desist, himself afflicted the ruler of the Angas with three long shafts, each resembling the rod of Yama, and his foe's elephant with a hundred arrows.[16] Then the ruler of the Angas hurled at Nakula eight hundred lances bright as the rays of the Sun. Each of these Nakula cut off into three fragments.[17] The son of

Pāndu then cut off the head of his antagonist with a crescent-shaped arrow. At this that *Mlecchha* king, deprived of life, fell down with the animal he rode.[18] Upon the fall of the prince of the Angas who was well-skilled in elephant-lore, the elephant-men of the Angas, filled with rage, proceeded with speed against Nakula, on their elephants decked with banners that waved in the air, possessing excellent mouths, adorned with housings of gold, and looking like blazing mountains, from desire of crushing him to pieces.[19-20] And many Mekalas and Utkalas, and Kalingas, and Nishadhas, and Tāmraliptakas, also advanced against Nakula, showering their shafts and lances, and desirous of slaying him.[21] Then the Pāndus, the Pānchālas, and the Somakas, filled with rage, rushed with speed for the rescue of Nakula shrouded by those warriors like the Sun by the clouds.[22] Then occurred a fierce battle between those car-warriors and elephant-men, the former showering their arrows and shafts, the latter their lances by thousands.[23] The frontal globes and other limbs and the tusks and adornments of the elephants, exceedingly pierced with shafts, were split and mangled.[24] Then Sahadeva, with four and sixty impetuous arrows, quickly slew eight of those huge elephants which fell down with their riders.[25] And Nakula also, that delighter of his race, bending his excellent bow with great vigor, with many straight shafts, slew many elephants.[26] Then the Pānchāla prince, and the grandson of Cini, and the sons of Draupadi, and the Prabhadrakas, and Cikhandin, drenched those huge elephants with showers of shafts.[27] Then in consequence of those rain-charged clouds constituted by the Pāndava warriors, those hills constituted by the elephants of the foe, fell, struck down by torrents of rain formed by their numerous shafts, like real mountains struck down with a thunder-storm.[28] Those leaders of the Pāndava car warriors then, thus slaying those elephants of thine, cast their eyes on the hostile army, which, as it fled away at that time, resembled a river whose continents had been washed away.[29] Those warriors of Pāndu's son, having thus agitated that army of thine, agitated it once more, and then rushed against Karna.' "[30]

Section XXIII.

'Sanjaya said,—'While Sahadeva, filled with rage, was thus blasting thy host, Dusçāsana, O great king, proceeded against him, the brother against the brother.[1] Beholding those two engaged in dreadful combat, all the great car-warriors uttered leonine shouts and waved their garments.[2] Then, O Bhārata, the mighty son of Pāndu was struck in the chest with three arrows by thy angry son armed with the bow.[3] Then Sahadeva, O king, having first pierced thy son with an arrow, pierced him again with seventy arrows, and then his driver with three.[4] Then Dusçāsana, O monarch, having cut off Sahadeva's bow in that great battle, pierced Sahadeva himself with three and seventy arrows in the arms and the chest.[5] Then Sahadeva, filled with rage, took up a sword in that dreadful conflict, and whirling, hurled it quickly towards the car of thy son.[6] Cutting off Dusçāsana's bow with string and arrow fixed on it, that large sword fell down on the Earth like a snake from the firmament.[7] Then the valiant Sahadeva, taking up another bow, shot a deadly shaft at Dusçāsana.[8] The Kuru warrior, however, with his keen-edged sword, cut off into two fragments that shaft, bright as the rod of Death, as it coursed towards him.[9] Then whirling that sharp sword, Dusçāsana quickly hurled it in that battle at his foe. Meanwhile that valiant warrior took up another bow with a shaft.[10] Sahadeva, however, with the greatest ease, cut off, with his keen shafts, that sword as it coursed towards him, and caused it to fall down in that battle.[11] Then, O Bhārata, thy son, in that dreadful battle, quickly sped four and sixty shafts at the car of Sahadeva.[12] Sahadeva, however, O king, cut off every one of those numerous arrows as they coursed with great impetuosity towards him, with five shafts of his.[13] Checking then those mighty shafts sped by thy son, Sahadova, in that battle, sped a large number of arrows at his foe.[14] Cutting off each of those shafts with three shafts of his, thy son uttered a loud shout, making the whole Earth resound with it.[15] Then Dusçāsana, O king, having pierced Sahadeva in that battle, struck the latter's driver with nine arrows.[16] The valiant

Sahadeva then, O monarch, filled with rage, fixed on his bow-string a terrible shaft resembling the Destroyer himself. Forcibly drawing the bow, he sped that shaft at thy son.[17] Piercing with great speed through his strong armour and body, that shaft entered the Earth, O king, like a snake penetrating into an anthill. Then thy son, that great car-warrior, swooned away, O king.[18] Beholding him deprived of his senses, his driver quickly took away the car, himself forcibly struck all the while with keen arrows.[19] Having vanquished the Kuru warrior thus, the son of Pāndu, beholding Duryodhana's division, began to crush it on all sides.[20] Indeed, O king, as a man excited with wrath crushes a swarm of ants, even so, O Bhārata, did that son of Pāndu begin to crush the Kaurava host.' "[21]

Section XXIV.

"Sanjaya said,—'While Nakula was employed in destroying and routing the Kaurava divisions in battle with great force, Vikartana's son Karna, filled with rage, checked him, O king.[1] Then Nakula, smiling the while, addressed Karna, and said,—After a long time, through the favor of the gods, I am seen by thee,[2] and thou also, O wretch, dost become the object of my sight! Thou art the root of all these evils, this hostility, this quarrel![3] It is through thy faults that the Kauravas are being thinned, encountering one another! Slaying thee in battle today, I will regard myself as one that has achieved his object, and the fever of my heart will be dispelled![4]—Thus addressed by Nakula, the *Suta's* son said unto him the following words befiting a prince and a bowman in particular,[5]—Strike me, O hero! We desire to witness thy manliness! Having achieved some feats in battle, O brave warrior, thou shouldst then boast![6] O sire, they that are heroes fight in battle to the best of their powers, without indulging in brag! Fight now with me to the best of thy might! I will quell thy pride![7]—Having said these words, the *Suta's* son quickly struck the son of Pāndu and pierced him, in that encounter, with three and seventy shafts.[8] Then Nakula, O Bhārata, thus pierced

by the *Suta's* son, pierced the latter in return with eighty shafts resembling snakes of virulent poison.[9] Then Karna, that great bowman, cutting off his antagonist's bow with a number of arrows winged with gold and whetted on stone, afflicted him with thirty arrows.[10] Those arrows, piercing through his armour, drank his blood in that battle, like the Nāgas of virulent poison drinking water after having pierced through the Earth.[11] Then Nakula, taking up another formidable bow whose back was decked with gold, pierced Karna with twenty arrows and his driver with three.[12] Then, O monarch, that slayer of hostile heroes, viz., Nakula, filled with rage, cut off Karna's bow with a razor-headed shaft of great keenness.[13] Smiling the while, the heroic son of Pāndu then struck the bowless Karna, that foremost of car-warriors, with three hundred arrows.[14] Beholding Karna thus afflicted, O sire, by the son of Pāndu, all the car-warriors there, with the gods (in the welkin), were filled with great wonder.[15] Then Vikartana's son Karna, taking up another bow, struck Nakula with five arrows in the shoulder-joint.[16] With those arrows sticking to him there, the son of Mādri looked resplendent like the Sun with his own rays while shedding his light on the Earth.[17] Then Nakula, piercing Karna with seven shafts, once more, O sire, cut off one of the horns of Karna's bow.[18] Then Karna, taking up in that battle a tougher bow, filled the welkin on every side of Nakula with his arrows.[19] The mighty car-warrior Nakula, however, thus suddenly shrouded with the arrows shot from Karna's bow, quickly cut off all those shafts with shafts of his own.[20] Then was seen overspread in the welkin a vast number of arrows like to the spectacle presented by the sky when it is filled with myriads of roving fireflies.[21] Indeed, the sky, shrouded with those hundreds of arrows shot (by both the warriors) looked, O monarch, as if it was covered with flights of locusts.[22] Those arrows, decked with gold, issuing repeatedly in continuous lines, looked beautiful like rows of cranes while flying through the welkin.[23] When the sky was thus covered with showers of arrows and the Sun himself hid from the view, no creature ranging the air could descend to the Earth.[24] When all sides were thus covered with

showers of arrows, those two high-souled warriors looked resplendent like two Suns risen at the end of the *Yuga*.[25] Slaughtered with the shafts issuing from Karna's bow, the Somakas, O monarch, greatly afflicted and feeling much pain, began to breathe their last.[26] Similarly, thy warriors, struck with the shafts of Nakula, dispersed on all sides, O king, like clouds tossed by the wind.[27] The two armies, thus slaughtered by those two warriors with their mighty celestial shafts, retreated from the range of those arrows and stood as spectators of the encounter.[28] When both the armies were driven off by means of the shafts of Karna and Nakula, those two high-souled warriors began to pierce each other with showers of shafts.[29] Displaying their celestial weapons on the field of battle, they quickly shrouded each other, each desirous of compassing the destruction of the other.[30] The shafts shot by Nakula, dressed with *Kanka* and peacock feathers, shrouding the *Suta's* son, seemed to stay in the welkin.[31] Similarly, the shafts sped by the *Suta's* son in that dreadful battle, shrouding the son of Pāndu, seemed to stay in the welkin.[32] Shrouded within arrowy chambers, both the warriors became invisible, like the Sun and the Moon, O king, hid by the clouds.[33] Then Karna, filled with rage and assuming a terrible aspect in that battle, covered the son of Pāndu with showers of arrows from every side.[34] Completely covered, O monarch, by the *Suta's* son, the son of Pāndu felt no pain like the Maker of day when covered by the clouds.[35] The son of Adhiratha then, smiling the while, sped arrowy lines, O sire, in hundreds and thousands, in that battle.[36] With those shafts of the high-souled Karna, an extensive shade seemed to rest on the field of battle. Indeed, with those excellent shafts constantly issuing out (of his bow), a shade was caused there like that formed by the clouds.[37] Then Karna, O monarch, cutting off the bow of the high-souled Nakula, felled the latter's driver from the car-niche with the greatest ease.[38] With four keen shafts, next, he quickly despatched the four steeds of Nakula, O Bhārata, to the abode of Yama.[39] With his shafts, he also cut off into minute fragments that excellent car of his antagonist as also his standard and the protectors of his car-wheels,

and mace, and sword, and shield decked with a hundred moons, and other utensils and equipments of battle[40]. Then Nakula, steedless and carless and armourless, O monarch, quickly alighting from his car, stood, armed with a spiked bludgeon.[41] Even that terrible bludgeon, so uplifted by the son of Pāndu, the *Suta's* son, O king, cut off with many keen arrows capable of bearing a great strain.[42] Beholding his adversary weaponless, Karna began to strike him with many straight shafts, but took care not to afflict him greatly.[43] Thus struck in that battle by that mighty warrior accomplished in weapons, Nakula, O king, fled away precipitately, in great affliction.[44] Laughing repeatedly, the son of Rādhā pursued him and placed his stringed bow, O Bhārata, around the neck of the retreating Nakula.[45] With that large bow around his neck, O king, the son of Pāndu looked resplendent like the Moon in the firmament when within a circular halo of light, or a white cloud girdled round by Indra's bow.[46] Then Karna, addressing him, said,—The words thou hadst uttered were futile! Canst thou utter them now once more in joy, reapeatedly struck as thou art by me?[47] Do not, O son of Pāndu, fight again with those amongst the Kurus that are possessed of greater might! O child, fight with them that are thy equals! Do not, O son of Pāndu, feel any shame for it![48] Return home, O son of Mādri, or go thither where Krishna and Phālguna are!—Having addressed him thus, he abandoned him then.[49] Acquainted with morality as the brave Karna was, he did not then slay Nakula who was already within the jaws of death. Recollecting the words of Kunti, O king, Karna let Nakula go.[50] The son of Pāndu, thus let off, O king, by that bowman, viz., the *Suta's* son, proceeded towards Yudhishthira's car in great shame.[51] Scorched by the *Suta's* son, he then ascended his brother's car, and burning with grief he continued to sigh like a snake kept within a jar.[52] Meanwhile Karna, having vanquished Nakula, quickly proceeded against the Pānchālas, riding on that car of his which bore many gorgeous pennons and whose steeds were as white as the Moon.[53] There, O monarch, a great uproar arose among the Pāndavas when they saw the leader of the Kaurava army proceeding towards the Pānchāla car-throngs.[54]

The *Suta's* son, O monarch, made a great massacre there at that hour when the Sun had reached the meridian, that puissant warrior careering all the while with the activity of a wheel.[55] We beheld many Pānchāla car-warriors borne away from the battle on their steedless and driverless cars with broken wheels and broken axles, and with standards and pennons also that were broken and torn, O sire! And many elephants were seen to wander there in all directions (with limbs scorched by arrows) like individuals of their species in the wide forest with limbs scorched and burnt in a forest conflagration. Others, with their frontal globes split ofen, or bathed in blood, or with trunks lopped off,[56-58] or with their armour cut down, or their tails lopped off, fell down, struck by the high-souled Karna, like straggling clouds.[59] Other elephants, frightened by the shafts and lances of Rādhā's son, proceeded against Rādhā's son himself like insects towards a blazing fire.[60] Other huge elephants were seen striking against one another and shedding blood from various limbs like mountains with rillets running adown their breasts.[61] Steeds of the foremost breed, divested of breast-plates and their ornaments of silver and brass and gold,[62] destitute of trappings and bridle-bits and yak-tails and saddle-cloths, with quivers fallen off from their backs, and with their heroic riders,—ornaments of battle,—slain, were seen wandering here and there on the field.[63-64] Pierced and cut with lances and scimitars and swords, O Bhārata, we beheld many a horseman adorned with armour and head-gear, slain or in course of being slain or trembling with fear, and deprived, O Bhārata, of diverse limbs.[65-66] Cars also, decked with gold, and unto which were yoked steeds of great fleetness, were seen by us dragged with exceeding speed hither and thither, their riders having been slain.[67] Some of these had their axles and poles broken, and some, O Bhārata, had their wheels broken; and some were without banners and standards, and some were divested of their shafts.[68] Many car-warriors also were seen there, by us, O monarch, wandering all around, deprived of their cars and scorched with the shafts of the *Suta's* son.[69] And some destitute of weapons and some with weapons still in their arms were seen lying lifeless on the field in large

numbers.[70] And many elephants also were seen by us, wandering in all directions, studded with clusters of stars, adorned with rows of beautiful bells, and decked with variegated banners of diverse hues.[71] Heads and arms and chests and other limbs, cut off with shafts sped from Karna's bow, were beheld by us lying around.[72] A great and fierce calamity overtook the warriors (of the Pāndava army) as they fought with whetted arrows, and mangled as they were with the shafts of Karna.[73] The Srinjayas, slaughtered in that battle by the *Suta's* son, blindly proceeded against the latter's self like insects rushing upon a blazing fire.[74] Indeed, as that mighty car-warrior was engaged in scorching the Pāndava divisions, the Kshatriyas avoided him, regarding him to be the blazing *Yuga* fire.[75] Those heroic and mighty car-warriors of the Pānchālas that survived the slaughter fled away. The brave Karna, however, pursued those broken and retreating warriors from behind, shooting his shafts at them. Endued with great energy, he pursued those combatants divested of armour and destitute of standards.[76] Indeed, the *Suta's* son, possessed of great might, continued to scorch them with his shafts, like the dispeller of darkness scorching all creatures when he attains to the meridian.' "[77]

SECTION XXV.

"Sanjaya said,—'Against Yuyutsu who was employed in routing the vast army of thy son, Uluka proceeded with speed, saying,—*Wait, Wait!*'—Then Yuyutsu, O king, with a winged arrow of keen edge, struck Uluka with great force, like (Indra himself striking) a mountain with the thunderbolt.[2] Filled with rage at this, Uluka, in that battle, cut off thy son's bow with a razor-headed arrow and struck thy son himself with a barbed shaft.[3] Casting off that broken bow, Yuyutsu, with eyes red in wrath, took up another formidable bow endued with greater impetus.[4] The prince then, O bull of Bharata's race, pierced Uluka with sixty arrows. Piercing next the driver of Uluka, Yuyutsu struck Uluka once more.[5] Then Uluka, filled with rage, pierced Yuyutsu with twenty

shafts adorned with gold, and then cut off his standard made of gold.[6] That lofty and gorgeous standard made of gold, O king, thus cut off (by Uluka), fell down in front of Yuyutsu's car.[7] Beholding his standard cut off, Yuyutsu, deprived of his senses by wrath, struck Uluka with five shafts in the centre of the chest.[8] Then Uluka, O sire, in that battle, cut off, with a broad-headed arrow steeped in oil, the head of his antagonist's driver, O best of the Bharatas![9] Slaying next his four steeds, he struck Yuyutsu himself with five arrows. Deeply struck by the strong Uluka, Yuyutsu proceeded to another car.[10] Having vanquished him in battle, O king, Uluka proceeded quickly towards the Pānchālas and the Srinjayas and began to slaughter them with sharp shafts.[11] Thy son Crutakarman, O monarch, within half the time taken up by a wink of the eye, fearlessly made Catānika steedless and driverless and carless.[12] The mighty car-warrior Catānika, however, staying on his steedless car, O sire, hurled a mace, filled with rage, at thy son.[13] That mace, reducing thy son's car with its steeds and driver into fragments, fell down upon the Earth with great speed, and pierced it through.[14] Then those two heroes, both enhancers of the glory of the Kurus, deprived of their cars, retreated from the encounter, glaring at each other.[15] Then thy son, overcome with fear, mounted upon the car of Vivingçu, while Catānika quickly got upon the car of Prativindhya.[16] Cakuni, filled with rage, pierced Sutasoma with many keen shafts, but failed to make the latter tremble like a torrent of water failing to produce any impression upon a mountain.[17] Beholding that great enemy of his father, Sutasoma covered Cakuni, O Bhārata, with many thousands of arrows.[18] Cakuni, however, that warrior of sure aim and conversant with all methods of warfare, actuated by desire of battle, quickly cut off all those shafts with his own winged arrows.[19] Having checked those shafts with his own keen arrows in battle, Cakuni, filled with rage, struck Sutasoma with three arrows.[20] Thy brother-in-law then, O monarch, with his arrows cut off into minute fragments the steeds, the standard, and the driver of his adversary, at which all the spectators uttered a loud shout.[21] Deprived of his steed and

car, and having his standard cut off, O sire, the great bowman (Sutasoma), jumping down from his car, stood on the Earth, having taken up a good bow.[22] And he shot a large number of arrows equipt with golden wings and whetted on stone, and shrouded therewith the car of thy brother-in-law in that battle.[23] The son of Suvala, however, beholding those showers of arrows that resembled a flight of locusts, coming towards his car, did not tremble. On the other hand, that illustrious warrior crushed all those arrows with arrows of his own.[24] The warriors that were present there, as also the *Siddhas* in the firmament, were highly pleased at sight of that wonderful and incredible feat of Sutasoma inasmuch as he contended on foot with Cakuni staying on his car.[25]* Then Cakuni, with a number of broad-headed shafts of great impetuosity, keen and perfectly straight, cut off, O king, the bow of Sutasoma as also all his quivers.[26] Bowless and carless, Sutasoma then, uplifting a scimitar of the hue of the blue lotus and equipt with an ivory handle, uttered a loud shout.[27] That scimitar of the intelligent Sutasoma, of the hue of the clear sky, as it was whirled by that hero, was regarded by Cakuni to be as fatal as the rod of Death.[28] Armed with that scimitar he suddenly began to career in circles over the arena, displaying, O monarch, the fourteen different kinds of manœvres, endued as he was with skill and might.[29] Indeed, he displayed in that battle all those motions such as wheeling about and whirling on high, and making side-thrusts and jumping forward and leaping on high and running above and rushing forward and rushing upwards.[30] The valiant son of Suvala then sped a number of arrows at his foe, but the latter quickly cut them off with that excellent scimitar of his as they coursed towards him.[31] Filled with rage (at this), the son of Suvala, O king, once more sped at Sutasoma a number of shafts that resembled snakes of virulent poison.[32] Aided by his skill and might, Sutasoma cut off even these with his scimitar, displaying his great activity, and possessed as he was of prowess equal to that of Garuda himself.[33] With a razor-headed arrow of great

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* Both 24 and 25 are triplets in the Bengal texts.—T.

sharpness, Cakuni then, O king, cut off that bright scimitar of his adversary as the latter careered in circles before him.[34] Thus cut off, (half of) that large scimitar suddenly fell down on the Earth, while half of it, O Bhārata, continued in the grasp of Sutasoma.[35] Seeing his sword cut off, the mighty-car-warrior Sutasoma retreated six steps and then hurled that half which he had in his grasp at his foe.[36] That fragment, decked with gold and gems, cutting off the bow, with string, of the illustrious Cakuni, quickly fell down on the Earth.[37] Then Sutasoma went to the great car of Crutakirti.[38] Suvala's son also, taking up another formidable and invincible bow, proceeded towards the Pāndava army, slaying large numbers of foes (on the way).[39] Beholding the son of Suvala careering fearlessly in battle, a loud uproar, O king, arose among the Pāndavas in that part of the army.[40] People witnessed those large and proud divisions bristling with arms, routed by the illustrious son of Suvala.[41] Even as the chief of the celestials crushed the *Daitya* army, the son of Suvala destroyed that army of the Pāndavas.' "[42]

Section XXVI.

"Sanjaya said,—'Kripa, O king, resisted Dhrishtadyumna in battle, like a *Çarabha* in the forest resisting a proud lion.[1] Checked by the mighty son of Gotama, Prishata's son, O Bhārata, could not advance even one step.[2] Beholding Gautama's car in front of Dhrishtadyumna's, all creatures were inspired with fright and regarded the latter's destruction to be at hand.[3] Car-warriors and horsemen, becoming very cheerless, said,—Without doubt, this foremost of men, viz., Caradwata's son of mighty energy and great intelligence and versed in celestial weapons, is filled with rage at the death of Drona! Will Dhrishtadyumna today escape from the hands of Gautama?[4-5] Will this vast army escape today this great danger? Will not this Brāhmana slay all of us together?[6] The form that he has assumed today, even like that of the Destroyer himself, shows that he will today act after the manner of Drona himself![7] The preceptor Gautama, endued with great lightness of hands, is

ever victorious in battle. Possessing a knowledge of weapons, he is endued with great energy and filled with rage.[8]—Diverse speeches like these, uttered by the warriors of both the armies, were, O monarch, heard there as those two heroes encountered each other.[9] Drawing deep breaths in rage, Caradwata's son Kripa, O king, began to afflict the son of Prishata in all his vital limbs as the latter stood inactive.[10] Struck in that battle by the illustrious Gautama, Dhrishtadyumna, greatly stupified, knew not what to do.[11] His driver then, addressing him, said,—Is it not all right with thee, O son of Prishata? Never before have I seen such a calamity overtake thee in battle![12] It is a lucky chance, it seems, that these shafts, capable of penetrating the very vitals, sped by that foremost of Brāhmanas aiming at thy vital limbs, are not striking thee![13] I will presently cause the car to turn back, like the current of a river dashed back by the sea. I think that Brāhmana, by whom thy prowess hath been annihilated, is incapable of being slain by thee![14]—Thus addressed, Dhrishtadyumna, O king, slowly said,—My mind becometh stupified, O sire, and a perspiration covereth my limbs.[15] My body trembles and my hair stands on end. Avoiding that Brāhmana in battle, proceed slowly to where Arjuna is![16] O charioteer, arrived at the presence of either Arjuna or Bhimasena, prosperity may be mine. Even this is my certain conviction![17]—Then, O monarch, the charioteer, urging the steeds, proceeded to the spot where the mighty bowman Bhimasena was battling with thy troops.[18] Beholding the car, O sire, of Dhrishtadyumna speedily moving away from that spot, Gautama followed it, shooting hundreds of shafts.[19] And that chastiser of foes also repeatedly blew his conch. Indeed, he routed the son of Prishata like Indra routing the *Dānava* Namuchi.[20]

"'The invincible Cikhandin, the cause of Bhishma's death, was, in that battle, resisted by Hridikā's son who smiled repeatedly as he fought with the former.[21] Cikhandin, however, encountering the mighty car-warrior of the Hridikās, struck him with five keen and broad-headed shafts at the shoulder-joint.[22] Then the mighty car-warrior Kritavarman, filled with rage, pierced his foe with sixty winged arrows. With a single

arrow then, he cut off his bow, laughing the while.[23] The mighty son of Drupada, filled with wrath, took up another bow, and addressing the son of Hridikā, said,—*Wait, Wait!*[24] —Then, O monarch, Cikhandin sped at his foe ninety shafts of great impetuosity, all equipt with golden wings. Those shafts, however, all recoiled from Kritavarman's armour.[25] Seeing those shafts recoil and scattered on the surface of the Earth, Cikhandin cut off Kritavarman's bow with a keen razor-headed arrow.[26] Filled with wrath he struck the bowless son of Hridikā, who then resembled a hornless bull, in the arms and the chest, with eighty arrows.[27] Filled with rage but torn and mangled with shafts, Kritavarman vomited blood through his limbs like a jar disgorging the water with which it is filled.[28] Bathed in blood, the Bhoja king looked beautiful like a mountain, O king, streaked with streams of liquified red-chalk after a shower.[29] The puissant Kritavarman then, taking up another bow with a string and an arrow fixed thereon, struck Cikhandin in his shoulder-joint.[30] With these shafts sticking to his shoulder-joint, Cikhandin looked resplendent like a lordly tree with its spreading branches and twigs.[31] Having pierced each other, the two combatants were bathed in blood, and resembled a couple of bulls that have gored each other with their horns.[32] Carefully exerting themselves to slay each other, those two mighty car-warriors moved in a thousand circles with their respective cars on that arena.[33] Then Kritavarman, O king, in that encounter, pierced the son of Prishata with seventy shafts all of which were equipt with wings of gold and whetted on stone.[34] The ruler of the Bhojas then, that foremost of smiters, sped with great activity a terrible and fatal shaft at his foe.[35] Struck therewith, Cikhandin quickly swooned away. Overcome with stupefaction, he supported himself by seizing his flag-staff.[36] The driver then of that foremost of car-warriors speedily bore him away from the fight. Scorched with the shaft of Hridikā's son, he drew breath upon breath repeatedly.[37] After the defeat of the heroic son of Drupada, O lord, the Pāndava army, slaughtered on all sides, fled away from the field.' "[38]

Section XXVII.

"Sanjaya said,—'The white steeded (Arjuna) also, O monarch, routed thy force even as the wind, approaching a heap of cotton, scatters it on all sides.[1] Against him rushed the Trigartas, the Civis, the Kauravas, the Cālwas, the *Samsaptakas*, and that force which consisted of the Nārāyanas.[2] And Satyasena and Chandradeva, and Mitradeva and Crutanjaya, and Suçruta's son, and Chitrasena, and Mitravarman, O Bhārata,[3] and the king of the Trigartas surrounded by his brothers and by his sons that were all mighty bowmen accomplished in diverse weapons,[4] suddenly advanced, shooting and scattering showers of shafts in that battle, against Arjuna, like a fierce current of water towards the ocean.[5] Those warriors in hundreds of thousands, approaching Arjuna, seemed to melt away like snakes at sight of Garuda.[6] Though slaughtered in battle, they did not still leave the son of Pāndu like insects, O monarch, never receding from a blazing fire.[7] Satyasena, in that encounter, pierced the son of Pāndu with three arrows, and Mitradeva pierced him with three and sixty, and Chandradeva with seven.[8] And Mitravarman pierced him with three and seventy arrows, and Suçruta's son with seven. And Catrunjaya pierced him with twenty, and Suçarman with nine.[9] Thus pierced in that encounter by many, Arjuna pierced all those kings in return. Indeed, piercing the son of Suçruta with seven arrows, he pierced Satyasena with three,[10] Catrunjaya with twenty, and Chandradeva with eight, Mitradeva with a hundred, Crutasena with three,[11] Mitravarman with nine, and Suçarman with eight. Then slaying king Catrunjaya with a number of arrows whetted on stone, he smote off, from his trunk, the head, decked with head-gear, of Suçruta's son.[12] Without any delay he then, with a number of other shafts, despatched Chandradeva to the abode of Yama. As regards the other mighty car-warriors vigorously contending with him, he checked each of them with five arrows.[13]* Then Satyasena, filled with rage, hurled a formidable lance in that battle, aiming at Krishna, and

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* Both 12 and 13 are triplets.—T.

uttered a leonine roar.[14] That iron-mouthed lance having a golden shaft, piercing through the left arm of the high-souled Mādhava, penetrated into the Earth.[15] Mādhava being thus pierced with that lance in great battle, the goad and the reins, O king, fell down from his hands.[16] Beholding Vāsudeva's limb pierced through, Prithā's son Dhananjaya mustered all his wrath and addressing Vāsudeva, said,[17]—O mighty-armed one, bear the car to Satyasena, O puissant one, so that I may, with keen shafts, despatch him to Yama's abode![18]—The illustrious Keçava then, quickly taking up the goad and the reins, caused the steeds to bear the car to the front of Satyasena's vehicle.[19] Beholding the ruler of the universe pierced, Prithā's son Dhananjaya, that mighty car-warrior, checking Satyasena with some keen arrows,[20] cut off, with a number of broad-headed shafts of great sharpness, the large head of that king, decked with ear-rings, from off his trunk, at the head of the army.[21] Having thus cut off Satyasena's head, he then despatched Chitravarman with a number of keen shafts, and then the latter's driver, O sire, with a keen calf-toothed arrow.[22] Filled with rage, the mighty Pārtha then, with hundreds of shafts, felled the *Samsaptakas* in hundreds and thousands.[23] Then, O king, with a razor-headed arrow equipt with wings of silver, that mighty car-warrior cut off the head of the illustrious Mitrasena. Filled with rage he then struck Suçarman in the shoulder-joint.[24] Then all the *Samsaptakas*, filled with wrath, encompassed Dhananjaya on all sides and began to afflict him with showers of weapons and make all the points of the compass resound with their shouts.[25] Afflicted by them thus, the mighty car-warrior Jishnu, of immeasurable soul, endued with prowess resembling that of Cakra himself, invoked the *Aindra* weapon. From that weapon, thousands of shafts, O king, began to issue continually.[26] Then, O king, a loud din was heard of falling cars with standards and quivers and yokes, and axles and wheels and traces with chords, of bottoms of cars and wooden fences around them, of arrows and steeds and spears and swords, and maces and spiked clubs and darts and lances and axes, and *Çataghnis* equipt with wheels, and arrows and thighs, and necklaces and *Anga-*

das and *Keyuras*, O sire, and garlands and cuirasses and coats of mail, O Bhārata, and umbrellas and fans and heads decked with diadems.[27-31] Heads adorned with ear-rings and beautiful eyes, and each resembling the full moon, looked, as they lay on the field, like stars in the firmament.[32] Adorned with beautiful garlands of flowers and excellent robes, and smeared with sandal-paste, many were the bodies that were seen to lie on the ground, of slain warriors.[33] The field of battle, terrible as it was, looked like the clouded welkin teeming with vapoury forms. With the slain princes and Kshatriyas of great might,[34] and fallen elephants and steeds, the Earth became impassable in that battle as if she were strewn with hills.[35] There was no path on the field for the wheels of the illustrious Pāndava's car, engaged as he was in continually slaying his foes and striking down elephants and steeds with his broad-headed shafts.[36] It seemed, O sire, that the wheels of his car stopped in fright at the sight of his own self careering in that battle through that bloody mire.[37] His steeds, however, endued with the speed of the mind or the wind, dragged with great efforts and labour those wheels that had refused to move.[38] Thus slaughtered by Pāndu's son armed with the bow, that host fled away almost entirely, without leaving even a remnant, O Bhārata, contending with the foe.[39] Having vanquished large numbers of the *Samsaptakas* in battle, Prithā's son Jishnu looked resplendent, like a blazing fire without smoke.' "[40]

SECTION XXVIII.

"Sanjaya said,—'King Duryodhana, O monarch, himself fearlessly received Yudhishthira, as the latter was engaged in shooting large numbers of shafts.[1] The royal Yudhishthira the just, speedily piercing thy son, that mighty car-warrior, as the latter was rushing towards him with impetuosity, addressed him, saying,—*Wait Wait !*[2]—Duryodhana, however, pierced Yudhishthira, in return, with nine keen arrows, and filled with great wrath, struck Yudhishthira's driver also with a broad-headed shaft.[3] Then king Yudhishthira sped at Duryodhana three and ten arrows equipt with wings of gold and

whetted on stone.[4] With four shafts, that mighty car-warrior then slew the four steeds of his foe, and with the fifth he cut off from his trunk the head of Duryodhana's driver.[5] With the sixth arrow he felled the (Kuru) king's standard on the Earth, with the seventh his bow, and with the eighth his scimitar.[6] And then with five more shafts king Yudhishthira the just deeply afflicted the Kuru monarch. Thy son then, alighting from that steedless car, stood on the Earth in imminent danger.[7] Beholding him in that situation of great peril, Karna and Drona's son and Kripa and others rushed suddenly towards the spot, desirous of rescuing the king.[8] Then the (other) sons of Pāndu, surrounding Yudhishthira, all proceeded to that encounter, upon which, O king, a fierce battle was fought.[9] Thousands of trumpets then were blown in that great engagement, and a confused din of myriad voices arose there, O king.[10] There where the Pānchālas engaged in battle with the Kauravas, men closed with men, and elephants with foremost of elephants.[11] And car-warriors closed with car-warriors, and horse with horse. And the various couples of battling men and animals, of great prowess and armed with diverse kinds of weapons and possessed of great skill, presented a beautiful sight, O king, over the field.[12] All those heroes, endued with great impetuosity and desirous of compassing the destruction of one another, fought beautifully and with great activity and skill.[13] Observing the (sanctioned) practices of warriors, they slew one another in battle. None of them fought from behind others.[14] For only a very short time that battle presented a beautiful aspect. Soon it became an encounter of mad men, in which the combatants showed no regard for one another.[15] The car-warrior, approaching the elephant, pierced the latter with keen shafts and despatched it to Yama's presence by means of straight arrows.[16] Eelephants, approaching steeds, dragged down many of them in that battle, and tore them (with their tusks) most fiercely in diverse places.[17] Large numbers of horsemen also, encompassing many foremost of steeds, made a loud noise with their palms, and closed with them.[18] And those horsemen slew those steeds as they ran hither and thither, as also many huge elephants as these wan-

dered over the field, from behind and the flanks.[19] Infuriate elephants, O king, routing large numbers of steeds, slew them with their tusks or crushed them with great force.[20] Some elephants, filled with wrath, pierced with their tusks horses with horsemen. Others, seizing such with great force, hurled them to the ground with violence.[21] Many elephants, struck by foot-soldiers availing of the proper opportunities, uttered terrible cries of pain and fled away on all sides.[22] Among the foot-soldiers that fled away in that great battle throwing down their ornaments, there were many that were quickly encompassed on the field. Elephant-warriors, riding on huge elephants, understanding indications of victory, wheeled their beasts and causing them to seize those beautiful ornaments, made the beasts to pierce them with their tusks.[23-24] Other foot-soldiers endued with great impetuosity and fierce might, surrounding those elephant-warriors thus engaged in those spots, began to slay them.[25] Others in that great battle, thrown aloft into the air by elephants with their trunks, were pierced by those trained beasts with the points of their tusks as they fell down.[26] Others, suddenly seized by other elephants, were deprived of life with their tusks. Others, borne away from their own divisions into the midst of others, were, O king, mangled by huge elephants which rolled them repeatedly on the ground.[27] Others, whirled on high like fans, were slain in that battle. Others, hither and thither on the field, that stood full in front of other elephants, had their bodies exceedingly pierced and torn.[28] Many elephants were deeply wounded with spears and lances and darts in their cheeks and frontal globes and the parts between their tusks.[29] Exceedingly afflicted by fierce car-warriors and horsemen stationed on their flanks, many elephants, ripped open, fell down on the Earth.[30] In that dreadful battle many horsemen on their steeds, striking foot-soldiers with their lances, pinned them down to the Earth or crushed them with great force.[31] Some elephants, approaching mail-clad car-warriors, O sire, raised them aloft from their vehicles and hurled them down with great force upon the Earth in that fierce and awful fight.[32] Some huge elephants, slain by means of cloth-yard shafts, fell down on the Earth like mountain summits riven by

thunder.[33] Combatants, encountering combatants, began to strike each other with their fists, or seizing each other by the hair, began to drag and throw down and mangle each other.[34] Others, stretching their arms and throwing down their foes on the Earth, placed their feet on their chests and with great activity cut off their heads.[35] Some combatant, O king, struck with his feet some foe that was dead, and some, O king, struck off with his sword, the head of a falling foe,[36] and some thrust his weapon into the body of a living foe. A fierce battle took place there, O Bhārata, in which the combatants struck one another with fists or seized one another's hair or wrestled with one another with bare arms.[37] In many instances, combatants, using diverse kinds of weapons, took the lives of combatants engaged with others and, therefore, unperceived by them.[38] During the progress of that general engagement when all the combatants were mangled in battle, hundreds and thousands of headless trunks stood up on the field.[39] Weapons and coats of mail, drenched with gore, looked resplendent, like cloths dyed with gorgeous red.[40] Even thus occurred that fierce battle marked by the awful clash of weapons. Like the mad and roaring current of the Ganges it seemed to fill the whole universe with its uproar.[41] Afflicted with shafts, the warriors failed to distinguish friends from foes. Solicitous of victory, the kings fought on because they thought that fight they should.[42] The warriors slew both friends and foes, with whom they came in contact. The combatants of both the armies were deprived of reason by the heroes of both the armies assailing them with fury.[43] With broken cars, O monarch, and fallen elephants, and steeds lying on the ground, and men laid low,[44] the Earth, miry with gore and flesh, and covered with streams of blood, soon became impassable.[45] Karna slaughtered the Pānchālas while Dhananjaya slaughtered the Trigartas. And Bhimasena, O king, slaughtered the Kurus and all the elephant divisions of the latter.[46] Even thus occurred that destruction of troops of both the Kurus and the Pāndavas, both parties having been actuated by the desire of winning great fame, at that hour when the Sun had passed the meridian.' "[47]

"Dhritarāshtra said,—'I have heard from thee, O Sanjaya, of many poignant and unbearable griefs as also of the losses sustained by my sons![1] From what thou hast said unto me, from the manner in which the battle has been fought, it is my certain conviction, O *Suta*, that the Kauravas are no more![2] Duryodhana was made carless in that dreadful battle. How did Dharma's son (then) fight, and how did the royal Duryodhana also fight in return?[3] How also occurred that battle which was fought in the afternoon! Tell me all this in detail, for thou art skilled in narration, O Sanjaya!'[4]

"Sanjaya said,—'When the troops of both armies were engaged in battle, according to their respective divisions, thy son Duryodhana, O king, riding on another car and filled with rage like a snake of virulent poison, beholding king Yudhishthira the just, quickly addressed his own driver, O Bhārata, saying,—Proceed, Proceed![5-6] Quickly take me there, O driver, where the royal son of Pāndu, clad in mail, shineth under yon umbrella held over his head![7]—Thus urged by the king, the driver, in that battle, quickly urged his royal master's goodly car towards the face of Yudhishthira.[8] At this, Yudhishthira also, filled with rage and looking like an infuriate elephant, urged his own driver, saying,—Proceed to where Suyodhana is![9]—Then those two heroes and brothers and foremost of car-warriors encountered each other. Both endued with great energy, both filled with wrath, both difficult of defeat in battle, approaching each other, those two great bowmen began to mangle each other with their arrows in that battle.[10] Then king Duryodhana, in that encounter, O sire, with a broad-headed arrow whetted on stone, cut in twain the bow of the virtuous monarch.[11] Filled with rage, Yudhishthira could not brook that insult. Casting aside his broken bow, with eyes red in wrath,[12] Dharma's son took up another bow at the head of his forces, and then cut off Duryodhana's standard and bow.[13] Duryodhana then, taking up another bow, pierced the son of Pāndu. Filled with rage, they continued to shoot showers of shafts at each other.[14] Desirous of vanquishing each other, they resembled a pair of angry lions. They struck each

other in that battle like a couple of roaring bulls.[15] Those mighty car-warriors continued to career, expecting to find each other's *laches*. Then, wounded with shafts sped from bows drawn to their fullest stretch,[16] the two warriors, O king, looked resplendent like flowering *Kinçukas*. They then, O king, repeatedly uttered leonine roars.[17] Those two rulers of men, in that dreadful battle, also made loud sounds with their palms and caused their bows to twang loudly. And they blew their conchs too with great force.[18] And they afflicted each other very much. Then king Yudhishthira, filled with rage, struck thy son in the chest with three irresistible shafts endued with the force of thunder. Him, however, thy royal son quickly pierced, in return,[19-20] with five keen shafts winged with gold and whetted on stone. Then king Duryodhana, O Bhārata, hurled a dart[21] capable of slaying everybody, exceedingly keen, and resembling a large blazing brand. As it advanced, king Yudhishthira the just, with sharp shafts,[22] speedily cut it off into three fragments, and then pierced Duryodhana also with five arrows. Equipt with a golden staff, and producing a loud whizz, that dart then fell down,[23] and while falling, looked resplendent like a large brand with blazing flames. Beholding the dart baffled, thy son, O monarch,[24] struck Yudhishthira with nine sharp and keen-pointed arrows. Pierced deeply by his mighty foe, that scorcher of foes[25] quickly took up an arrow for aiming it at Duryodhana. The mighty Yudhishthira then placed that arrow on his bow-string.[26] Filled with rage and possessed of great valor, the son of Pāndu then shot it at his foe. That arrow, striking thy son,—that mighty car-warrior,[27]—stupified him and then (passing through his body) entered the Earth. Then Duryodhana, filled with wrath, uplifting a mace of great impetuosity,[28] rushed at king Yudhishthira the just, for ending the hostilities (that raged between the Kurus and the Pāndus). Beholding him armed with that uplifted mace and resembling Yama himself with his bludgeon,[29] king Yudhishthira the just hurled at thy son a mighty dart blazing with splendour, endued with great impetuosity, and looking like a large blazing brand.[30] Deeply pierced in the chest by that dart as he stood

on his car, the Kuru prince, deeply pained, fell down and swooned away.[31] Then Bhima, recollecting his own vow, addressed Yudhishthira, saying,—This one should not be slain by thee, O king!—at which Yudhishthira abstained (from giving his foe the finishing blow).[32] At that time Kritavarman, quickly advancing, came upon thy royal son then sunk in an ocean of calamity.[33] Bhima then, taking up a mace adorned with gold and flaxen chords, rushed impetuously towards Kritavarman in that battle.[34] Thus occurred the battle between thy troops and the foe on that afternoon, O monarch, every one of the combatants being inspired with the desire of victory." '[35]*

Section XXX.

"Sanjaya said,—'Placing Karna at their van, thy warriors, difficult of defeat in fight, returned and fought (with the foe) a battle that resembled that between the gods and the *Asuras*.[1] Excited by the loud uproar made by elephants and men and cars and steeds and conchs, elephant-men and car-warriors and foot-soldiers and horsemen, in large numbers, filled with wrath, advanced against the foe and slew the latter with strokes of diverse kinds of weapons.[2] Elephants and cars and steeds and men, in that dreadful battle, were destroyed by brave warriors with sharp battle-axes and swords and axes and shafts of diverse kinds and by means also of their animals.[3] Strewn with human heads that were adorned with white teeth and fair faces and beautiful eyes and goodly noses, and graced with beautiful diadems and ear-rings, and every one of which resembled the lotus, the Sun, or the Moon, the Earth looked exceedingly resplendent.[4] Elephants and men and steeds, by thousands, were slain with hundreds of spiked clubs and short bludgeons and darts and lances and hooks and *Bhuçundis* and maces.

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* The numbering of the verses in this section is very unsatisfactory in the Calcutta edition. I have made some corrections, the result of which, I fear, has been that the numbering will not be found to agree with that of any of the printed texts.—T.

The blood that fell formed a river-like current on the field.[5] In consequence of those car-warriors and men and steeds and elephants slain by the foe, and lying with ghastly features and gaping wounds, the field of battle looked like the domains of the king of the dead at the time of the universal dissolution.[6] Then, O god among men, thy troops, and those bulls amongst the Kurus, viz., thy sons resembling the children of the celestials, with a host of warriors of immeasurable might at their van, all proceeded against Sātyaki, that bull of Cini's race.[7] Thereupon that host, teeming with many foremost of men and steeds and cars and elephants, producing an uproar loud as that of the vasty deep,* and resembling the army of the *Asuras* or that of the celestials, shone with fierce beauty.[8] Then the son of Surya, resembling the chief of the celestials himself in prowess and like unto the younger brother of Indra, struck that foremost one of Cini's race with shafts whose splendour resembled the rays of the Sun.[9] That bull of Cini's race also, in that battle, then quickly shrouded that foremost of men, with his car and steeds and driver, with diverse kinds of shafts terrible as the poison of the snake.[10] Then many *Atirathas* belonging to thy army, accompanied by elephants and cars and foot-soldiers, quickly approached that bull among car-warriors, viz., Vasusena, when they beheld the latter deeply afflicted with the shafts of that foremost hero of Cini's race.[11] That force, however, vast as the ocean, assailed by foes possessed of great quickness, viz., the Pāndava warriors headed by the sons of Drupada, fled away from the field. At that time a great carnage occurred of men and cars and steeds and elephants.[12] Then those two foremost of men, *viz.*, Arjuna and Keçava, having said their daily prayers and duly worshipped the lord Bhava,. quickly rushed against thy troops, resolved to slay those foes of theirs.[13] Their foes, (*i. e.*, the Kurus) cast their eyes cheerlessly on that car whose rattle resembled the roar of the clouds and whose banners waved beautifully in the air and which had white steeds yoked unto it and which was com-

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* Literally—"of the salt waters."—T.

ing towards them.[14] Then Arjuna, bending *Gāndiva* and as if dancing on his car, filled the welkin and all the points of the compass, cardinal and subsidiary, with showers of shafts, not leaving the smallest space empty.[15] Like the tempest destroying the clouds, the son of Pāndu destroyed, with his arrows, many cars looking like celestial vehicles, that were well-adorned, and equipt with weapons and standards, along with their drivers.[16] Many elephants also, with the men that guided them, adorned with trimphal banners and weapons, and many horsemen with horses, and many foot-soldiers also, Arjuna despatched with his arrows to Yama's abode.[17] Then Duryodhana singly proceeded against that mighty car-warrior who was angry and irresistible and resembled a veritable Yama, striking him with his straight shafts.[18] Arjuna, cutting off his adversary's bow and driver and steeds and standard with seven shafts, next cut off his umbrella with one arrow.[19] Obtaining then an opportunity, he sped at Duryodhana an excellent shaft capable of taking the life of the person struck. Drona's son, however, cut off that shaft into seven fragments.[20] Cutting off then the bow of Drona's son and slaying the four steeds of the latter with his arrows, the son of Pāndu next cut off the formidable bow of Kripa too.[21] Then cutting off the bow of Hridikā's son, he felled the latter's standard and steeds. Then cutting off the bow of Dusçāsana, he proceeded against the son of Rādhā.[22] At this, Karna, leaving Sātyaki, quickly pierced Arjuna with three arrows and Krishna with twenty, and Pārtha again repeatedly.[23] Although many were the arrows that he shot while slaying his foes in that battle like Indra himself inspired with wrath, Karna yet felt no fatigue.[24] Meanwhile Sātyaki, coming up, pierced Karna with nine and ninety fierce arrows, and once more with a hundred.[25] Then all the foremost heroes among the Pārthas began to afflict Karna. Yudhāmanyu and Çikhandin and the sons of Draupadi and the Prabhadrakas,[26] and Uttamaujas and Yuyutsu and the twins and Dhrishtadyumna, and the divisions of the Chedis and the Kārushas and the Matsyas and the Kaikeyas,[27] and the mighty Chekitāna, and king Yudhishthira of excellent vows,—all these, —accompanied by cars and steeds and elephants, and foot-

soldiers of fierce prowess,[28] encompassed Karna on all sides in that battle, and showered upon him diverse kinds of weapons, addressing him in harsh words and resolved to compass his destruction.[29] Cutting off that shower of weapons with his sharp shafts, Karna dispersed his assailants by the power of his weapons like the wind breaking down the trees that stand on its way.[30] Filled with wrath, Karna was seen to destroy car-warriors, and elephants with their riders, and horses with horse-men, and large bands of foot-soldiers.[31] Slaughtered by the energy of Karna's weapons, almost the whole of that force of the Pāndavas, deprived of weapons, and with limbs mangled and torn, retired from the field.[32] Then Arjuna, smiling the while, baffled with his own weapons the weapons of Karna, and covered the welkin, the Earth, and all the points of the compass with dense showers of arrows.[33] The shafts of Arjuna fell like heavy clubs and spiked bludgeons. And some amongst them fell like *Çataghnis* and some fell like fierce thunderbolts.[34] Slaughtered therewith, the Kaurava force consisting of infantry and horse and cars and elephants, shutting its eyes, uttered loud wails of woe and wandered senselessly.[35] Many were the steeds and men and elephants that perished on that occasion. Many, again, struck with shafts and deeply afflicted, fled away in fear.[36]

" 'Whilst thy warriors were thus engaged in battle from desire of victory, the Sun, approaching the setting mountain, entered it.[37] In consequence of the darkness, O king, but especially owing to the dust, we could not notice anything favorable or unfavorable.[38] The mighty bowmen (amongst the Kauravas), fearing a night-battle, O Bhārata, then retired from the field, accompanied by all their combatants.[39] Upon the retirement of the Kauravas, O king, at the close of the day, the Pārthas, cheerful at having obtained the victory, also retired to their own encampment,[40] jeering their enemies by producing diverse kinds of sounds with their musical instruments, and applauding Achyuta and Arjuna.[41] After those heroes had thus withdrawn the army, all the troops and all the kings uttered benedictions upon the Pāndavas.[42] The withdrawal having been made, those sinless men, viz., the Pān-

davas, became very glad, and proceeding to their tents rested there for the night.[43] Then *Rākshasas*, and *Piçāchas*, and carnivorous beasts, in large numbers, came to that awful field of battle resembling the sporting ground of Rudra himself.' "[44]

Section XXXI.

"Dhritarāshtra said,—"It seems that Arjuna slew all of you at his will! Indeed, the Destroyer himself could not escape him in battle, if Arjuna took up arms against him![1] Single-handed, Pārtha ravished Bhadrā, and single-handed, he gratified Agni! Single-handed, he subjugated the whole Earth, and made all the kings pay tribute![2] Single-handed, with his celestial bow, he slew the *Nivātakavachas!* Single-handed, he contended in battle with Mahādeva who stood before him in the guise of a hunter![3] Single-handed, he protected the Bhāratas, and single-headed, he gratified Bhava! Single-handed, were all the kings of the Earth vanquished by him endued with fierce prowess![4] The Kurus cannot be blamed. On the other hand, they deserve praise (for their having fought with such a warrior)! Tell me now what they did. Tell me also, O *Suta*, what Duryodhana did after that!'[5]

"Sanjaya said,—'Struck and wounded and overthrown from their vehicles and divested of armour and deprived of weapons and their beasts slain, with plaintive voices and burning with grief and vanquished by their foes, the vain Kauravas, entering their tents, once more took counsel of one another. They then looked like snakes deprived of fangs and poison trod upon by others.[6-7] Unto them, Karna, sighing like an angry snake, squeezing his hands, and eyeing thy son, said,[8]—Arjuna is always careful, firm, possessed of skill, and endued with intelligence. Again, when the time comes, Vāsudeva awakes him (to what should be done)![9] Today, by that sudden shower of weapons we were deceived by him! Tomorrow, however, O lord of Earth, I will frustrate all his purposes![10]—Thus addressed by Karna, Duryodhana said,—So be it!—and then granted permission to those foremost of kings to retire. Bidden by the king, all those rulers proceeded to their respective tents.[11]

Having passed the night happily, they cheerfully went out for battle (the next day).*[12] They then beheld an invincible array formed by king Yudhishthira the just, that foremost one of Kuru's race, with great care, and according to the sanction of Vrihaspati and Uçanas.[13] Then that slayer of foes, viz., Duryodhana, called to mind the heroic Karna, that counteracter of foes, that warrior with neck like that of a bull, equal to Purandara himself in battle, the Maruts in might, Kārtavirya in energy. Indeed, the heart of the king turned towards Karna.[14-15] And the hearts of all the troops also turned to that hero, that *Suta's* son, that mighty bowman, as one's heart turns to a friend, in a situation of great danger.'[16]

"Dhritarāshtra said,—'What did Duryodhana next do, O *Suta*, when the hearts of all of you turned towards Vikartana's son Karna?[17] Did my troops cast their eyes on Rādhā's son like persons afflicted with cold turning their gaze towards the Sun? Upon the recommencement of the battle after the withdrawal of the troops,[18] how, O Sanjaya, did Vikartana's son Karna fight? How also did all the Pāndavas fight with the *Suta's* son?[19] The mighty-armed Karna would, single-handed, slay the Pārthas with the Srinjayas. The might of Karna's arms in battle equals that of Cakra or Vishnu.[20] His weapons are fierce, and the prowess also of that high-souled one is fierce. Relying upon Karna, king Duryodhana had set his heart on battle.[21] Beholding that Duryodhana deeply afflicted by the son of Pāndu, and seeing also the sons of Pāndu, displaying great prowess, what did that mighty car-warrior, viz, Karna, do?[22] Alas, the foolish Duryodhana, relying on Karna, hopeth to vanquish the Pārthas with their sons and Keçava in battle![23] Alas, it is a matter of great grief that Karna could not, with his strength, overcome the sons of Pāndu in fight! Without doubt, Destiny is supreme![24] Alas, the terrible end of that gambling match hath now come! Alas, these heart-rending sorrows, due to Duryodhana's acts, many in number and like unto terrible darts, are now being borne by me, O San-

* This is a verse in one line.—T.

† A triplet.—T.

jaya![25] O sire, Suvala's son used to be then regarded as a politic person. Karna also is always exceedingly attached to king Duryodhana.[26] Alas, when such is the case, O Sanjaya, why have I then to hear of the frequent defeats and deaths of my sons?[27] There is no one that can resist the Pāndavas in battle! They penetrate into my army like a man into the midst of helpless women! Destiny, indeed, is supreme!'[28]

"Sanjaya said,—'O king, think now of all those righteous acts of thine like that match at dice and the others! Acts that have passed away form the subjects of thought with man![29] One should not, however, reflect on byegone acts. One may be ruined by such reflection. That result (which thou hadst expected) is now much removed from the point of fruition, since, although possessed of knowledge, thou didst not reflect on the propriety or impropriety of thy acts then! Many a time wert thou, O king, counselled against warring with the Pāndavas![30-31] Thou didst not, however, O monarch, accept those counsels, from folly! Diverse sinful acts of a grave nature were perpetrated by thee against the sons of Pāndu![32] For those acts this awful slaughter of kings hath now come! All that, however, is now past. Do not grieve, O bull of Bharata's race![33] O thou of unfading glory, listen now to the details of the awful carnage that has occurred!

" 'When the night dawned, Karna repaired to king Duryodhana.[34] Approaching the king, the mighty-armed hero said, —I shall, O king, engage in battle today with the illustrious son of Pāndu![35] Either I will slay that hero today, or he will slay me! In consequence of the diverse things both myself and Pārtha had to do, O Bhārata,[36] an encounter, O king, could not hitherto take place between myself and Arjuna! Listen now, O monarch, to these words of mine, spoken according to my wisdom![37] Without slaying Pārtha in battle I will not come back, O Bhārata! Since this army of ours hath been deprived of its foremost warriors, and since I will stand in battle,[38] Pārtha will advance against me, especially because I am destitute of the dart that Cakra gave me! Therefore, O ruler of men, listen now to what is beneficial![39] The energy of my celestial weapons is equal to the energy of Arjuna's weapons.

In counteracting the feats of powerful foes, in lightness of hands, in the range of the arrows shot,[40] in skill, and in hitting the mark, Savyasāchin is never my equal. In physical strength, in courage, in knowledge (of weapons), in prowess, O Bhārata,[41] in aiming, Savyasāchin is never my equal. My bow, called *Vijaya*, is the foremost of all weapons (of its kind).[42] Desirous of doing what was agreeable (to Indra), it was made by Viçwakarman (the celestial artificer) for Indra. With that bow, O king, Indra had vanquished the *Daityas*.[43] At its twang the *Daityas* had beheld the ten points to be empty.* That bow, respected by all, Cakra gave to Bhrigu's son (Rāma).[44] That celestial and foremost of bows Bhrigu's son gave to me. With that bow I will contend in battle with the mighty-armed Arjuna, that foremost of victorious warriors,[45] like Indra fighting with the assembled *Daityas!* That formidable bow, the gift of Rāma, is superior to *Gāndiva*.[46] It was with that bow that the Earth was subjugated thrice seven times (by Bhrigu's son).[47] With that bow given to me by Rāma I will contend in battle with the son of Pāndu! I will, O Duryodhana, gladden thee today with thy friends,[48] by slaying in battle that hero, viz., Arjuna, that foremost of conquerors! The whole Earth with her mountains and forests and islands, without a heroic warrior (to oppose thy wish)[49] will, O king, become thine today, over which thyself with thy sons and grandsons will reign supreme! Today there is nothing that is incapable of being achieved by me, especially when the object is to do what is agreeable to thee,[50] even as ascetic success is incapable of being missed by one zealously devoted to virtue and having his soul under control! Arjuna will not be able to bear me in battle even as a tree in contact with fire is incapable of bearing that element.[51] I must, however, declare in what respect I am inferior to Arjuna. The string of his bow is celestial, and the two large quivers of his are inexhaustible. His driver is Govinda.[52] I have none like him. His is that celestial and foremost of bows, called *Gāndiva*, which is irrefragible in battle.[53] I also have that excellent,

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* The sense of the original is that the *Daityas* were stupified.—T.

celestial, and formidable bow called *Vijaya*. In respect of our bows, therefore, O king, I am superior to Arjuna.[54] Listen now to those matters in which the heroic son of Pāndu is superior to me! The holder of the reins (of his steeds) is he of Daçāraha's race who is adored by all the worlds![55] His celestial car, decked with gold, given unto him by Agni, is impenetrable in every part, and his steeds also, O hero, are endued with the speed of the mind.[56] His celestial standard, bearing the blazing Ape, is exceedingly wonderful. Again, Krishna who is the Creator of the universe, protects that car![57] Though inferior to Arjuna in respect of these things, I still desire to fight with him. This Calya, however, the ornament of assemblies, is equal to Caurin![58] If he becomes my driver, victory will certainly be thine! Let Calya, therefore, who is incapable of being resisted by foes, be the driver of my car![59] Let a large number of carts bear my long shafts and those that are winged with vulturine feathers. Let a number of foremost cars, O monarch, with excellent steeds yoked unto them,[60] always follow me, O bull of Bharata's race! By these arrangements I will, as regards the qualities mentioned, be superior to Arjuna![61] Calya is superior to Krishna, and I am superior to Arjuna! As that slayer of foes, viz., he of Daçārha's race, is acquainted with horselore,[62] even so is that mighty car-warrior, viz., Calya acquainted with horselore. There is none equal to the chief of the Madras in might of arms,[63] As there is none equal to myself in weapons, so there is none equal to Calya in knowledge of steeds.[64] So circumstanced, I will become superior to Pārtha. Against my car, the very gods with Vāsava at their head will not dare advance.[65] All these being attended to, when I take my stand on my car, I will become superior to Arjuna in the attributes of a warrior and will then, O best of the Kurus, vanquish Phālguna![66] I desire, O monarch, all this to be done by thee, O scorcher of foes! Let these wishes of mine be accomplished. Let no time be suffered to elapse![67] If all this be accomplished, the most effectual aid will be rendered to me on every desirable point. Thou wilt then see, O Bhārata, what I will achieve in battle![68] I will, by every means, vanquish the sons of Pāndu in battle when

they will approach me! The very gods and the *Asuras* are not able to advance against me in battle! What need be said then of the sons of Pāndu that are of human origin?—'[69]

"Sanjaya continued,—'Thus addressed by that ornament of battle, viz., Karna, thy son, worshipping the son of Rādhā, answered him, with a glad heart, saying,[70]—Accomplish that, O Karna, which thou thinkest! Equipt with goodly quivers and steeds, such cars shall follow thee in battle![71] Let as many cars as thou wishest bear thy long shafts and arrows equipt with vulturine feathers. Ourselves, as also all the kings, will, O Karna, follow thee in battle!—'[72]

"Sanjaya continued,—'Having said these words, thy royal son, endued with great prowess, approached the ruler of the Madras and addressed him in the following words.' "[73]

Section XXXII.

"Sanjaya said,—'Thy son then, O monarch, humbly approaching that mighty car-warrior, viz., the ruler of the Madras, addressed him, from affection, in these words:[1]—O thou of true vows, O thou of great good fortune, O enhancer of the sorrows of foes, O ruler of the Madras, O hero in battle, O thou that inspirest hostile troops with fear,[2] thou hast heard, O foremost of speakers, how, for the sake of Karna who spoke unto me, I myself am desirous of soliciting thee among all these lions of kings![3] O thou of incomparable prowess, O king of the Madras, for the destruction of the foe, I solicit thee today, with humility and bow of the head![4] Therefore, for the destruction of Pārtha and for my good, it behoveth thee, O foremost of car-warriors, to accept, from love, the office of charioteer![5] With thee for his driver, the son of Rāhdā will subjugate my foes! There is none else for holding the reins of Karna's steeds,[6] except thee, O thou of great good fortune, thou that art the equal of Vāsudeva in battle! Protect Karna then by every means like Brahman protecting Maheçwara![7] Even as he of Vrishni's race protects by every means the son of Pāndu in all dangers, do thou, O chief of the Madras, protect the

son of Rādhā today![8] Bhishma, and Drona, and Kripa, and thyself, and the valiant ruler of the Bhojas, and Cakuni the son of Suvala, and Drona's son, and myself, constituted the chief strength of our army![9] Even thus, O lord of Earth, we had divided amongst ourselves the hostile army into nine portions for the share of each! The share that had been allotted to Bhishma is now no more, as also that which had been allotted to the high-souled Drona.[10] Going even beyond their allotted shares, those two slew my foes. Those two tigers among men, however, were old, and both of them have been slain deceitfully.[11] Having achieved the most difficult feats, both of them, O sinless one, have departed hence to heaven! Similarly, many other tigers among men, of our army, slain by foes in battle, have ascended to heaven, casting off their lives and having made great exertions to the best of their powers.[12-13] This my host, therefore, O king, the greater portion of which has been slaughtered, has been reduced to this state by the Pārthas who were at first fewer than us. What should be done for the present?[14] Do that now, O lord of Earth, by which the mighty and the high-souled sons of Kunti, of prowess incapable of being baffled, may be prevented from exterminating the remnant of my host![15] O lord, the Pāndavas have in battle slain the bravest warriors of this my force![16] The mighty-armed Karna alone is devoted to our good, as also thyself, O tiger among men, that art the foremost of car-warriors in the whole world![17] O Calya, Karna wishes to contend in battle today with Arjuna! On him, O ruler of the Madras, my hopes of victory are great![18] There is none else in the world (save thee) that can make so good a holder of the reins for Karna! As Krishna is the foremost of all holders of reins for Pārtha in battle, even so, O king, be thou the foremost of all holders of reins on Karna's car![19] Accompanied and protected, O sire, by him in battle, the feats that Pārtha achieves are all before thee![20] Formerly, Arjuna had never slain his foes in battle in such a way. Now, however, his prowess has become great, united as he is with Krishna![21] Day after day, O ruler of the Madras, this vast Dhārtarāshtra force is seen to be routed by Pārtha because he is united with

Krishna![22] A portion remains of the share allotted to Karna and thyself, O thou of great splendour! Bear that share with Karna, and destroy it unitedly in battle![23] Even as Surya, uniting with Aruna, destroys the darkness, do thou, uniting with Karna, slay the Pārthas in battle![24] Let the mighty car-warriors (of the enemy), fly away, beholding in battle those two warriors endued with the offulgence of the morning Sun, viz., Karna and Calya, resembling two Suns risen above the horizon![25] Even as darkness is destroyed, O sire, at the sight of Surya and Aruna, even so let the Kaunteyas with the Pānchālas and the Srinjayas perish (beholding thee and Karna![26] Karna is the formost of car-warriors, and thou art the foremost of drivers! In the clash of battle, again, there is none equal to thee![27] As he of Vrishni's race protects the son of Pāndu under all circumstances, even so let thyself protect Vikartana's son Karna in battle![28] With thee as his driver, Karna will become invincible, O king, in battle with even the gods having Cakra at their head! What then need be said about the Pāndavas? Do not doubt my words!—'[29]

"Sanjaya continued,—'Hearing these words of Duryodhana, Calya became filled with rage. Contracting his brow into three lines, and waving his arms repeatedly,[30] and rolling his large eyes red in wrath, that warrior of massive arms, proud of his lineage and wealth and knowledge and strength, said these words.[31]

"'Calya said,—Thou insultest me, O son of Gāndhāri, or, without doubt, suspectest me, since thou solicitest me, without hesitation, saying,—*Act thou as a driver!*[32]—Regarding Karna to be superior to ourselves, thou applaudest him thus! I, however, do not regard the son of Rādhā as my equal in battle![33] Assign to me a much greater share, O lord of Earth! Destroying that in battle, I will return to the place I came from![34] Or, if thou wishest, I will, O delighter of the Kurus, contend, single-handed, with the enemy! While engaged in consuming the foe, behold thou my prowess today![35] Brooding upon an insult, O thou of Kuru's race, a person like ourselves never engageth in my task. Do not have thy doubts about me! Never shouldst thou humiliate me in battle![36]

Behold these two massive arms of mine, strong as the thunder! Behold also my excellent bow, and these shafts that resemble snakes of virulent poison![37] Behold my car, unto which are yoked excellent steeds endued with the speed of the wind! Behold also, O son of Gāndhāri, my mace decked with gold and twined with hempen chords![38] Filled with wrath, I can split the very Earth, scatter the mountains, and dry up the oceans, with my own energy, O king![39] Knowing me, O monarch, to be so capable of afflicting the foe, why dost thou appoint me to the office of driver in battle for such a low-born person as Adhiratha's son?[40] It behoveth thee not, O king of kings, to set me to such mean tasks! Being so superior, I cannot make up my mind to obey the commands of a sinful person![41] He that causeth a superior person arrived of his own will and obedient from love, to yield to a sinful wight, certainly incurreth the sin of confusing the superior with the inferior![42] Brahman created the Brāhmanas from his mouth, and the Kshatriyas from his arms. He created the Vaiçyas from his thighs and the Cudras from his feet.[43] In consequence of the union with one another of those four orders, O Bhārata, from those four have sprung particular classes, viz., those born of men of superior classes wedding women of classes inferior to themselves, and *vice versa*.[44] Protectors (of the other classes), acquirers of wealth, and givers of the same, have the Kshatriyas been described to be. The Brāhmanas have been established on the Earth for the sake of favoring its people by assisting at sacrifices, by teaching, and acceptance of pure gifts.[45] Agriculture and tending of cattle and gift are the occupations of the Vaiçyas according to the scriptures. Cudras have been ordained to be the servants of the Brāhmanas, the Kshatriyas, and the Vaiçyas.[46] Similarly, the *Sutas* are the servants of the Kshatriyas, and not the latter the servants of the former. Listen to these my words, O sinless one![47] As regards myself, I am one whose coronal locks have undergone the sacred bath. I am born in a race of royal sages. I am reckoned a great car-warrior. I deserve the worship and the praises that bards and eulogists render and sing.[48] Being all this, O slayer of hostile troops, I cannot come forward to act as the driver of the *Suta's*

son in battle ![49] I will never fight, undergoing an act of humiliation. I ask thy permission, O son of Gāndhāri, for I will return home ![50]—'

"Sanjaya continued,—'Having said these words, that tiger among men and ornament of assemblies, viz., Calya, filled with rage, stood up quickly and endeavoured to get away from that concourse of kings.[51] Thy son, however, from affection and great regard, held the king, and addressed him in these sweet and conciliatory words, that were capable of accomplishing every object :[52]—Without doubt, O Calya, it is even so as thou hast said ! But I have a certain purpose in view. Listen to it, O ruler of men ![53] Karna is not superior to thee, nor do I suspect thee, O king ! The royal chief of the Madras will never do that which is false.[54] Those foremost of men that were thy ancestors always told the truth. I think it is for this that thou art called *Ārtāyani* (the descendant of those that had truth for their refuge).[55] And since, O giver of honors, thou art like a barbed arrow to thy foes, therefore art thou called by the name of *Çalya* on Earth ![56] O thou that makest large presents (to Brāhmanas) at sacrifices, do thou accomplish all that which, O virtuous one, thou hadst said thou wouldst accomplish before ![57] Neither the son of Rādhā nor myself am superior to thee in valor that I would select thee as the driver of those foremost of steeds (that are yoked unto Karna's car) ![58] As, however, O sire, Karna is superior to Dhananjaya in regard to many qualities, even so doth the world regard thee to be superior to Vāsudeva ![59] Karna is certainly superior to Pārtha in the matter of weapons, O bull among men ! Thou too art superior to Krishna, in knowledge of steeds and might ![60] Without doubt, O ruler of the Madras, thy knowledge of horses is twice greater than that which the high-souled Vāsudeva hath !—[61]

" 'Calya said,—Since, O son of Gāndhāri, thou describest me, O thou of Kuru's race, in the midst of all these troops, to be superior to Devaki's son, I am gratified with thee ![62] I will become the driver of Rādhā's son of great fame while he will be engaged in battle with that foremost one of Pāndu's sons, as thou solicitest me ![63] Let this, however, O hero, be

my understanding with Vikartana's son that I will, in his presence, utter whatever speeches I desire !—'[64]

"Sanjaya continued,—'O king, thy son, with Karna then, O Bhārata, answered the prince of the Madras, O best of Bharata's race, saying,—So be it !—' "[65]

Section XXXIII.

" 'Duryodhana said,—Listen, once more, O ruler of the Madras, to what I will say unto thee, about what happened, O lord, in the battle between the gods and the *Asuras* in days of yore ![1] The great *Rishi* Mārkandeya narrated it to my sire. I will now recite it without leaving out anything, O best of royal sages ! Listen to that account confidingly and without mistrusting it at all ![2] Between the gods and the *Asuras*, each desirous of vanquishing the other, there happened a great battle, O king, which had Tāraka for its evil (root). It hath been heard by us that the *Daityas* were defeated by the gods.[3] Upon the defeat of the *Daityas*, the three sons of Tāraka, named Tārakāksha, Kamalāksha, and Vidyunmālin, O king,[4] practising the austerest penances, lived in the observance of high vows. By those penances they emaciated their bodies, O scorcher of foes.[5] In consequence of their self-restraint, their penances, their vows, and contemplation, the boon-giving Grandsire became gratified with them and gave them boons.[6] Unitedly they solicited the Grandsire of all the worlds, O king, for the boon of immunity from death at the hands of all creatures at all times.[7] The divine Lord and Master of all the worlds said unto them,—[There is nothing like immunity from death at the hands of all creatures ! Therefore, ye *Asuras*, abstain from such a prayer ! Solicit some other boon that may seem desirable to you !][8]—Then all of them, O king, having settled it amongst themselves after long and repeated conferences, bowed to the great Master of all the worlds and said these words:—[O god, O Grandsire, give us this boon ![9] Residing in three cities, we will rove over this Earth, with thy grace ever before us ![10] After a thousand years then, we will come together, and our three cities also, O sinless one, will become united

into one!'[11] That foremost one amongst the gods who will, with one shaft, pierce those three cities united into one, will, O lord, be the cause of our destruction!][12]—Saying unto them, —[Let it be so,]—that god ascended to heaven. Those *Asuras* then, filled with joy at having obtained those boons, and having settled it among themselves[13] about the construction of the three cities, selected for the purpose the great *Asura* Maya, the celestial artificer, knowing no fatigue or decay, and worshipped by all the *Daityas* and *Dānavas*.[14] Then Maya, of great intelligence, by the aid of his own ascetic merit, constructed the three cities, one of which was of gold, another of silver, and the third of black iron.[15] The golden city was set in heaven, the silver city in the welkin, and the iron city was set on the Earth, all in such a way as to revolve in a circle, O lord of Earth!*[16] Each of those cities measured a hundred *Yojanas* in breadth and a hundred in length. And they consisted of houses and mansions and lofty walls and porches.[17] And though teeming with lordly palaces close to each other, yet the streets were wide and spacious. And they were adorned with diverse mansions and gate-ways.[18] Each of those cities, again, O monarch, had a separate king.[19] The beautiful city of gold belonged to the illustrious Tārakāksha; the silver city to Kamalāksha, and the iron one to Vidyunmālin.[20] Those three *Daitya* kings, soon assailing the three worlds with their energy, continued to dwell and reign, and began to say,—[Who is he called the Creator?][21]—Unto those foremost of *Dānavas* having no heroes equal to them, came millions upon millions, from every side,[22] of proud and flesh-eating *Dānavas* who had before been defeated by the celestials, and who now settled in the three cities, desirous of great prosperity.[23] Unto all of them thus united, Maya became the supplier of every thing they wanted. Relying upon him, all of them resided there, in perfect fearlessness.[24] Whoever amongst those residing in the triple city wished for whatever object in his heart, had his wish fulfilled by Maya aided by the latter's powers of

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* *Chakrasthām* is explained by Nilakantha in the sense in which I render it here.—T.

illusion.[25] Tārakākasha had a heroic and mighty son named Hari. He underwent the austerest of penances, upon which the Grandsire became gratified with him.[26] When the god was gratified, Hari solicited a boon of him, saying,—[Let a lake start into existence in our city, such that persons, slain by means of weapons, may, when thrown into it, come out with life and redoubled strength !][27]—Obtaining this boon, the heroic Hari, son of Tārakāksha, created a lake, O lord, in his city, that was capable of reviving the dead.[28] In whatever form and whatever guise a *Daitya* might be slain, if thrown into that lake, he came out, restored to life, in the self-same form and guise.[29] Obtaining back their slain, the *Daityas* began to afflict the three worlds. Crowned with success by means of austere penances, those enhancers of the fears of the gods[30] sustained, O king, no diminution in battle.[31] Stupified then by covetousness and folly, and deprived of their senses, all of them began to shamelessly exterminate the cities and towns established all over the universe.[32] Filled with pride at the boons they had received, and driving before them, at all times and from all places, the gods with their attendants, they roamed at will over celestial forests and other realms dear to the denizens of heaven and the delightful and sacred asylums of *Rishis*. And the wicked *Dānavas* ceased to show any respect for anybody.[33-34] While the worlds were thus afflicted, Cakra, surrounded by the Maruts, battled against the three cities by hurling his thunder upon them from every side.[35] When, however, Purandara failed to pierce those cities made impenetrable, O king, by the Creator with his boons,[36] the chief of the celestials, filled with fear, and leaving those cities, repaired with those very gods to that chastiser of foes, viz., the Grandsire, for representing unto him the oppressions committed by the *Asuras*.[37] Representing everything and bowing their heads unto him, they asked the divine Grandsire the means by which the triple city could be destroyed.[38] The illustrious Deity, hearing the words of Indra, told the gods,—[He that is an offender against you offends against me also ![39] The *Asuras* are all of wicked souls and always hate the gods ! They that give pain to you always offend against me ![40] I am impartial to all creatures ! There is

no doubt in this! For all that, however, they that are unrighteous should be slain. This is my fixed vow![41] Those three forts are to be pierced with one shaft. By no other means can their destruction be effected. None else, save Sthānu, is competent to pierce them with one shaft.[42] Ye Ādityas, select Sthānu, otherwise called Içāna and Jishnu, who is never fatigued with work, as your warrior! It is he that will destroy those *Asuras!*]—[43]Hearing these words of his, the gods with Cakra at their head, making Brahman take their leader, sought the protection of the Deity having the bull for his mark.[44] Those righteous ones, accompanied by *Rishis* devoted to the severest penances and uttering the eternal words of the *Vedas*, sought Bhava with their whole soul.[45] And they praised, O king, in the high words of the *Vedas*, that dispeller of fears in all situations of fear, that Universal Soul, that Supreme Soul, that one by whom this All is pervaded with his Soul.[46] Then him who, by especial penances, had learnt to still all the functions of his Soul and understood the distinction of Soul from Matter,—him who had his soul always under control,[47]—him, called Içāna,—that lord of Umā, that mass of energy,—the gods beheld,—him, that is, who hath no equal in the universe, that source (of everything), that sinless Self.[48] Though that Deity is *one*, they had imagined him to be of various forms. Beholding in that high-souled one those diverse forms that each had individually conceived in his own heart, all of them became filled with wonder.[49] Beholding that Unborn one, that Lord of the universe, to be the embodiment of all creatures, the gods and the regenerate *Rishis*, all touched the Earth with their heads.[50] Saluting them with the word—[Welcome]—and raising them from their bent attitudes, the illustrious Cankara addressed them smilingly, saying,—[Tell us the object of your visit!][51]—Commanded by the Three-eyed god, their hearts became easy. They then said these words unto him:—Our repeated salutations to thee, O lord![52] Salutations to thee that art the source of all the gods, to thee armed with the bow, to thee that art full of wrath! Salutations to thee that hadst destroyed the sacrifice of that lord of creatures (viz., Daksha), to thee that art

adored by all the lords of creatures![53] Salutations to thee that art always praised, to thee that deservest to be praised, to thee that art Death's self! Salutations to thee that art red, to thee that art fierce, to thee that art blue-throated, to thee that art armed with the trident,[54] to thee that art incapable of being baffled, to thee that hast eyes as beautiful as those of the gazelle, to thee that fightest with the foremost of weapons; to thee that deservest all praise, to thee that art pure, to thee that art destruction's self, to thee that art the destroyer;[55] to thee that art irresistible, to thee that art Brahman, to thee that leadest the life of a *Brahmachārin*; to thee that art Içāna; to thee that art immeasurable, to thee that art the great controller, to thee that art robed in tatters;[56] to thee that art ever engaged in penances, to thee that art tawny, to thee that art observant of vows, to thee that art robed in animal skins; to thee that art the sire of Kumāra, to thee that art three-eyed, to thee that art armed with the foremost of weapons,[57] to thee that destroyest the afflictions of all that seek thy shelter, to thee that destroyest all haters of Brāhmanas, to thee that art the lord of all trees, the lord of all men, the lord of all kine, and ever the lord of sacrifices![58] Salutations to thee that art always at the head of troops, to thee that art three-eyed, to thee that art endued with fierce energy! We devote ourselves to thee in thought, word, and deed! Be gracious unto us!][59]—Gratified with these adorations, the holy one, saluting them with the word—[Welcome]—said unto them,—[Let your fears be dispelled! Say, what we are to do for you!]—' "[60]

Section XXXIV.

" 'Duryodhana said,—After the fears of those throngs of the *Pitris*, the gods, and the *Rishis* had thus been dispelled by that high-souled Deity, Brahman, then offered his adorations unto Cankara, and said these words for the benefit of the universe:[1] —[Through thy favor, O Lord of all, the Lordship of all creatures is mine! Occupying that rank, I have given a great boon to the *Dānavas*![2] It behoveth none else, save thee,

O Lord of the Past and the Future, to destroy those wicked wights that show no regard for any one! Thou, O god, art the only person competent to slay the foes of these denizens of heaven that have sought thy protection and that solicit thee! O Lord of all the gods, show favor to these! Slay the *Dānavas*, O wielder of the trident![3-4] O giver of honors, let the universe, through thy grace, obtain happiness! O Lord of all the worlds, thou art the one whose shelter should be sought! We all seek thy shelter!][5]—

"'—Sthānu said,—[All your foes should be slain, I think! I do not, however, venture to slay them single-handed! The enemies of the gods are possessed of might![6] Therefore, all of you, united together, consume those enemies of yours in battle, with half my might! Union is great strength!][7]—

"'—The gods said,—[Theirs is twice the energy and might of ourselves, we think, for we have already seen their energy and might!][8]—

'"—The holy one said,—[Those sinful wights that have offended against ye should be slain! With half of my energy and might, slay all those enemies of yours!][9]—

'"—The gods said,—[We will not be able, O Maheçwara, to bear half of thy energy! With, on the other hand, half of our united might, do thou slay those foes!][10]—

"'—The holy one said,—[If, indeed, ye have not the ability to bear half of my might, then, endued with half of your united energy, I will slay them!][11]—'

"'Duryodhana continued,—The celestials then, addressing that god of gods, said,—[So be it]—O best of kings! Taking half of their energies from all of them, he became superior in might.[12] Indeed, in might that god became superior to all in the universe! From that time Cankara came to be called *Mahādeva*.*[13] And *Mahādeva* then said,—[Armed with bow and shaft, I will, from my car, slay in battle those foes of yours, ye denizens of heaven![14] Therefore, ye gods, see now to my car and bow and shaft so that I may, this very day, throw the *Asuras* down on the Earth!][15]—

* The great god.—T.

"'—The gods said,—[Gathering all forms that may be found in the three worlds and taking portions of each, we will, O Lord of the gods, construct a car of great energy for thee![16] It will be a large car, the handiwork of Viçwakarman, designed with intelligence!]—Saying this, those tigers among the gods began the construction of that car.[17] And they made Vishnu and Soma and Hutāça the arrow for Cankara's use. Agni became the staff, and Soma became the head, and Vishnu the point, O king, of that foremost of arrows.[18] The goddess Earth, with her large cities and towns, her mountains and forests and islands, that home of diverse creatures, was made the car.[19] The Mandara mountain was made its axle; and the great river Gangā was made its *Janghā*; and the points of the compass, cardinal and subsidiary, became the ornaments of that car.[20] The constellations became its shaft; the *Krita* age became its yoke; and that best of snakes, viz., Vāsuki, became the *Kuvara* of that car.[21] Himavat and Vindhya mountains became its *Apaskara* and *Adhishthāna*; and the Udaya and the Asta mountains were made the wheels of that car by those foremost ones among the gods.[22] The excellent Ocean, that abode of the *Dānavas*, they made its other axle. The seven *Rishis* became the protectors of the wheels of that car.[23] Gangā and Saraswati and Sindhu and the Sky became its *Dhura*; all the other rivers and all the waters became the chords for binding the several limbs of that car.[24] Day and Night and the other divisions of time such as *Kalas* and *Kāsthās*, and the Seasons became its *Anukarsha*. The blazing planets and the stars became its wooden fence.[25] Religion, Profit, and Pleasure, united together, became its *Trivenu*. The herbs and the creepers, decked with flowers and fruits, became its bells.[26] Making the Sun and the Moon equal, these were made the (other two) wheels of that foremost of cars. Day and Night were made its auspicious wings on the right and the left.[27] The ten foremost of snakes having Dhritarāshtra for their first, all exceedingly strong, formed the (other) shaft of that car. The Sky was made its (other) yoke, and the Clouds called *Samvartaka* and *Valāhaka* were the leathern strings of the yoke. The two Twilights, and *Dhriti*, and *Medhā*, and *Sthiti*, and

Sannati,*[28] and the firmament bespangled with planets and stars, were made the skins for covering that car. Those Regents of the world, viz., the Lords of the gods, of the waters, of the dead, and of treasures,† were made the steeds of that car.[29] Kālaprishtha, and Nahusha, and Kārkotaka, and Dhananjaya, and the other snakes became the chords for binding the manes of the steeds.[30] The cardinal and the subsidiary directions became the reins of the steeds of that car. The *Vedic* sound *Vashat* became the goad, and *Gāyatri* became the string attached to that goad.[31] The four auspicious days were made the traces of the steeds, and the *Pitris* presiding over them were made the hooks and pins.‡[32] Action and Truth and ascetic Penances and Profit, were made the chords of that car. The Mind became the ground upon which that car stood, and Speech the tracks upon which it was to proceed.[33] Beautiful banners of various hues waved on the air. With lightning and Indra's bow attached to it, that blazing car gave fierce light.[34] That space of time which, on a former occasion, had, in the Sacrifice of the high-souled Içāna, been fixed as a Year, became the bow, and the goddess Sāvitri became the loud-sounding bowstring.[35] A celestial coat of mail was made, decked with costly gems, and impenetrable and effulgent, sprung from the wheel of Time.[36] That golden mountain, viz., the beautiful Meru, became the flagstaff, and the clouds decked with flashes of lightning became its banners.[37] Thus equipt, that car shone brilliantly like a blazing fire in the midst of the priests officiating at a sacrifice. Beholding that car properly equipt, the gods became filled with wonder.[38] Seeing the energies of the entire universe united together in one place, O sire, the gods wondered, and at last represented unto that illustrious Deity

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* These are embodiments or personifications of courage, intelligence, gravity, and humility.—T.

† *I. e.* Indra, Varuna, Yama, and Kuvera.—T.

‡ The four auspicious days mentioned here are (1) the day of new moon, with a portion of the previous lunar day running into it, (2) the day of full moon, with a portion of the previous lunar day running into it, (3) the day of new moon by itself, and the day of full moon by itself.—T.

that the car was ready.[39] After, O monarch, that best of cars had thus been constructed by the gods, O tiger among men, for grinding their foes,[40] Cankara placed upon it his own celestial weapons. Making the sky its flagstaff, he placed upon it his bovine bull.[41] The Brāhmana's rod, the rod of Death, Rudra's rod, and Fever became the protectors of the sides of that car and stood with faces turned towards all sides.[42] Atharvan and Angiras became the protectors of the car-wheels of that illustrious warrior. The *Rigveda*, the *Sāmaveda*, and the *Purānas*, stood in advance of that car.[43] The histories and the *Yajurveda* became the protectors of the rear. All sacred Speeches and all the Sciences stood around it,[44] and all hymns, O monarch, and the Vedic sound of *Vashat* also. And the syllable *Om*, O king, standing in the van of that car, made it exceeding beautiful.[45] Having made the Year adorned with the six seasons his bow, he made his own shadow the irrefragable string of that bow in that battle.[46] The illustrious Rudra is Death's self ; the Year became his bow ; the Death-night, therefore, which is Rudra's shadow, became the indestructible string of that bow.[47] Vishnu and Agni and Soma became (as already said) the arrow. The universe is said to consist of Agni and Soma. The universe is similarly said to consist of Vishnu.[48] Vishnu is, again, the Soul of the holy Bhava of immeasurable energy. For this the touch of that bowstring became unbearable to the *Asuras*.[49] And the lord Cankara cast on that arrow his own irresistible and fierce wrath, the unbearable fire of anger, viz., that which was born of wrath of Bhrigu and Angiras.[50] Then He called Blue and Red, or Smoke,—that terrible Deity robed in skins,—looking like ten thousand Suns, and shrouded by the fire of superabundant Energy, blazed up with splendour.[51] That discomfitter of even him that is difficult of being discomfitted, that victor, that slayer of all haters of *Brahma*, called also Hara, that rescuer of the righteous and destroyer of the unrighteous,[52] viz., the illustrious Sthānu, accompanied by many beings of terrible might and terrible forms that were endued with the speed of the mind and capable of agitating and crushing (all foes), as if with all the fourteen faculties of the soul awake about him,

looked exceedingly resplendent.[53] Having his limbs for their refuge, this entire universe of mobile and immobile creatures that were present there, O king, looked beautiful, presenting a highly wonderful appearance.[54] Beholding that car, duly equipt, he cased himself in mail and armed himself with the bow, and took up that celestial shaft born of Soma and Vishnu and Agni.[55] The gods, O king, then commanded that foremost of celestials, viz., Wind, to breathe after that puissant Deity all the fragrance that he carries.[56] Then Mahādeva, terrifying the very gods, and making the very Earth tremble, ascended that car resolutely.[57] Then the great *Rishis*, the *Gandharvas*, those throngs of gods and those diverse tribes of *Apsaras*, began to praise that Lord of the gods while he was about to ascend that car.[58] Adored by the regenerate *Rishis*, and praised by the eulogists and diverse tribes of dancing *Apsaras* well-versed in the art of dancing,[59] that boon-giving lord, armed with scimitar and arrow and bow, looked very beautiful. Smiling, he then asked the gods,—[Who will become my driver ?][60]—The gods answered him, saying,—[He whom thou wilt appoint, will, O Lord of the gods, without doubt, become thy driver !][61]—Unto them the god replied,—[Reflecting yourselves, without delay make him my driver who is superior to me !][62]—Hearing these words uttered by that high-souled Deity, the gods repaired unto the Grandsire and inclining him to grace, said these words :[63]—[We have accomplished everything, O holy one, that thou hadst ordered us to do in the matter of afflicting the foes of the celestials ! The Deity having the bull for his mark has been gratified with us ![64] A car hath been constructed by us, equipt with many wonderful weapons ! We do not, however, know who is to become the driver of that foremost of cars ![65] Therefore, let some foremost one among the gods be appointed as the driver ! O holy one, it behoveth thee to make true those words that thou, O lord, hadst then said to us ![66] Before this, O god, thou hadst even said to us that thou wouldst do us good ! It behoveth thee to accomplish that promise ![67] That irresistible and best of cars, that router of our foes, hath been constructed out of the component parts of the celestials ! The Deity armed with *Pināka* hath been made the warrior who is

to stand on it! Striking the *Dānavas* with fear, he is prepared for battle.[68] The four *Vedas* have become the four foremost of steeds. With her mountains, the Earth has become the car of that high souled one. The stars have become the adornments of that vehicle. (As already said) Hara is the warrior! We do not, however, see who is to become the driver![69] A driver should be sought for that car who is superior to all these! Equal to thee in importance is that car, O god, and Hara is the warrior! Armour, and weapons, and bow,—these,—we have got already, O Grandsire![70] Except thee, we do not behold any person that can make its driver! Thou art endued with every accomplishment! Thou, O lord, art superior to all the gods![71] Mounting upon that car with speed, hold the reins of those foremost of steeds, for the victory of the celestials and the destruction of their foes!][72]—It has been heard by us that bowing with their heads unto the Grandsire, that Lord of the three worlds, the gods sought to gratify him for inducing him to accept the drivership.[73]—

"'—The Grandsire said,—[There is nothing of untruth in all this that ye have said, ye denizens of heaven. I will hold the reins of the steeds for Kaparddin while he will be engaged in fight!][74]—Then that illustrious god, that Creator of the worlds, the Grandsire, was appointed by the gods as the driver of the high-souled Içāna.[75] And when he was about to ascend quickly upon that car worshipped by all, those steeds, endued with the speed of the wind, bowed themselves with their heads to the Earth.[76] Having ascended the car, the illustrious Deity, viz., the Grandsire, resplendent with his own energy, took the reins and the goad.[77] Then the illustrious god, raising those steeds, addressed that foremost one among the gods, viz., Sthānu, saying,—[Ascend!][78]—Then, taking that arrow composed of Vishnu and Soma and Agni, Sthānu ascended the car, causing the foe to tremble by means of his bow.[79] The great *Rishis*, the *Gandharvas*, the throngs of gods, and the diverse tribes of *Apsaras*, then praised that Lord of the gods after he had ascended the car.[80] Resplendent with beauty, the boon-giving Lord, armed with scimitar, shaft, and bow, stayed on the car, causing the three worlds to blaze forth

with his own energy.[81] The great Deity once more said unto the gods headed by Indra,—[Ye should never grieve, doubting my ability to destroy the *Asuras*![82] Know that the *Asuras* have already been slain by means of this arrow!]—The gods then answered, saying,—[It is true! The *Asuras* have already been slain!][83]—Indeed, the gods, thinking that the words which the divine Lord had said could not be untrue, became exceedingly gratified.[84] Then that Lord of the gods proceeded, surrounded by all the gods, upon that large car, O king, which had nothing to compare with it.[85] And the illustrious Deity was adored the while by the attendants that always wait upon him, and by others that subsisted on meat, that were invincible in battle, and that danced in joy on the present occasion, running wildly on all sides and shouting at one another.[86] *Rishis* also, of great good fortune, possessed of ascetic merit, and endued with high qualities, as also the gods, wished for Mahādeva's success.[87] When that boon-giving Lord, that dispeller of the fears of the three worlds, thus proceeded, the entire universe, with all the gods, O best of men, became exceedingly gratified.[88] And the *Rishis* there adored that Lord of the gods with diverse hymns, and enhancing his energy. O king, took up their station there.[89] And millions upon millions of *Gandharvas* played upon diverse kinds of musical instruments at the hour of his setting out.[90] When the boon-giving Brahman, having ascended the car, set out for the *Asuras*, the Lord of the universe, smiling the while, said,—[Excellent, Excellent![91] Proceed, O god, to the spot where the *Daityas* are! Urge the steeds wakefully! Behold today the might of my arms while I slay the foe in battle!][92] Thus addressed, Brahman urged those steeds endued with the fleetness of the wind or thought towards that spot where the triple city, O king, stood, protected by the *Daityas* and the *Dānavas.*[93] With those steeds worshipped by all the worlds, and which coursed with such speed that they seemed to devour the skies, the illustrious god quickly proceeded for the victory of the denizens of heaven.[94] Indeed, when Bhava, riding on that car, set out towards the triple city, his bull uttered tremendous roars, filling all the points of the compass.[95] Hearing that

loud and terrible roar of the bull, many of the descendants and followers of Tāraka, those enemies of the gods, breathed their last.[96] Others amongst them stood, facing the foe, for battle. Then Sthānu, O king, armed with trident, became deprived of his senses in wrath.[97] All creatures became frightened, and the three worlds began to tremble. Frightful portents appeared when he was on the point of aiming that shaft.[98] In consequence, however, of the pressure caused by the weight of Soma, Agni, and Vishnu that were in that shaft, as also of the pressure caused by that of Brahman and Rudra and the latter's bow, that car seemed to sink.[99] Then Nārāyana, issuing out of the point of that shaft, assumed the form of a bull and raised that large car.[100] During the time the car had sunk and the foe had began to roar, the illustrious Deity, endued with great might, began, from rage, to utter loud shouts,[101] standing, O giver of honors, on the head of his bull and the back of his steeds. At that time the illustrious Rudra was employed in eyeing the *Dānava* city.[102] While in that posture, O best of men, Rudra cut off the teats of the horses and clove the hoofs of the bull.[103] Blessed be thou, from that date, the hoofs of all animals of the bovine species came to be cloven. And from that time, O king, horses, afflicted by the mighty Rudra of wonderful deeds, came to be without teats.[104] Then Sarva, having stringed his bow and aimed that shaft with which he had united the *Pāçupata* weapon, waited, thinking of the triple city.[105] And, O king, as Rudra thus stood, holding his bow, the three cities, during that time, became united.[106] When the three cities, losing their separate characters, became united, tumultous became the joy of the high-souled gods.[107] Then all the gods, the *Siddhas*, and the great *Rishis*, uttered the word *Jaya*, adoring Maheçwara.[108] The triple city then appeared immediately before that god of unbearable energy, that the deity of fierce and indescribable form, that warrior who was desirous of slaying the *Asuras*.[109] That illustrious deity, that Lord of the universe, then, drawing that celestial bow, sped that shaft which represented the might of the whole universe, at the triple city.[110] Upon that foremost of shafts, O thou of great good fortune,

being shot, loud wails of woe were heard from those cities as they began to fall down towards the Earth. Burning those *Asuras*, he threw them down into the Western ocean.[111] Thus was the triple city burnt and thus were the *Dānavas* exterminated by Maheçwara in wrath, from desire of doing good to the three worlds.[112] The fire born of his own wrath, the three-eyed god quenched, saying,—[Do not, O, reduce the three worlds to ashes!][113]—After this, the gods, the *Rishis*, and the three worlds, became all restored to their natural dispositions, and gratified Sthānu of unrivalled energy with words of high import.[114] Receiving then the permission of the great god, the gods with the Creator at their head went away to the places they came from, their object accomplished after such effort.[115] Thus did that illustrious Deity, that Creator of the worlds, that Lord of both the Gods and the *Asuras*, viz., Maheçwara, did that which was for the good of all the worlds.[116] As the illustrious Brahman, the Creator of the worlds, the Grandsire, the Supreme Deity ef unfading glory, acted as the driver of Rudra,[117] so do thou restrain the steeds of the high-souled son of Rādhā like the Grandsire restraining those of Rudra![118] There is not the slightest doubt, O tiger among kings, that thou art superior to Krishna, to Karna, and to Phālguna![119] In battle, Karna is like Rudra, and thou art like Brahman in policy. United, ye two, therefore, are competent to vanquish my foes that are even like the *Asuras*.[120] Let, O Calya, that be speedily done today by which this Karna, grinding the Pāndava troops, may be able to slay Kunti's son owning white steeds and having Krishna for the driver of his car![121] Upon thee depend Karna, ourselves, our kingdom, and (our) victory in battle! Hold the reins, therefore, of the excellent steeds (of Karna)![122] There is another story which I will narrate. Listen once more to it! A virtuous Brāhmana had recited it in the presence of my father.[123] Hearing those delightful words fraught with the reasons and purposes of acts, do, O Calya, what thou mayst settle, without entertaining any scruples![124] In the race of the Bhrigus was Jamadagni of severe ascetic penances. He had a son endued with energy and every virtue, who became celebrated by the name of Rāma.[125] Practising the austerest

penances, of cheerful soul, bound to observances and vows, and keeping his senses under control, he gratified the god Bhava for obtaining weapons.[126] In consequence of his devotion and tranquillity of heart, Mahādeva became gratified with him. And Cankara, understanding the desire cherished in his heart, showed himself unto Rāma.[127] And Mahādeva said,—[O Rāma, I am gratified with thee! Blessed be thou, thy desire is known to me! Make thy soul pure! Thou wilt then have all that you desire![128] I will give thee all weapons when thou wilt become pure. Those weapons, O son of Bhrigu, burn a person that is incompetent and that is not deserving of them!][129]—Thus addressed by that god of gods, that deity bearing the trident, the son of Jamadagni, bending his head unto that puissant and high-souled one, said,[130]—[O god of gods, it behoveth thee to give those weapons unto me that am always devoted to thy service, when, indeed, thou wilt regard me fit for holding them!][131]—

"'Duryodhana continued,—With penances then, and restraining his senses, and observances of vows, and worship and offerings and with sacrifices and *Homa* performed with *mantras*, Rāma adored Sarva for many long years.[132] At last Mahādeva, pleased with the high-souled son of Bhrigu's race, described him, in the presence of his divine spouse, as possessed of many virtues:[133]—[This Rāma, of firm vows, is ever devoted to me!] —Gratified with him, the Lord Cankara thus repeatedly proclaimed his virtues in the presence of the gods and the *Rishis*, O slayer of foes![134] Meanwhile, the *Daityas* became very mighty. Blinded by pride and folly, they afflicted the denizens of heaven.[135] The gods then, uniting together, and firmly resolved to slay them, strove earnestly for the destruction of those foes. They, however, failed to vanquish them.[136] The gods then, repairing to Maheçwara the lord of Umā, began to gratify him with devotion, saying,—[Slay our foes!][137]— That god, having promised the destruction of their foes unto the celestials, summoned Rāma the descendant of Bhrigu. And Cankara addressed Rāma, saying,[138]—[O descendant of Bhrigu, slay all the assembled foes of the gods, from desire of doing good unto all the worlds as also for my satisfaction!][139]—

Thus addressed, Rāma replied unto that boon-giving Lord of Three-eyes, saying,—[What strength have I, O chief of the gods, destitute as I am of weapons, to slay in battle the assembled *Dānavas* that are accomplished in weapons and invincible in fight?][140]—Maheçwara said,—[Go thou at my command! Thou shalt slay those foes! Having vanquished all those enemies, thou shalt acquire numerous merits!][141]—Hearing these words and accepting them all, Rāma, causing propitiatory rites to be performed for his success, proceeded against the *Dānavas*.[142] Addressing those enemies of the gods that were endued with might and possessed with folly and pride, he said,—[Ye *Daityas* that are fierce in battle, give me battle![143] I have been sent by the God of gods to vanquish you!]—Thus addressed by the descendant of Bhrigu, the *Daityas* began to fight.[144] The delighter of the Bhārgavas, however, slaying the *Daityas* in battle, with strokes whose touch resembled that of Indra's thunder,[145] came back to Mahādeva. Jamadagni's son, that foremost of Brāhmanas, returned with many wounds on his person inflicted by the *Dānavas*. Touched, however, by Sthānu, his wounds were immediately healed.[146]* Gratified also with that feat of his, the illustrious god gave diverse kinds of boons unto the high-souled son of Bhrigu.[147] With satisfaction in his heart, the trident-wielding god of gods said,—[The pain thou hast suffered in consequence of the fall of weapoos upon thy body evidences the superhuman feat that thou hast achieved, O delighter of the Bhrigus! As desired by thee, accept from me these celestial weapons!][148-49]

" 'Duryodhana continued,—Having obtained all the celestial weapons and the boons that had been desired by him, Rāma bowed unto Civa with his head.[150] Obtaining the leave also of the Lord of the gods, that great ascetic went away. This is the old story that the *Rishi* had recited.[151] The descendant of Bhrigu gave the whole science of weapons unto the high-souled Karna, O tiger among kings, with delighted heart![152] If Karna had any fault, O lord of Earth, the delighter of Bhrigu's race would never have given him his celestial weapons![153] I

* I expand 146 a little.—T.

do not think that Karna could have been born in the Suta order. I think him to be the son of a god, born in the Kshatriya order.[154] I think that he was abandoned (in infancy) in order that the race in which he was born might be ascertained (by his features and feats). By no means, O Calya, could this Karna have been born in the Suta order![155] With his (natural) ear-rings and (natural) coat of mail, this mighty car warrior of long arms, resembling Surya himself, could not be borne by a common woman even as a she-deer can never bear a tiger![156] His arms are massive, each resembling the trunk of a prince of elephants! Behold his chest that is so broad and capable of resisting every foe![157] Karna, otherwise called Vaikartana, O king, cannot be an ordinary person! Endued with great valour, this disciple of Rāma, O king of kings, is a high-souled personage!—' "[158]

Section XXXV.

" 'Duryodhana said,—Even thus did that illustrious Deity, that Grandsire of all the worlds, viz., Brahman, act as driver on that occasion and Rudra become the warrior.[1] The driver of the car, O hero, should be superior to the warrior on it. Therefore, O tiger among men, do thou hold the reins of the steeds in this battle![2] As on that occasion the Grandsire had been selected with care by all the celestials, indeed, O great king, as one greater than Cankara was selected by the gods, so thou that art superior to Karna art now selected by us with care! Like the Grandsire holding the reins of Rudra's steeds, do thou hold, without delay, the reins of Karna's steeds in battle, O thou of great splendour!—[3-4]

" 'Calya said,—O foremost of men, many a time have I heard this excellent and celestial history, recited to me, of those two lions among gods![5] Indeed, I have heard how the Grandsire acted as the driver of Bhava, and how the *Asuras* also, O Bhārata, were all destroyed with one shaft![6] Krishna also had knowledge of all this before, the knowledge, viz., of how the illustrious Grandsire had become the driver on that occasion of yore! Indeed, Krishna knoweth the past and the

future with all their details![7] Knowing this fact, he became the driver, O Bhārata, of Pārtha like the Self-create becoming the driver of Rudra.[8] If the Suta's son, by some means, succeeds in slaying the son of Kunti, Keçava, beholding Pārtha slain, will fight himself. That bearer of the conch, the discus, and the mace, will then consume thy army.[9] There is no king here that will stay in the ranks in front of that illustrious one of Vrishni's race when he will be excited with wrath!—'[10]

"Sanjaya said,—'Unto the ruler of the Madras who was speaking in that strain, that chastiser of foes, viz., thy mighty-armed son of cheerful soul replied, saying,[11]—Do not, O mighty-armed one, think disparagingly of Karna, otherwise called Vaikartana, in battle,—that warrior who is the foremost of all wielders of arms and who is acquainted with the meaning of the whole body of our scriptures![12] Hearing the terrible and loud twang of his bow and the sound of his palms, the Pāndava troops fly away on all sides.[13] Thou hast witnessed it with thy own eyes, O mighty armed one, how Ghatotkacha, (screened by) his illusions before him, and displaying hundreds of illusions, was still slain that night (by Karna)![14] Feeling a great fear all these days, Vibhatsu could never stand, fronting Karna![15] The mighty Bhimasena also, moved hither and thither by the horn of Karna's bow, was, O king, addressed in diverse harsh words such as—*Fool* and *Glutton*![16]—The two brave sons of Mādri also were defeated by Karna in great battle, though, from some object he had in view, he did not, O sire, slay them then![17] That foremost one of Vrishni's race, viz., the heroic Sātyaki, the chief of the Sātwata clan, was vanquished by Karna and made carless.[18] Others, such as all the Srinjayas headed by Dhrishtadyumna, have been repeatedly defeated in battle by Karna with the greatest ease![19] How, indeed, will the Pāndavas vanquish that great car-warrior in battle who (has achieved all these feats and who), excited with wrath, is competent to slay Purandara himself armed with the thunder-bolt, in fight?[20] Thyself also, O hero, art acquainted with every weapon! Thou art, again, the master of all branches of learning! There is none on Earth who is thy equal in might of arms![21] Irresistible in prowess, thou art like a dart

(*Çalya*) unto thy enemies! It is for this, O king, that thou, O slayer of foes, art called *Çalya*![22] Encountering the might of thy arms, all the Sātwatas were unable to get the better of it! Is Krishna superior to thee in might of arms, O king?[23] Indeed, as Krishna is to bear the burthen of the Pāndava troops upon the slaughter of Pārtha, even so art thou to bear the burthen of this vast (Kaurava) force if Karna lays down his life![24] Why should he be able to resist my troops and why shouldst not thou be able to slay the hostile troops, O sire![25] For thy sake, O sire, I would willingly follow the footsteps of my (slain) brothers and the other heroic kings of the Earth!—'[26]

" 'Calya said,—O son of Gāndhāri, when thou, O giver of honors, describest me before thy troops to be superior to the son of Devaki, I am exceedingly gratified with thee![27] I accept the drivership of the celebrated son of Rādhā when he will fight with that foremost of the sons of Pāndu, as thou desirest![28] I have, however, O hero, a compact to make with Vaikartana, and that is this:—[I will utter whatever words I may wish, in this one's presence!]—'[29]

Sanjaya continued,—'Thy son then, O king, with Karna, O sire, answered the ruler of the Madras, saying,—Let it be so!—in the presence of all the Kshatriyas.[30] Assurred by Calya's acceptance of the drivership, Duryodhana, filled with joy, embraced Karna.[31] Eulogised (by bards and panegyrists around), thy son then once more addressed Karna, saying—Slay all the Pārthas in battle, like the great Indra slaying the *Dānavas*![32]—Calya having accepted the office of holding the reins of his steeds, Karna, with a cheerful heart, once more addressed Duryodhana, saying,[33]—The ruler of the Madras does not say very cheerfully what he says. O king, solicit him once more in sweet words![34]—Thus addressed, the mighty king Duryodhana, possessed of great wisdom and accomplished in everything, once more spoke unto that lord of Earth, viz., Calya the ruler of the Madras, in a voice deep as that of the clouds and filling the whole region there with the sound of that voice:[35]—O Calya, Karna thinks that he should fight with Arjuna today! O tiger among men hold the reins of Karna's steeds in battle![36] Having slain all the other warrior

Karna desires to slay Phālguna. I solicit thee, O king, repeatedly, in the matter of holding the reins of his steeds![37] As Krishna, that foremost of all drivers, is the counsellor of Pārtha, even so do thou protect the son of Rādhā today from every danger!—'[38]

"Sanjaya continued,—Embracing thy son then, Calya the ruler of the Madras, joyfully answered that slayer of foes, viz., Duryodhana, saying,[39]—If this what thou thinkest, O royal son of Gāndhāri, O thou of handsome features, I shall, for that, accomplish everything that may be agreeable to thee![40] O chief of the Bharatas, for whatever acts I may be fit, employing myself therein with my whole heart, I will bear the burthen of those acts of thine![41] Let Karna, however and thyself pardon me all those words, agreeable or disagreeable, that I may speak unto Karna from desire of his good!—[42]

"'Karna said,—O ruler of the Madras, be thou ever engaged in our good as Brahman in that of Içāna, as Keçava in that of Pārtha!—[43]

"'Calya said,—These four kinds of conduct, viz., self-rebuke and self-praise, speaking ill of others and adulation of others, are never practised by those that are respectable.[44] That, however, O learned one, which I shall say, for inspiring thy confidence, is fraught with self adulation. For all that, listen to it duly![45] O puissant one, like Mātali himself, I am fit to act as the driver of even Indra in watchfulness, in managing the steeds, in knowledge of coming danger and of the means of avoiding it, and in competence to avoid it in practice![46] When thou wilt be engaged in battle with Pārtha, I will hold the reins of thy steeds! Let thy anxiety be dispelled, O Suta's son!—'"[47]

Section XXXVI.

'"Duryodhana said,—This one, O Karna, will act as the driver, this ruler of the Madras, who is superior to Krishna, like Mātali the driver of the chief of the celestials![1] Indeed, as Mātali taketh the management of the car unto which the steeds of Indra are attached, even so will Calya be the driver

of the steeds of thy car today![2] With thyself as warrior on that vehicle and the ruler of the Madras as its driver, that foremost of cars will certainly vanquish the Pārthas in battle!—'[3]

'Sanjaya continued,—'When the morning came, O monarch, Duryodhana once more addressed the ruler of the Madras endued with great activity, saying,[4]—O ruler of the Madras, hold the reins, in battle, of Karna's foremost of steeds! Protected by thee, the son of Rādhā will vanquish Dhananjaya!—Thus addressed, Calya, answering.—So be it,—ascended the car, O Bhārata![5] When Calya approached that car, Karna, with a cheerful heart, addressed his driver, saying,—O charioteer, quickly equip the car for me![6]—Having duly equipt that triumphal car, the foremost of its kind, which resembled the vapory mansions in the sky, Calya presented it to Karna, saying,—Blessed be thou, victory to thee![7]—Then Karna, that foremost of car-warriors, duly worshipping that car which had in days of old been sanctified by a priest conversant with *Brahma*,[8] and circumambulating it and carefully adoring the god Surya, addressed the ruler of the Madras standing near, saying,—Ascend the vehicle![9]—Thereupon Calya of mighty energy ascended that large, invincible, and foremost of cars, belonging to Karna, like a lion ascending a mountain summit.[10] Beholding Calya stationed, Karna ascended his excellent car, like the Sun riding on a mass of clouds charged with lightning.[11] Mounted on the same car, those two heroes endued with the splendour of the Sun or fire, looked resplendent like Surya and Agni sitting together on a cloud in the firmament.[12] Eulogised then (by bards and panegyrists) those two heroes of great effulgence looked like Indra and Agni adored with hymns in a sacrifice by *Ritwiks* and *Sadasyas*.[13] Karna stood on that car the reins of whose steeds were held by Calya, stretching his formidable bow, like the Sun himself within a halo of circular light.[14] Stationed on that foremost of cars, that tiger among men, viz., Karna, with his shafts constituting his rays, looked beautiful like the Sun on the Mandara mountains.[15] Unto the mighty-armed son of Rādhā, that warrior of immeasurable energy, stationed on his car for battle, Duryodhana said these words:[16]—O son of Adhiratha, O hero, do thou

achieve that feat, difficult of accomplishment, which Drona and Bhishma have not achieved, in the very sight of all the bowmen![17] I had always believed that those two mighty car-warriors, viz., Bhishma and Drona, would, without doubt, slay Arjuna and Bhimasena in battle![18] Like a second wielder of the thunder-bolt, O son of Rādhā, do thou in great battle achieve that feat worthy of a hero which was not achieved by those two![19] Either seize king Yudhishthira the just or slay Dhananjaya and Bhimasena, O son of Rādhā, and the twin sons of Mādri![20] Blessed be thou, let victory be thine! Set out for battle, O tiger among men! Reduce to ashes all the troops of Pāndu's son![21]—Then thousands of trumpets and tens of thousands of drums, sounded together, produced a noise like that of the clouds in the welkin.[22] Accepting those words (of Duryodhana), that foremost of car-warriors stationed on his car, viz., the son of Rādhā, addressed Calya, that warrior accomplished in battle, saying,[23]—Urge the steeds, O mighty-armed one, so that I may slay Dhananjaya and Bhimasena and both the twins and king Yudhishthira![24] O Calya, let Dhananjaya behold today the might of my arms, when I will be engaged in shooting shafts winged with *Kanka* feathers, in hundreds and thousands![25] Today, O Calya, I will shoot shafts of great energy for the destruction of the Pāndavas and the victory of Duryodhana!—[26]

" 'Calya said,—O Suta's son, why dost thou think so low of the sons of Pāndu, all of whom are endued with great might, all of whom are great bowmen, and all of whom are acquainted with every weapon?[27] They are unretreating, of great good fortune, invincible, and of prowess incapable of being baffled! They are capable of inspiring fear in the heart of Indra himself![28] When, O son of Rādhā, thou wilt hear the twang of *Gāndiva* in battle, resembling the peal of the thunder itself, thou wilt not then utter such speeches![29] When thou wilt behold Dharma's son and the twins causing a canopy, like that of the clouds in the welkin, with their sharp arrows,[30] and the other invincible kings (of the Pāndava army), endued with great lightness of hands and shooting (showers of shafts) and weakening their foes, then thou wilt not utter such words![31]—'

"'Sanjaya continued,—'Disregarding those words spoken by the ruler of the Madras, Karna addressed him endued with great activity, saying,—Proceed!—' "[52]

Section XXXVII.

"'Sanjaya said,—'Beholding the mighty bowman Karna take up his station from desire of battle, the Kauravas, filled with delight, uttered loud shouts from every side.[1] With the beat of cymbals and the sound of drums, with the whizz of diverse kinds of arrows and the roars of combatants endued with great activity, all thy troops proceeded to battle, making death only the point at which to stop[2]. When Karna set out and the warriors of the Kuru army were filled with joy, the Earth, O king, trembled and made a loud noise[3]. The seven great planets including the Sun seemed to proceed against one another (for combat). Meteoric showers became noticeable and all the quarters seemed ablaze.[4] Thunders fell from a cloudless sky, and fierce winds began to blow.[5] Animals and birds in large numbers kept thy army to their right, foreboding great calamities.[6] After Karna had set out, his steeds tumbled down on the Earth. A frightful shower of bones fell from the sky.[7] The weapons (of the Kuru warriors) seemed to be ablaze; their standards trembled; and their animals, O monarch, shed copious tears.[8] These and many other terrible and awful portents appeared for the destruction of the Kurus.[9] Stupified by Destiny, none of them regarded those portents at all. Beholding the Suta's son set out, all the rulers of men (in the Kaurava army) cried victory to him. The Kauravas regarded the Pāndavas to have been already vanquished.[10] That slayer of hostile heroes, that foremost of car-warriors, viz., Vaikartana, as he stayed on his car, recollecting the death of Bhishma and Drona, blazed up with splendour like the Sun or fire.[11] Reflecting on the mighty feats of Pārtha, and burning with self-conceit and pride, and blazing with wrath, and breathing long and hard, he addressed Calya and said these words:[12]—When stationed on my car and armed with my bow, I would not take fright at Indra himself armed with the thunder and

excited with wrath! Beholding those great heroes headed by Bhishma lying on the field of battle, I do not feel any anxiety![13] Seeing even the faultless Bhishma and Drona, equal unto Indra and Vishnu, those crushers of foremost of cars and steeds and elephants, those heroes that were unslayable, slain by the foe, I do not still experience any fear in this battle![14] Acquainted with mighty weapons, and himself the foremost of Brāhmanas, why, indeed, did not the preceptor slay in battle all foes, seeing them destroy the mightiest of our kings with their drivers and elephants and cars?[15] Remembering that Drona in great battle, I tell you truly, listen to me, ye Kurus, there is none amongst you, save myself, that is competent to bear the advancing Arjuna, that warrior who resembles Death himself in his fiercest form![16] In Drona were the skill attendant on practice, and might, and bravery, and the highest of weapons, and policy. When even that high-souled one had to succumb to Death, I regard all the others (of our army) strengthless and on the point of death.[17] In this world I do not find anything, even on reflection, to be stable, in consequence of the inevitable connection of acts. When the preceptor himself is dead, who then will indulge in the certain belief that he will live till even today's sun-rise?[18] When the preceptor was thus slain by the enemy in battle, without doubt, weapons, ordinary and celestial, and might and prowess and achievements, and wise policy, are not able to compass the happiness of man![19] In energy Drona was equal to fire or the Sun, in prowess he resembled Vishnu or Purandara, in policy he was equal to Vrihaspati or Uçanas; irresistible as he was, weapons could not yet protect him![20] When (our) women and children are weeping and uttering loud wails, when the valour of the Dhārtarāshtras has been defeated, I know it, O Calya, that it is I who am to fight. Proceed, therefore, against the army of our enemies![21] Who else, save myself, will be able to bear those troops amongst whom are stationed the royal son of Pāndu firm in truth, and Bhimasena and Arjuna, and Sātyaki, and the twins?[22] Therefore, O ruler of the Madras, proceed quickly, in this battle, towards the Pānchālas, the Pāndavas, and the Srinjayas! Encountering them in battle either

I will slay them or go myself to Yama's presence by the path taken by Drona![23] Do not think, O Calya, that I will not go into the very midst of those heroes! These intestine dissensions cannot be tolerated by me. (Without seeking to tolerate them) I will even follow in the wake of Drona!*[24] Wise or ignorant, when his period is run out, everybody is equally regarded by the Destroyer; no one can escape. O learned one, for this, I will proceed against the Pārthas. I am unable to transgress my destiny![25] The son of Vichitravirya's son is, O king, always engaged in doing me good. For the accomplishment of his purposes, I will cast away my life-breaths that are so dear, and this body that is so difficult of being cast away![26] This foremost of cars, covered with tiger-skins, with axle producing no sound, equipt with a golden seat, endued with *trivenu* made of silver, and unto which are yoked these foremost of steeds, Rāma gave unto me![27] Behold, also, O Calya, these beautiful bows, these standards, these maces, these shafts of fierce forms, this blazing sword, this mighty weapon, this white conch of fierce and loud blare.[28] Riding upon this car decked with banners, its wheels producing a rattle deep as that of the thunder, having white steeds yoked unto it, and adorned with excellent quivers, I will, putting forth my might, slay in battle that bull among car-warriors, viz., Arjuna![29] If Death himself, that universal consumer, were to protect with vigilance the son of Pāndu in battle, I would still encounter him in fight and either slay him or myself go to Yama's presence following Bhishma![30] If Yama, Varuna, Kuvera, and Vāsava, with all their followers, coming hither, unitedly protect the son of Pāndu in great battle, what need of many words, I will still vanquish him with them!—'[31]

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* Nilakantha explains this verse in a different way, taking *teshām Curānām* to refer to Bhishma and others, instead of to Yudhishthira and others. The meaning, he suggests, is,—Do not think, O Calya, that I will not have to go into the midst of Bhishma and others; (*i. e.*, I will have to be numbered amongst them); any injury, however, to my friend (Duryodhana) is what I will never suffer; (*i. e.*, I will fight to the best of my powers, lest by doing otherwise I injure Duryodhana's cause); &c., &c.—T.

"Sanjaya continued,—'Hearing these words of the bragging Karna who was exceedingly delighted with the prospect of battle, the valiant king of the Madras, deriding him, laughed aloud, and gave him the following reply for checking him.[32]

"'Calya said,—Forbear, forbear, O Karna, from such brag! Thou art in transports of delight and sayest what thou shouldst never say! Where is Dhananjaya, that foremost of men, and where again, art thou, O lowest of men![33] Who else, save Arjuna, could ravish the younger sister of (Keçava) that foremost of all persons, having forcibly agitated the home of the Yadus that was protected by the younger brother of Indra and that resembled heaven itself that is guarded by the chief of the celestials?[34] What man, save Arjuna who is endued with prowess that is equal to the prowess of the chief of the celestials, could, on the occasion of the dispute caused by the slaughter of an animal, summon Bhava, the Lord of Lords, the Creator of the worlds, to battle?[35] For the sake of honoring Agni, Jaya had vanquished *Asuras* and gods and great snakes and men and birds and *Piçāchas* and *Yakshas* and *Rakshasas* with his shafts and gave unto that god the food he had desired![36] Dost thou remember, O Karna the occasion when, slaughtering those foes in large numbers with his excellent shafts endued with the effulgence of the Sun, Phālguna liberated Dhritarāshtra's son himself among the Kurus?[37] Dost thou remember the occasion when, thyself having been the first to fly away, the quarrelsome sons of Dhritarāshtra were liberated by the Pāndavas after the latter had defeated those rangers of the skies (viz., the *Gandharvas* headed by Chitraratha)?[38] On the occasion also of the seizure of (Virāta's) kine, the Kauravas, swelling with numbers in respect of both men and animals, and having the preceptor and the preceptor's son and Bhishma amongst them, were vanquished by that foremost of men! Why, O, didst thou not vanquish Arjuna then?[39] For thy destruction another excellent battle has now presented itself! If thou dost not fly away from fear of thy enemy, know, O Suta's son, that as soon as thou goest to battle thou wilt be slain!—'[40]

"Sanjaya continued,—'When the ruler of the Madras was

most heartily engaged in addressing these harsh speeches to Karna and uttering these praises of the latter's foe, that scorcher of foes, viz., the commander of the Kuru army, excited with rage, said these words unto the Madra king:—[41]

"'Karna said,—Let it be so, let it be so! Why, however, dost thou indulge in Arjuna's praises? A battle is about to ensue between myself and him. If he vanquishes me in fight, then will these thy praises be regarded as well-uttered!—'[42]

"Sanjaya continued,—'The ruler of the Madras said,—Let it be so,—and gave no reply. When Karna, from desire of fight, addressed Calya, saying,—Proceed![43]—then that great car-warrior, having white steeds yoked unto his vehicle and owning Calya for his charioteer, proceeded against his foes, slaying large numbers in battle along his way, like the Sun destroying the darkness.[44] Indeed, on that car covered with tiger-skins and having white steeds yoked unto it, Karna proceeded with a cheerful heart, and beholding the army of the Pāndavas, speedily enquired after Dhananjaya.'"[45]

Section XXXVIII.

"Sanjaya said,—'After Karna, gladdening thy army, had set out for battle, he spoke unto every Pāndava soldier that he met with, even these words:[1]—Unto him that will today point out the high-souled Dhananjaya of white steeds to me, I will give whatever wealth he desires.[2] If having got it he does not become satisfied, I shall, in addition, give him,—him, that is, that will discover Arjuna to me,—a cart-load of jewels and gems![3] If that does not satisfy the person who discovers Arjuna to me, I will give him a century of kine with as many vessels of brass for milking those animals.[4] I will give a hundred foremost of villages unto the person that discovers Arjuna to me. I will also give him that shows Arjuna to me a number of long-tressed damsels of black eyes and a car unto which shall be yoked white mules.[5] If that does not satisfy the person that discovers Arjuna to me, I shall give him another foremost of cars, made of gold, and having six bulls

yoked unto it that shall be as large as elephants.*[6] I shall also give unto him a hundred damsels decked with ornaments, with collars of gold, fair-complexioned,† and accomplished in singing and dancing.[7] If that does not satisfy the person that discovers Arjuna to me, I shall give him a hundred elephants, a hundred villages, and a hundred cars,[8] and ten thousand steeds of the foremost of breed, fat, docile, endued with many excellent qualities, capable of dragging cars, and well-trained.[9] I shall also give to the person that discovers Arjuna to me four hundred kine, each with golden horns and her calf![10] If that does not satisfy the person that discovers Arjuna to me, I shall make him a more valuable gift, viz., five hundred steeds,[11] adorned with trappings of gold and decked with jewelled ornaments. I shall also give eighteen other steeds of great docility.[12] I shall also give the person that discovers Arjuna to me a bright car made of gold and adorned with diverse ornaments and having foremost of Kāmvoja steeds yoked unto it.[13] If that does not satisfy the person that discovers Arjuna to me, I shall make him a more valuable gift, viz., six hundred elephants,[14] with chains of gold around their necks, and covered with housings of gold, born in the western shores of the ocean,‡ and trained by elephant-trainers.[15] If that does not satisfy the person that discovers Arjuna to me, I shall make him a more valuable gift, viz., fourteen Vaiçya villages,[16] teeming with people, full of wealth, situated in the proximity of forests and rivers, free from all sorts of danger, well furnished (with other necessaries), and worthy of being enjoyed by kings.[17] To him that will discover Dhananjaya to me I shall also give a hundred female slaves, with golden collars, belonging to the country of the Magadhas, and of very youthful age.[18] If that does not

* Or, it may mean, "that shall have six elephants attached to it and acting as its bulls."—T.

† The word *Cyāmā*, as applied to a damsel, means one whose skin is warm in winter and cold in summer, and whose complexion is bright as heated gold.—T.

‡ I think one can trace a reference to Africa in this expression. The original is *aparānteshu*, *i. e.*, on the other end ; very probably, it means, as I have put it, the other shore of the ocean.—T.

satisfy the person that discovers Arjuna to me, I will make him a more valuable gift,—that, indeed, which he himself will solicit.[19] Sons, wives, and articles of pleasure and enjoyment, that I have,—these all,—I shall give him if he desires them![20] Indeed, unto him who discovers Keçava and Arjuna to me, I shall, after slaying those two, give all the wealth that may be left by them![21]—Having uttered these diverse speeches, in that battle, Karna blew his excellent conch, sea-born and producing a sweet blare.[22] Hearing these words of the Suta's son that were suitable to his disposition, Duryodhana, O king, with all his followers, became filled with joy.[23] At that juncture the beat of cymbals and drums, and leonine shouts, and grunts of elephants, with the sounds of diverse musical instruments,[24] arose there, O king, among the (Kaurava) troops, O bull among men. The shouts also of warriors filled with joy arose there.[25] When the (Kaurava) troops were thus filled with joy, the ruler of the Madras, laughing in scorn, said these words unto that grinder of foes, viz., the son of Rādhā, that mighty car-warrior who was about to plunge into that ocean of battle and who was indulging in such vain brag.' "[26]

Section XXXIX.

" 'Calya said,—Do not, O Suta's son, give away to any man a golden car with six bulls of elephantine proportions! Thou wilt obtain a sight of Dhananjaya today![1] From foolishness thou art giving away wealth as if thou wert the Lord of treasures! Without any trouble, however, O son of Rādhā, thou wilt behold Dhananjaya today![2] Thou art for giving away this wealth like a senseless person; but thou seest not the demerits attaching to those gifts that are made to undeserving persons![3] With that large wealth which thou art desirous of giving away, thou art certainly able to perform many sacrifices! Therefore, O Suta's son, do thou perform those sacrifices![4] As regards thy desire, entertained from folly, that is surely vain! We have never heard of a couple of lions having been overthrown by a fox![5] Thou seekest what should never be sought by thee! It seems that thou hast no friends for forbidding thee

that art for speedily falling into a blazing fire![6] Thou art unable to discrimmate between what thou shouldst do and what thou shouldst not! Without doubt, thy period is full! What man desirous of living would utter speeches that are so incoherent and undeserving of being listened to?[7] This thy endeavour is like that of a person desirous of crossing the ocean by the aid of only his two arms after having attached to his neck a heavy stone, or of one desirous of leaping down from the summit of a mountain![8] If thou art desirous of winning what is for thy good, fight with Dhananjaya, well protected from within thy arrayed division, and aided by all thy warriors![9] I say this to thee for the good of Dhritarāshtra's son and not from any ill will to thee! If thou hast any wish for preserving thy life, then accept the words spoken by me!—'[10]

"'Karna said,—Relying on the might of my own arms I seek Arjuna in battle. Thou, however, that art a foe with the face of a friend, desirest to frighten me![11] No person shall deter me from this resolution, not even Indra himself uplifting his thunder, what then need be said of a mortal!—'[12]

"Sanjaya continued,—'At the conclusion of these words of Karna, Calya, the ruler of the Madras, desirous provoking Karna exceedingly, said these words in reply.[13]—When keen-pointed shafts winged with *Kanka* feathers, shot by Phālguna of mighty arms and impelled from his bowstring and sped with all his energy, will seek thee. then wilt thou lament thy encounter with that hero![14] When Pārtha, called also Savyasāchin, taking up his celestial bow, will scorch the (Kuru) army and afflict thee exceedingly with keen shafts, then, O Suta's son, wilt thou repent (of thy folly)![15] As a child lying on the lap of its mother seeks to seize the Moon, even so dost thou, from folly, seek to vanquish the resplendent Arjuna stationed on his car![16] In desiring, O Karna, to fight today with Arjuna of keen-edged feats,* thou art for rubbing all thy limbs against the keen-edges of a trident.[17] This thy challenge of Arjuna, O Suta's son, is like that of a foolish young little deer of activity challenging a huge lion excited

* I translate the expression literally.—T.

with wrath![18] Do not, O Suta's son, challenge that prince of mighty energy like a fox gratified with meat in the forest challenging the maned monarch of the forest! Do not be destroyed, encountering Arjuna![19] Thou, O Karna, challengest Dhananjaya the son of Prithā even like a hare challenging a mighty elephant with tusks large as plough-shafts, and with the juice issuing out of its mouth and rent cheeks![20] From folly thou art piercing with a piece of wood the black cobra of virulent poison excited to fury within its hole, in desiring to fight with Pārtha![21] Endued with little understanding, thou, O Karna, disregarding that lion among men, viz., the son of Pāndu, yellest at him, like a jackal that, disregarding a maned lion excited with wrath, yells at him![22] As a snake, for its own destruction, challenges that foremost of birds, viz., Vinatā's son possessed of beautiful plumage and great activity, even so dost thou, O Karna, challenge Dhananjaya the son of Pārtha![23] Thou desirest to cross without a raft the terrible ocean, the receptacle of all the waters, with its mountain waves and teeming with acquatic animals, when at its height at the rise of the Moon![24] O Karna, thou challengest Dhananjaya the son of Prithā to battle even like a calf challenging a smiting bull of keen horns and neck thick as a drum![25] Like a frog croaking at a terrible and mighty cloud yielding copious showers of rain, thou croakest at Arjuna who is even like *Parjanya* among men![26]* As a dog from within the precincts of the house of his master barks at a forest-roaming tiger, even so, O Karna, thou barkest at Dhananjaya, that tiger among men![27] A jackal, O Karna, residing in the forest in the midst of hares, regardeth himself a lion till a lion he actually sees![28] Even so, O son of Rādhā, thou regardest thyself a lion for thou dost not behold that represser of foes, that tiger among men, viz., Dhananjaya![29] Thou regardest thyself a lion till thou beholdest the two Krishnas stationed on the same car like Surya and Chandramas.[30] As long as thou dost not hear the twang of *Gāndiva* in great battle, so long art thou able to do what thou pleasest![31] Beholding Pārtha causing

* *Parjanya* is the deity of the clouds.—T.

the ten points of the compass to resound with the roar of his car and the twang of his bow, and beholding him roaring like a tiger, thou wilt became a jackal![32] Thou art always a jackal, and Dhananjaya always a lion! O fool, in consequence of thy envy and hatred for heroes, thou always seemest to be like a jackal![33] As a mouse and a cat are to each other in strength, or a dog and a tiger, or a fox and a lion, or a hare and an elephant, as falsehood and truth, as poison and nectar, even so art thou and Pārtha known to all by your respective deeds!' "[34]

Section XL.

"Sanjaya said,—'Thus rebuked by Calya of immeasurable energy, the son of Rādhā, feeling the propriety of his rebuker's name in consequence of his wordy darts, and becoming filled with rage, answered him thus.'[1]*

"'Karna said,—The merits of meritorious men, O Calya, are known to them that are themselves meritorious but not to them that are destitute of merit. Thou, however, art destitute of every merit. How then canst thou judge of merit and demerit?[2] The mighty weapons of Arjuna, his wrath, his energy, his bow, his shafts, and the prowess also of that high-souled hero, are, O Calya, well known to me![3] So also, O Calya, thou dost not know so well as I myself, the greatness of Krishna, that bull among the lords of Earth![4] But, knowing my own energy as also the energy of Pāndu's son, I challenge him to battle, O Calya! I do not act like an insect in respect of a blazing fire![5] I have this shaft, O Calya, of keen mouth, blood-drinking, lying alone within one quiver, equipt with wings, well-steeped in oil and well adorned.[6] It lieth amid sandal dust, worshipped by me for long years Partaking of the nature and form of a snake, it is poisonous and fierce and capable of killing large numbers of men and steeds and elephants.[7] Of terrible form and exceedingly awful, it is capable of piercing coats of mail and bones. Inspired

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* An allusion to the word *Calya*, which means a dart.—T.

with wrath, I may pierce even the mighty mountains of Meru with it![8] That shaft I will never shoot at any other person save Phālguna or Krishna the son of Devaki. In this I tell thee the truth! Listen to it![9] With that shaft, O Calya, I will, inspired with rage, fight with Vāsudeva and Dhananjaya! That would be a feat worthy of me![10] Of all the heroes in the Vrishni race, it is Krishna in whom Prosperity is always established. Among all the sons of Pāndu, it is Pārtha in whom Victory is always established.[11] Those two tigers among men, stationed together on the same car, will advance against my single self for battle! Thou shalt, O Calya, behold today the nobility of my lineage![12] Those two cousins, one of whom is the son of the aunt and the other the son of the maternal uncle,* those two invincible warriors, thou shalt see, will be slain by me (with one shaft) and will look like two pearls strung together in the same string.[13] Arjuna's *Gāndiva* and the ape-bearing banner, and Krishna's discus and the Garuda-bearing banner, inspire only those that are timid with fear. To me, however, O Calya, they are causes of delight![14] Thou art a fool, of evil disposition, and unskilled in the ways of great battle! Overcome with terror, thou utterest these ravings![15] Or, thou art praising them for some reason not known to me! Having slain those two first, I shall then slay thee today with all thy kinsmen![16] Born in a sinful country, thou art wicked-souled, and mean, and a wretch amongst Kshatriyas! Being a friend, why dost thou, like an enemy, frighten me with (these praises of) the two Krishnas?[17] Either they two will slay me today or I will slay them two. Knowing as I do my own might, I do not cherish any fear of the two Krishnas![18] A thousand Vāsudevas and hundreds of Phālgunas, I shall, single-handed, slay! Hold thy tongue, O thou that art born in a sinful country![19] Hear from me, O Calya, the sayings, already passed into proverbs, that men, young and old, and women, and persons arrived in course of their listless wanderings, generally utter as if those sayings, formed part of their studies, about the wicked Madrakas!

* Kunti and Vasudeva were sister and brother.—T.

Brāhmanas also duly narrated the same things formerly in the courts of kings. Listening to those sayings attentively, O fool, thou mayst forgive or rejoin![20-21]—[The Madraka is always a hater of friends. He that hateth us is a Madraka. There is no friendship in the Madraka who is mean in speech and is the lowest of mankind.[22] The Madraka is always a person of wicked soul, is always untruthful and crooked. It hath been heard by us that till the moment of death, the Madrakas are wicked.[23] (Amongst the Madrakas) the sire, the son, the mother, the mother-in-law, the father-in-law, the maternal uncle, the son-in-law, the daughter-in-law, the brother, the grandson, and other kinsmen,[24] companions, strangers arrived at their homes, slaves male and female, mingle together. The women of the Madrakas mingle, at their own will, with men known and unknown.[25] Of unrighteous conduct, and subsisting upon fried and powdered corn and fish, in their homes they laugh and cry, having drunk spirits and eaten beef.[26] They sing incoherent songs and mingle lustfully with one another, indulging the while in the freest speeches. How then can virtue have a place amongst the Madrakas who are arrogant and notorious for all kinds of evil acts?[27] No one should make friends with a Madraka or provoke hostilities with him. In the Madraka there is no friendship. The Madraka is always the dirt of humanity.[28] Amongst the Madrakas all acts of friendship are lost as purity amongst the Gāndhārakas and the libations poured in a sacrifice in which the king is himself the sacrificer and priest!][29] Then again, it is truly seen that wise men treat a person bit by a scorpion and affected by its poison, even with these words:—[As a Brāhmana that assists at the religious ceremonies of a Cudra suffereth degradation, as one that hateth Brāhmanas always suffereth degradation, even so a person by making an alliance with the Madrakas becometh fallen! As there is no friendship in the Madraka, so, O scorpion, thy poison is nought! With these *mantras* of the *Atharvan* I have duly performed the rite of exorcism!][30-32] Knowing this, O learned one, hold thy tongue, or listen to something further that I will say![33] Those women that, intoxicated by spirits, cast off their robes

and dance,—those women that are not attached (to particular individuals) in the matter of intercourse and that do as they please without owning any restrictions,[34] I say, that being as thou art the child of one of those women, how canst thou, O Madraka, be a fit person for declaring the duties of men? Those women that live and answer calls of nature like camels and asses, being as thou art the child of one of those sinful and shameless creatures, how canst thou wish to declare the duties of men?[35-36] When a Madraka woman is solicited for the gift of a little quantity of vinegar, she scratches her hips and without being desirous of giving it, says these cruel words;[37]—[Let no man ask any vinegar of me that is so dear to me! I would give him my son, I would give him my husband, but vinegar I would not give!][38]—The young Madraka maidens, we hear, are generally very shameless and hairy and gluttonous and impure! These and many other things of a like nature, in respect of all their acts, from the crown of their heads to the tip of their toes, are capable of being asserted of them by myself and others![39-40] How, indeed, would the Madrakas and the Sindhu-Sauviras know anything of duty, being born, as they are, in a sinful country, being *mlecchas* in their practices, and being totally regardless of all duties?[41] It hath been heard by us that even this is the highest duty of a Kshatriya, viz., that, slain in battle, he should lie down on the Earth, applauded by the righteous.[42] That I should lay down (my life) in this clash of arms is my foremost wish, desirous as I am of heaven through Death![43] I am also the dear friend of the intelligent son of Dhritarāshtra! For his sake, are my life-breaths and whatever wealth I have![44] As regards thyself, O thou that art born in a sinful country, it is evident that thou hast been tampered with by the Pāndavas, since thou behavest towards us in everything like a foe![45] Like a righteous man that is incapable of being led astray by atheists, surely I am incapable of being dissuaded from this battle by hundreds of persons like thee![46] Like a deer, covered with sweat, thou art at liberty to weep or thirst! Observent as I am of the duties of a Kshatriya, I am incapable of being frightened by thee![47] I recall to my mind the end, declared unto me in past times, by

my preceptor Rāma, of those lions among men, those unreturning heroes, that laid down their lives in battle![48] Prepared for rescuing the Kauravas and slaying our foes, know that I am now determined to imitate the excellent behaviour of Pururavas![49] I do not, O ruler of the Madrakas, behold the person in the three worlds that can, I think, dissuade me from this purpose![50] Forbear to speak, knowing all this! Why dost thou rave in such a way from fear? O wretch amongst the Madrakas, I shall not now slay thee and present thy carcase as an offering to carnivorous creatures![51] From regard for friend, O Calya, for the sake of Dhritarāshtra's son, and for avoiding blame,—for these three reasons,—thou still livest![52] If, O ruler of the Madras, thou speakest such words again, I shall then crush thy head with my mace that is as hard as the thunder![53] People will today see or hear, O thou that art born in a sinful country, either that the two Krishnas have slain Karna or that Karna has slain the two Krishnas![54]—Having said these words, the son of Rādhā, O monarch, once more addressed the king of the Madras, fearlessly saying,—Proceed, Proceed!—' "[55]

Section XLI.

"Sanjaya said,—'Hearing, O sire, these words of Rādhā's son who delighted in battle, Calya once more addressed Karna, citing an example.[1]—I am born in the race of men who performed great sacrifices, who never retreated from battle, who were kings whose coronal locks underwent the sacred bath! I am also myself devoted to the practice of virtue![2] Thou, O Vrisha, seemest to be like one that is intoxicated with spirits! For all that, I will, from friendship, seek to cure thy erring and intoxicated self.[3] Listen, O Karna, to this simile of a crow that I am about to narrate! Having heard it, thou mayst do what thou choosest, O thou that art destitute of intelligence and that art a wretch of thy race![4] I do not, O Karna, remember the slightest fault in me for which, O thou of mighty arms, thou mayst desire to slay my innocent self![5] I must tell thee what is for thy good and what for thy ill, acquainted as I am with both, especially as I am the driver of thy car

and desirous of the good of king Duryodhana![6] What land is level and what not, the strength or weakness of the warrior (on my vehicle), the fatigue and faintness, at all times, of the steeds and the warrior (I am driving),[7] a knowledge of the weapons that are available, the cries of animals and birds, what would be heavy for the steeds and what exceedingly heavy for them, the extraction of arrows and the curing of wounds,[8] which weapons counteract which, the several methods of battle, and all kinds of omens and indications,—I who am so nearly connected with this car, being none else than its driver, should be familiar with! For this, O Karna, I narrate this instance to thee once more![9] There lived on the other side of the ocean a Vaiçya who had abundance of wealth and corn. He performed sacrifices, made liberal gifts, was peaceful, devoted to the duties of his own order, and pure in habits and mind.[10] He had many sons whom he loved, and was kind unto all creatures. He lived fearlessly in the dominions of a king that was guided by virtue.[11] There was a crow that lived on the refuse of the dishes set before those well-behaved young children of the Vaiçya.[12] Those Vaiçya children always gave the crow meat and curds, and milk, and sugared milk with rice, and honey, and butter.[13] Thus fed with the refuse of their dishes by the young children of that Vaiçya, the crow became arrogant and came to disregard all birds that were equal to him or even superior.[14] It chanced that on a time certain swans of cheerful hearts, of great speed and capable of going everywhere at will and equal unto Garuda himself in range and speed of flight, came to that side of the ocean.[15] The Vaiçya boys, beholding those swans, addressed the crow and said,—[O ranger of the skies, thou art superior to all winged creatures!][16]—Deceived by those children of little understanding, that oviparous creature, from folly and pride, regarded their words to be true.[17] Proud of the refuse of the children's dishes upon which he fed, the crow then, alighting in the midst of those swans capable of traversing great distances, desired to enquire as to who amongst them was their leader.[18] The foolish crow at last challenged him amongst those birds of tireless wings whom he regarded their leader,

saying,—[Let us compete in flight !][19]—Hearing those words of the raving crow, the swans that had been assembled there, those foremost of birds endued with great strength, began to laugh.[20] The swans then, that were capable of going everywhere at will, addressed the crow, saying,[21]—[We are swans, having our abode in the Mānasa lake. We traverse the whole Earth, and amongst winged creatures we are always applauded for the length of the distances we traverse ![22] Being, as thou art, only a crow, how canst thou, O fool, challenge a swan endued with might, capable of going everywhere at will, and doing large distances in course of his flight ? Tell us, O crow, how thou shalt fly with us !][23]—The boastful crow, in consequence of the foolishness of his species, repeatedly finding fault with the words of that swan, at last gave this answer.[24]—The crow said,—[I shall, without doubt, fly, displaying a hundred and one different kinds of motion ! Doing every hundred *Yojanas* in a separate and beautiful kind of motion, I shall display all those motions ![25] Rising up, and swooping down, and whirling around, and coursing straight, and proceeding gently, and advancing steadily, and performing the diverse courses up and down in a slanting direction,[26] and floating still, and wheeling around, and receding back, and soaring high, and darting forward, and soaring upwards with fiercer velocity, and once more proceeding gently and then proceeding with great impetuosity,[27]* and once again swooping down and whirling around, and advancing steadily, and rising up and up by jerks, and soaring straight, and once more falling down,[28] and wheeling in a circle, and rushing proudly, and diverse other kinds of motion,†—these all I shall display in the sight of all you ! Ye shall then witness my strength ![29] With one of these different kinds of motion I shall presently rise into the sky. Point out duly, ye swans, by which of these motions I shall course

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* The second line of 27 I read as it is in the Bombay edition.—T.

† I do not render the last few kinds of motion as these are not very intelligible. Nilakantha appends a learned note, explaining all the different kinds of motion mentioned here. Many of his meanings, however, are fanciful if not unintelligible.—T.

through space.[30] Settling the kind of motion amongst yourselves, you will have to course with me. Adopting all those different motions, ye shall have to course with me through supportless space !][31]—The crow having said these words, one of the swans addressed him. Listen, O son of Rādhā, to the words that the swan said. The swan spoke,—[Thou, O crow, wilt doubtless fly the hundred and one different kinds of flight! I shall, however, fly in that one kind of motion that all (other) birds know, for I do not, O crow, know any other! As regards thee, O thou of red eyes, fly thou in any kind of course that thou likest ![32-34]—At these words, those crows that had been assembled there laughed aloud, saying,—[How will the swan by only one kind of flight get the better of a hundred different kinds of flight?][35]—

"'—Then those two, viz., the swan and the crow, rose into the sky, challenging each other. Capable of going everywhere at will, the swan proceeded in one kind of motion, while the crow coursed in a hundred different kinds.[37] And the swan flew and the crow also flew, causing each other to wonder (at his skill) and each speaking highly of his own achievements.[38] Beholding the diverse kinds of flight at successive instants of time, the crows that were there were filled with great joy and began to caw more loudly.[39] The swans also laughed in mockery, uttering many remarks disagreeable (to the crows). And they began to soar and alight repeatedly, here and there.[40] And they began to come down and rise up from tree-tops and the surface of the Earth. And they uttered diverse cries indicative of their victory.[41] The swan, however, with that one kind of slow motion (with which he was familiar) began to traverse the skies. For a moment, therefore, O sire, he seemed to yield to the crow.[42] The crows, at this, disregarding the swans, said these words:—[That swan amongst you which has soared into the sky, is evidently yielding !][43]—Hearing these words, the (soaring) swan flew westwards with great velocity to the ocean, that abode of *Makaras*.[44] Then fear entered the heart of the crow who became almost senseless at not seeing any island or trees whereon to perch when tired. And the crow thought within his heart as to where he should alight when tired, upon

that vast expanse of water.[45] The ocean, being as it is the abode of countless creatures, is irresistible. Dwelt in by hundreds of monsters, it is grander than space.[46] Nothing can exceed it in depth, O Suta's son! Men know, O Karna, that the waters of the ocean are as limitless as space. For the extent of its waters, O Karna, what is a crow to it?[47] The swan, having traversed a great distance in a moment, looked back at the crow, and (though capable) could not leave him behind.[48] Having transgressed the crow, the swan cast his eyes on him and waited, thinking,—[Let the crow come up.][49]—The crow then, exceedingly tired, came up to the swan,[50] Beholding him succumbing, and about to sink, and desirous of rescuing him in remembrance of the practices of good folks, the swan addressed him in these words:[51]—[Thou hadst repeatedly spoken of many kinds of flight while speaking on the subject! Thou wouldst not speak of this (thy present motion) because of its having been a mystery to us?[52] What is the name of this kind of flight, O crow, that thou hast now adopted? Thou touchest the waters with thy wings and beak repeatedly.[53] Which amongst those diverse kinds of flight is this, O crow, that thou art now practising? Come, come, quickly, O crow, for I am waiting for thee!][54]—

"'Calya continued,—Exceedingly afflicted, and touching the water with his wings and beak, O thou of wicked soul, the crow, beheld in that state by the swan, addressed the latter.[55] Indeed, not seeing the limit of that watery expanse, and sinking down in fatigue, and exhausted with the effort of his flight, the crow said unto the swan,[56]—[We are crows, we wander hither and thither, crying—*caw, caw!*—O swan, I seek thy protection, placing my life-breaths at thy hands! Oh, take me to the shores of the ocean!][57]—Exceedingly afflicted, and touching the ocean with his wings and beak, the crow, very much fatigued, suddenly fell down.[58] Beholding him fallen upon the waters of the ocean with a melancholy heart, the swan, addressing the crow who was on the point of death, said these words:[59]—[Remember, O crow, what thou hadst said in praise of thyself! Thy words even were that thou wouldst course through the sky in a hundred and one different

kinds of flight.[60] Thou, therefore, that wouldst fly a hundred different kinds of flight, thou that art superior to me, alas, why then art thou tired and fallen down on the ocean ?][61]—Overcome with weakness, the crow then, casting his eyes upwards at the swan, and seeking to gratify him, replied, saying,[62]—[Proud of the remains of others' dishes upon which I fed, I had, O swan, regarded myself as the equal of Garuda, and had disregarded all crows and many other birds![63] I now, however, seek thy protection and place my life-breaths at thy hands! Oh, take me to the shores of some island![64] If, O swan, I can, O lord, return in safety to my own country, I will never again disregard anybody! Oh, rescue me now from this calamity!][65]—Him that said so and was so melancholy and weeping and deprived of his senses, him that was sinking in the ocean, uttering cries of *caw, caw*,[66] him so drenched by the water and so disgusting to look at and trembling with fear, the swan, without a word, took up with his feet and slowly caused to ride on his back.[67] Having caused the crow whose senses had deserted him to ride upon his back, the swan quickly returned to that island whence thy had both flown, challenging each other.[68] Placing down that ranger of the sky on dry land and comforting him, the swan, fleet as the mind, proceeded to the region he desired. Thus was that crow, fed on the remains of others' dinners, vanquished by the swan. The crow, then, casting off the pride of might and energy, adopted a life of peace and quiet.[69-70] Indeed, even as that crow, fed upon the remains of the dinners of the Vaiçya children, disregarded his equals and superiors, so dost thou, O Karna, that art fed by the sons of Dhritarāshtra upon the remains of their dishes, disregard all thy equals and superiors![71] Why didst thou not slay Pārtha at Virāta's city when thou hadst the advantage of being protected by Drona and Drona's son and Kripa and Bhishma and the other Kauravas?[72] There where, like a pack of jackals defeated by a lion, ye all were defeated with great slaughter by the diadem-decked Arjuna, what became of your prowess?[73] Beholding also thy brother slain by Savyasāchin, in the very sight of the Kuru heroes, it was thou that didst fly away first![74] By the skirts also of the *Dwaita*

lake, O Karna, when thou wert assailed by the *Gandharvas*, it was thou that, deserting all the Kurus, didst first run away![75] Having vanquished in battle the *Gandharvas* headed by Chitrasena, with great slaughter, it was Pārtha, O Karna, that liberated Duryodhana with his wife![76] Rāma himself, O Karna, before the kings in the (Kuru) assembly, spake of the former prowess of both Pārtha and Keçava.[77] Thou didst frequently hear the words of Drona and Bhishma, speaking in the presence of all the kings, that the two Krishnas are unslayable.[78] I have told thee a little only regarding those matters in which Dhananjaya is superior to thee like the Brāhmana who is superior to all created beings![79] Soon wilt thou see, stationed on that foremost of cars, the son of Vasudeva and the son of Kunti and Pāndu.[80] As the crow (in the story), acting with intelligence, had sought the protection of the swan, so do thou seek the protection of him of Vrishni's race, and of Pāndu's son Dhananjaya![81] When thou shalt in battle behold Vāsudeva and Dhananjaya, those two endued with great prowess, stationed together on the same car, thou shalt not then, O Karna, utter such speeches![82] When Pārtha will, with hundreds of arrows, quell thy pride, then wilt thou behold the difference between thyself and Dhananjaya![83] Those two best of persons are celebrated among the gods, the *Asuras* and human beings! Thou that art a fire-fly, do not, from folly, think disrespectfully of those two resplendent luminaries![84] Like the Sun and the Moon, Keçava and Arjuna are celebrated for their resplendence. Thou, however, art like a fire-fly among men![85] O learned one, O son of a *Suta*, do not think disrespectfully of Achyuta and Arjuna! Those two high-souled persons are lions among men! Forbear indulging in such boasts!'—' "[86]

Section XLII.

"Sanjaya said,—'The high-souled son of Adhiratha, having listened unconvinced to these words of the ruler of the Madras, addressed Calya, saying,—That which Vāsudeva and Arjuna are, is well-known to me![1] The skill of Caurin in the manage-

ment of cars, and the might and the high weapons of Arjuna the son of Pāndu, are well-known to me at this hour. Thou however, O Calya, hast no occular proof of those matters![2] I shall fearlessly fight with the two Krishnas, those two foremost of all wielders of weapons. The curse, however, of Rāma, that best of regenerate persons, paineth me greatly to-day![3] I dwelt, in the disguise of a Brāhmana, with Rāma in former days, desirous of obtaining celestial weapons from him. On that occasion, O Calya, the chief of the gods, wishing to benefit Phālguna, caused an obstacle, by approaching my thigh and piercing it, having assumed the dire form of a worm![4] When my preceptor slept having laid his head thereon, that worm, approaching my thigh, began to pierce it through. In consequence of the piercing of my thigh, a pool of thick blood flowed from my body.[5] For fear of (disturbing the slumber of) my preceptor I did not move my limb. Awaking, the Brāhmana, however, beheld what had taken place. Witnessing my patience, he addressed me, saying,—[Thou art never a Brāhmana! Tell me truly who thou art!][6] I then, O Calya, truly informed him of myself, saying that I was a *Suta*. Hearing my words, the great ascetic, his heart filled with rage, cursed me, saying,[7]—[In consequence of the deception, O Suta, by which thou hast obtained this weapon, it will never, at the time of need, when the hour of thy death comes, occur to thy memory! *Brahma* cannot certainly reside in one that is not a Brāhmana!][8]—I have forgotten that great weapon in this fierce and terrible battle![9] He amongst the Bharatas, O Calya, who is accomplished, who is an effectual smiter, who is a universal destroyer, and who is exceedingly terrible, (viz., Arjuna),—that mighty crusher,—I think, will burn many foremost of Kshatriyas.[10] Know, however, O Calya, that I will slay in battle that fierce bowman, that foremost of warriors, that hero endued with activity, that terrible person whose energy is unbearable, that warrior whose promises are accomplished, that son of Pāndu, viz., Dhananjaya![11] I have that weapon (at least) under my control today with which I will be able to destroy large numbers of foes! I will slay in battle that scorcher of enemies, that mighty warrior accomplished in weapons, that fierce bowman of im-

measurable energy, that cruel and terrible hero, that great resister of enemies, viz., Dhananjaya ![12] The immeasurable Ocean, that lord of all waters, rusheth with fierce impetuosity for overwhelming innumerable creatures. The continents, however, hold and check him.[13] Today, in this world, I will resist in fight the son of Kunti, that foremost of all drawers of the bowstring, while he will be engaged in ceaselessly shooting his countless shafts equipt with goodly wings, destructive of heroes, capable of penetrating into every limb, and none of which becomes futile ![14] Like the continent resisting the Ocean, I will today resist that mightiest of the mighty, that great warrior possessing the highest weapons, that hero like into the Ocean's self, of far-reaching arrows, fierce, and having shafts for his waves, while he will be engaged in overwhelming (hostile) kings ![15] Behold today the fierce battle I fight with him that hath no equal, I think, among men wielding the bow, and that would vanquish the very gods united with the *Asuras* ![16] Exceedingly proud is that son of Pāndu. Desirous of battle he will approach me with his mighty and superhuman weapons! Baffling his weapons with my own weapons in battle, I shall today overthrow that Pārtha with my own excellent shafts.[17] Scorching his foes like the Sun endued with fiery rays, and blazing with fame like that dispeller of darkness, I shall, like a mass of clouds, completely shroud Dhananjaya today with my shafts ![18] Like the clouds extinguishing a blazing fire of great energy and smoke-mixed flames, that seems ready to consume the whole Earth, I shall, with my showers of arrows, extinguish the son of Kunti in battle ![19] With my broad-headed shafts I shall still the son of Kunti, that terrible snake of virulent poison, that is exceedingly difficult of being captured, that is endued with keen fangs, that is even like a blazing fire, that flames up in wrath, and that always consumes his foes ![20] Like Himavat bearing the mighty, all-crushing, fierce, and smiting god of wind, I shall, without moving, bear the angry and vindictive Dhananjaya ![21] I shall resist in battle Dhananjaya, that foremost of all wielders of bows in the world, that hero in fight, that warrior who is always in the van and who is competent to meet all foes, that car-warrior who is conversant with all ca-

tracks![22] Today I shall fight in battle with that person who hath, I think, no equal among men wielding the bow and who conquered the entire Earth![23] What other man desirous of saving his life, except myself, will fight with that Savyasāchin who vanquished all creatures including the very gods, in the country called Khāndava?[24] Arjuna is proud; his weapons strike deep; he is endued with great lightness of hands; he is conversant with steeds; he agitates vast hosts; he is regarded an *Atiratha!* Though such, I shall yet, with my sharp shafts, strike his head from off his trunk today![25] O Calya, ever keeping Death or Victory in battle before me, I shall today fight with Dhananjaya! There is none else, save myself that would on a single car fight with that Pāndava who resembles the Destroyer himself![26] I myself will gladly speak of the prowess of Phālguna in the midst of an assembly of Kshatriyas. Why, however, dost thou, a fool as thou art and of foolish understanding, speak to me of Phālguna's prowess![27] Thou art a doer of disagreeable deeds! Thou art cruel and mean, and being thyself unforgiving, thou art a detractor of one that is forgiving! I can slay a hundred persons like thee, but I forgive thee in consequence of my forgiving disposition, owing to the exigency of the times![28] Thou art of sinful deeds. Like a fool, thou hast, for the sake of Pāndu's son, rebuked me and told me many disagreeable things! Crooked-hearted as thou art, thou hast said all these words unto me that am of a sincere heart! Cursed art thou for thou art an injurer of friends,—of friends, because friendship is seven-paced![29] Terrible is the hour that is now passing. Duryodhana hath himself come to battle. I am solicitous of seeing his purposes achieved. Thou, however, art acting in such a way that it shows thee to have no friendship (for the Kuru king)![30] He is a friend who shows affection for another, who gladdens another, who makes himself agreeable to another, who protects another, who honors another, and who joys in the joy of another. I tell thee that I have all those attributes, and the king himself knows all this.[31] He, on the other hand, that destroys, chastises, sharpens his weapons, injures, causes us to sigh, makes us cheerless, and wrongs us in diverse ways,

is a foe. All these attributes are to be found in thee and thou discoverest all of them towards me.[32] For the sake of Duryodhana, for the sake of doing what is agreeable to thee, for the sake of victory, for the sake of myself, and for the sake of God himself, I will, with vigorous exertion, fight with Pārtha and Vāsudeva! Witness today my feats![33] Behold today my excellent weapons, viz., my *Brāhma* and other celestial weapons, as also those that are human! I will today slay that hero of fierce prowess, like an exceedingly infuriate elephant slaying an infuriate compeer.[34] I shall, by my mind alone, hurl today at Pārtha, for my victory, that weapon of immeasurable energy, called the *Brāhma!* Arjuna will never be able to escape that weapon, if only the wheels of my car do not sink into the Earth in battle today![35] Know this, O Calya, that I would not take fright at Yama himself armed with his rod, or Varuna himself armed with his noose, or Kuvera himself armed with his mace, or Vāsava himself armed with the thunder-bolt, or at any other foe whatever that may approach for slaying me![36-37] Therefore, I have no fear from Pārtha, nor from Janārddana! On the other hand, I shall encounter them both in today's destructive battle![38] Once on a time, while wandering for the sake of practising weapons on my bow called *Vijaya*, O king, I had, by shooting many fierce shafts of terrible forms,[39] heedlessly struck the calf of a (Brāhmana's) *Homa* cow with one of those shafts, and unwillingly killed it while it was wandering in a solitary forest. The Brāhmana then addressed me, saying,[40]—[Since, becoming insensate, thou hast slain the offspring of my *Homa* cow, the wheel (of thy car) will sink into the Earth while at time of battle fear will enter thy heart!][41]—From these words of the Brāhmana I am experiencing great fear. These kings of the Lunar race that are lords of (other people's) weal and woe,[42] offered to give that Brāhmana a thousand kine and six hundred bovine bulls. With even such a gift, O Calya, the Brāhmana could not be gratified, O ruler of the Madras![43] I was then for giving him seven hundred elephants of large tusks and many hundreds of slaves male and female. That foremost of Brāhmanas would not still be gratified.[44] Collecting next full fourteen thousand

kine, each black in hue and having a white calf, I was still unable to obtain the grace of that best of Brāhmanas.[45] A wealthy mansion full of every object of desire, in fact, whatever wealth I had, I wished to give him, with due worship, but he refused to accept the gift.[46] Unto me then that had offended and that begged so importunately for his pardon, the Brāhmana said,—[That which, O Suta, hath been uttered by me is sure to happen. It cannot be otherwise. A false speech would destroy creatures, and sin also would be mine! There fore, for the preservation of virtue I do not venture to speak what is false![47-48] Do not, again, destory the means of a Brāhmana's support! There is none in the world that would be able to falsify my speech. Accept those words. It will be thy atonement (for the sin of having slain a calf!][49]—Though rebuked by thee, still, for friendship's sake, I have disclosed to thee all this! I know thee that art rebuking me thus! Be silent now, and hear what I will presently say!—' "[50]

Section XLIII.

"Sanjaya said,—'That chastiser of foes, viz., the son of Rādhā, thus silencing the ruler of the Madras, once more addressed him, O monarch, saying these words:[1]—In answer to that which, O Calya, thou hast said unto me by way of instance, I tell thee that I am incapable of being frightened by thee in battle with thy words![2] If all the gods themselves with Vāsava would fight with me I would not still feel any fear, what need be said then of my fears from Pārtha and Keçava?[3] I am incapable of being frightened by means of words alone! He, O Calya, whom thou wouldst be able to frighten in battle is some other person (and not myself)![4] Thou hast spoken many bitter words to me. Therein lieth the strength of a person that is low. Incapable of speaking of my merits, thou sayst many bitter things, O thou of wicked heart![5] Karna was never born, O Madraka, for fear in battle! On the other hand, I was born for displaying valor as also for achieving glory for my own self![6] For the sake of my friendship for thee, for my affection, and for thy

being an ally,—for these three reasons,—thou still livest, O Calya![7] Important is the task that has now to be done for king Dhritarāshtra. That task, O Calya, depends on me! For this, thou livest a moment![8] Before this, I made a compact with thee that any disagreeable speeches thou mightst utter would be pardoned by me! That compact should be observed. It is for this that thou livest, O Madraka![9] Without a thousand Calyas, I would vanquish my foes!* He that injureth a friend is sinful. It is for this that thou livest for the present!—' "[10]

Section XLIV.

" 'Calya said,—These, O Karna, are ravings, that thou utterest regarding the foe! As regards myself, without a thousand Karnas, I am able to vanquish the foe in battle!'[1]*

"Sanjaya continued,—'Unto the ruler of the Madras, of harsh features, who was saying such disagreeable things unto Karna, the latter once more said words that were twice bitter.[2]

" 'Karna said,—Listen with devoted attention to this, O ruler of the Madras, that was heard by me while it was recited in the presence of Dhritarāshtra![3] In Dhritarāshtra's abode the Brāhmanas used to narrate the accounts of diverse delightful regions and many kings of ancient times.[4] A foremost one among Brāhmanas, venerable in years, while reciting old histories, said these words, blaming the Vāhikas and the Madrakas:[5]—[One should always avoid the Vāhikas, those impure people that are out of the pale of virtue, and that live away from Himavat and Gangā and Saraswati and Yamunā and Kurukshetra and the Sindhu and its five tributary rivers.[6-7] I remember from the days of my youth that a slaughter-ground for kine and a space for storing intoxicating spirits always distinguish the entrances of the abodes of the (Vāhika) kings.[8] On some very secret mission I had to live among the Vahikas. In consequence of such residence the conduct of that people is well known to me.[9]

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* The sense seems to be that "if thou wert absent a thousand times, I would still vanquish the Pāndavas."—T.

There is a town of the name of Cākala, a river of the name of Āpagā, and a clan of the Vāhikas known by the name of the Jarttikas. The practices of these people are very censurable.[10] They drink the liquor called *Gauda*, and eat fried barley with it. They also eat beef with garlics. They also eat cakes of flour mixed with meat, and boiled rice that is bought from others.* Of righteous practices they have none.[11] Their women, intoxicated with drink and divested of robes, laugh and dance outside the walls of houses in cities, without garlands and unguents,[12] singing all the while drunken and obscene songs of diverse kinds that are as musical as the bray of the ass or the bleat of the camel. In intercourse they are absolutely without any restraint, and in all other matters they act as they like. Maddened with drink, they call upon one another, using many endearing epithets.[13] Addressing many drunken exclamations to their husbands and lords, the fallen women among the Vāhikas, without observing restrictions even on sacred days, give themselves up to dancing.[14] One of those wicked Vāhikas,—one, that is, that lived amongst those arrogant women,—who happened to live for some days in Kurujāngala, burst out with cheerless heart, saying,[15]—Alas, that (Vāhika) maiden of large proportions, dressed in thin blankets, is thinking of me—her Vāhika lover—that is now passing his days in Kurujāngala, at the hour of her going to bed![16] Crossing the Sutledge and the delightful Irāvati, and arriving at my own country, when shall I cast my eyes upon those beautiful women with thick frontal bones,[17] with blazing circlets of red arsenic on their foreheads, with streaks of jet black collyrium on their eyes, and their beautiful forms attired in blankets and skins and themselves uttering shrill cries![18] When shall I be happy, in the company of those intoxicated ladies amid the music of drums and kettle-drums and conchs sweet as the cries of asses and camels and mules![19] When shall I be amongst those ladies eating cakes of flour and meal and balls of pounded barley mixed with skimmed milk, in the forests, having many pleasant paths,

* Orthodox Hindus must boil their own rice, without purchasing boiled rice from others. To this day the practice is observed.—T.

of *Çami* and *Pilu* and *Karira!*[20] When shall I, amidst my own countrymen, mustering in strength on the high-roads, fall upon passengers, and snatching their robes and attires beat them repeatedly?[21]—What man is there that would willingly dwell, even for a moment, amongst the Vāhikas that are so fallen and wicked and so depraved in their practices?[22]—Even thus did that Brāhmana describe the Vāhikas of base behaviour, a sixth of whose merits and demerits is thine, O Calya![23]† Having said this, that pious Brāhmana began once more to say what I am about to repeat respecting the wicked Vāhikas. Listen to what I say![24]—[In the large and populous town of Cākala, a *Rākshasa* woman used to sing on every fourteenth day of the dark fortnight, in accompaniment with a drum,[25]—When shall I next sing the songs of the Vāhikas in this Cākala town, having gorged myself with beef and drunk the *Gauda* liquor?[26] When shall I again, decked in ornaments, and with those maidens and ladies of large proportions, gorge upon a large number of sheep[27] and large quantities of pork and beef and the meat of fowls and asses and camels? They who do not eat sheep live in vain!—][28]—Even thus, O Calya, the young and the old, among the inhabitants of Cākala, intoxicated with spirits, sing and cry! How can virtue be met with among such a people?[29] Thou shouldst know this! I must, however, speak again to thee about what another Brāhmana had said unto us in the Kuru court:[30]—[There where forests of *Pilus* stand, and those five rivers flow, viz., the Catadru, the Vipāçā, the Irāvati, the Chandrabhāgā, and the Vitastā and which have the Sindhu for their sixth, there in those regions removed from the Himavat, are the countries called by the name of the Ārattas. Those regions are without virtue and religion. No one should go thither.[31-32] The gods, the *Pitris,* and the Brāhmanas, never accept gifts from those that are fallen, or those that are begotten by Cudras on the girls of other castes, or the Vāhikas who never perform sacrifices and

† A king takes a sixth of the merits and demerits of his subjects. Hence, it is his interest to see them become righteous and abstain from sin.—T.

are exceedingly irreligious ']—That learned Brāhmana had also said in the Kuru court,[33-34]—[The Vāhikas, without any feelings of revulsion, eat off wooden vessels having deep stomachs and earthen plates and vessels that have been licked by dogs and that are stained with pounded barley and other corn.[35] The Vāhikas drink the milk of sheep and camels and asses and eat curds and other preparations from those different kinds of milk.[36] Those degraded people number many bastards among them. There is no food and no milk that they do not take. The Āratta-Vāhikas that are steeped in ignorance, should be avoided.][37]—Thou shouldst know this, O Calya! I must, however, again speak to thee about what another Brāhmana had said unto me in the Kuru court.[38]—[How can one go to heaven, having drunk milk in the town called Yugandhara, and resided in the place called Achyutasthala, and bathed in the spot called Bhutilaya?*[39] There where the five rivers flow just after issuing from the mountains, there among the Āratta-Vāhikas, no respectable person should dwell even for two days.[40] There are two *Piçāchas* in the river Vipāçā named Vahi and Hika. The Vāhikas are the offspring of those two *Piçāchas.* They are not creatures created by the Creator. Being of such low origin, how can they be conversant with the duties ordained in the scriptures?[41] The Kārashkaras, the Māhishakas, the Kālingas, the Keralas, the Karkotakas, the Virakas, and other peoples of no religion, one should always avoid.][42]—Even thus did a *Rākshasa* woman of gigantic hips speak unto a Brāhmana who on a certain occasion went to that country for bathing in a sacred water and passed a single night there.[43] The regions are called by the name of the Ārattas. The people residing there are called the Vāhikas.

* In Yugandhara all kinds of milk were sold and taken. No one drinking milk in that town could be sure that what he took was pure vaccine milk. In Achyutasthala, women were unchaste and the conduct of the people irreligious. For a resident it was impossible to escape the contamination. In Bhutilaya, again, there was only one piece of water in which Brāhmanas and Chandālas used to bathe together. Thus Nilakantha.—T.

The lowest of Brāhmanas also are residing there *from very* remote times.[44] They are without the *Veda* and without knowledge, without sacrifice and without the power to assist at others' sacrifices. They are all fallen and many amongst them have been begotten by Cudras upon other peoples' girls. The gods never accept any gifts from them.[45] The Prasthalas, the Madras, the Gāndhāras, the Ārattas, those called Khasas, the Vasātis, the Sindhus, and the Sauviras, are almost as blamable in their practices.—' "[46]

Section XLV.

" 'Karna continued,—Thou shouldst know all this, O Calya! I shall, however, again speak unto thee! Listen with close attention to what I say.[1] Once on a time a Brāhmana came to our house as a guest. Observing our practices he became highly gratified and said unto us:[2]—[I dwelt for a long time on a peak of Himavat quite alone. Since then I have seen diverse countries following diverse religions.[3] Never, however, have I seen all the people of a country act unrighteously. All the races I have met with admit that to be the true religion which has been declared by persons conversant with the *Vedas*.[4] Travelling through various countries following various religions, I, at last, O king, came among the Vāhikas. There I heard[5] that one at first becomes a Brāhmana and then becomes a Kshatriya. Indeed, a Vāhika would, after that, become a Vaiçya, and then a Cudra, and then a barber.[6] Having become a barber, he would then again become a Brāhmana. Returning to the status of a Brāhmana, he would again become a slave.[7] One person in a family becomes a Brāhmana; all the others, falling off from virtue, act as they like. The Gāndhāras, the Madrakas, and the Vāhikas, of little understanding, are even such.[8] Having travelled through the whole world I heard of these practices destructive of virtue, of these sinful irregularities, amongst the Vāhikas![9]]—Thou shouldst know all this, O Calya! I shall, however, again speak to thee about those ugly words that another said unto me regarding the Vāhikas.[10] In former days a chaste woman was abducted by robbers (hail-

ing) from Āratta. Sinfully was she violated by them, upon which she cursed them, saying,[11]—[Since ye have sinfully violated a helpless girl who am not without a husband, therefore, the women of your families shall all become unchaste![12] Ye lowest of men, never shall ye escape from the consequences of this dreadful sin!]—It is for this, O Calya, that the sisters' sons of the Ārattas, and not their own sons, become their heirs.[13] The Kauravas with the Pānchālas, the Cālwas, the Matsyas, the Naimishas, the Kocalas, the Kāçapaundras, the Kālingas, the Māgadhas,[14] and the Chedis, who are all highly blessed, know what the eternal religion is. The wicked even of various countries know what religion is. The Vāhikas, however, live without righteousness.[15] Beginning with the Matsyas, the residents of the Kuru and the Pānchāla countries, the Naimishas as well, and the other respectable peoples, the pious among all races are conversant with the eternal truths of religion. This cannot be said of the Madrakas and the crooked-hearted race that resides in the country of the five rivers.[16] Knowing all these things, O king, hold thy tongue, O Calya, like one deprived of utterance, in all matters connected with religion and virtue! Thou art the protector and king of that people, and, therefore, the partaker of a sixth part of their merits and demerits.[17] Or, perhaps, thou art the partaker of a sixth part of their demerits only, for thou never protectest them. A king that protects is a sharer in the merits of his subjects. Thou art not a sharer in their merits.[18] In days of yore, when the eternal religon was reverenced in all countries, the Grandsire, observing the practices of the country of the five rivers cried fie on them.[19] When even in tho *Krita* age, Brahman had censured the practices of those fallen people of evil deeds who were begotten by Cudras on others' soil, what would you now say to men in the world?[20]* Even thus did the Grandsire condemn the practices of the country of the five waters. When all people were observant of the duties of their respective orders, the Grandsire had to find fault with

* The Bengal reading at the end of the second line is "who is there that would succeed in shaming them?"—T.

these men.[21] Thou shouldst know all this, O Calya! I shall, however, again speak to thee! A *Rākshasa* of the name of Kalmāshapāda. while plunging in a tank, said,[22]—[Eleemosynation is a Kshatriya's dirt, while the non-observance of vows is a Brāhmana's dirt. The Vāhikas are the dirt of the Earth, and the Madra women are the dirt of the whole female sex!]*[23] While sinking in the stream, a king rescued the *Rākshasa*. Asked by the former, the latter gave this answer. I will recite it to you. Listen to me![24]—[The *Mlecchas* are the dirt of mankind; the oilmen are the dirt of the *Mlecchas*; eunuchs are the dirt of oilmen; they who avail of the priestly ministrations of Kshatriyas, in their sacrifices, are the dirt of eunuchs.[25] The sin of those again that have the last-named persons for their priests, as also of the Madrakas, shall be thine if thou do not abandon me!][26]—Even this was declared by the *Rākshasa* to be the formula that should be used for curing a person possessed by a *Rākshasa* or one killed by the energy of a poison. The words that follow are all very true.[27] The Pānchālas observe the duties enjoined in the *Vedas*; the Kauravas observe Truth; the Matsyas and the Curasenas perform sacrifices; the Easterners follow the practices of the Cudras; the Southerners are fallen; the Vāhikas are thieves; the Saurāshtras are bastards.[28] They that are defiled by ingratitude, theft, drunkenness, adultery with the wives of their preceptors, harshness of speech, slaughter of kine, lustful wanderings during the night out of home, and the wearing of other peoples' ornaments,—what sin is there that they do not incur? Fie on the Ārattas and the people of the country of the five rivers![29] Commencing with the Pānchālas, the Kuravas, the Naimishas, the Matsyas, —all these,—know what religion is. The old men among the Northerners, the Angas, the Māgadhas, (without themselves knowing what virtue is) follow the practices of the pious.[30] Many gods, headed by Agni, dwell in the East. The *Pitris* dwell in the South that is presided over by Yama of righteous

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* The sense seems to be that a Kshatriya subsisting on eleemosynary alms is the dirt of all his order; so a Brāhmana living without observing any vows is the dirt of his order.—T.

deeds.[31] The West is protected by the mighty Varuna who overlooks the other gods there. The North is protected by the divine Soma along with the Brāhmanas.[32] So *Rākshasas* and *Piçāchas* protect Himavat, that best of mountains. The *Guhyakas*, O great king, protect the mountains of Gandhamādana. Without doubt, Vishnu, otherwise called Janārddana, protects all creatures. (For all that, the Vāhikas have no especial protectors among the gods).[33] The Māgadhas are comprehenders of signs; the Koçalas comprehend from what they see; the Kurus and the Pānchālas comprehend from a half-uttered speech; the Cālwas cannot comprehend till the whole speech is uttered[34] The Mountaineers, like the Civis, are very stupid.* The Yavanas, O king, are omniscient; the Curas are particularly so.†[35] The *Mlecchas* are wedded to the creations of their own fancy. Other peoples cannot understand. The Vāhikas resent beneficial counsels; as regards the Madrakas, they are none amongst those (mentioned above.) Thou, O Calya, art so! Thou shouldst not reply to me.[36] The Madrakas are regarded on Earth as the dirt of every nation. So the Madra woman is called the dirt of the whole female sex.[37] They that have for their practices the drinking of spirits, the violation of the beds of their preceptors, the destruction of the embryo by procuring miscarriage, and the robbing of other people's wealth, there is no sin that they have not! Fie on the Ārattas and the people of the country of the five rivers![38] Knowing this, be silent! Do not seek to oppose me! Do not let me slay Keçava and Arjuna, having slain thee first![39]—

"'Calya said,—The abandonment of the afflicted and the sale of wives and children are, O Karna, prevalent amongst the Angas whose king thou art![40] Recollecting those faults of thine that Bhishma recited on the occasion of the tale of *Rathas* and *Atirathas*, drive away thy wrath! Do not be

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* Literally,—'can with difficulty be made to understand the meaning.'—T.

† A high compliment to the Yavanas and the Curas, probably the Greeks. Nilakantha makes a desperate attempt to explain away the force of the passage, but fails miserably.—T.

angry ![41] Brāhmanas may be found everywhere; Kshatriyas may be found everywhere; so also Vaiçyas and Cudras, O Karna! Women of chastity and excellent vows may also be found everywhere![42] Everywhere men take delight in jesting with men and wounding one another. Lustful men also may be found everywhere.[43] Every one on every occasion can command skill in speaking of the faults of others. No one, however, knows his own faults, or knowing them, feels shame.[44] Everywhere are kings devoted to their respective religions, and employed in chastising the wicked. Everywhere may be found virtuous men.[45] It cannot be, O Karna, that all the people of a country are sinful. There are men in many countries that surpass the very gods by their behaviour!—'[46]

"Sanjaya continued,—'Then king Duryodhana stopped Karna and Calya (from going on with their wordy warfare), addressing the son of Rādhā as a friend, and beseeching Calya with joined hands.[47] Karna, O sire, was quieted by thy son and forebore saying anything more. Calya also then faced the enemy.[48] Then Rādhā's son, smiling, once more urged Calya, saying,—Proceed!—' "[49]

Section XLVI.

"Sanjaya said,—'Beholding then that unrivalled array of the Pārthas made by Dhrishtadyumna which was capable of resisting all hostile armies, Karna[1] proceeded, uttering leonine shouts and causing his car to produce a loud rattle. And he made the Earth to tremble with the loud din of musical instruments.[2] And that chastiser of foes, that hero in battle, seemed to tremble in rage. Duly disposing his own troops in counter-array, O bull of Bharata's race, that hero of great energy[3] made a great slaughter of the Pāndava forces like Maghavat slaughtering the *Asura* host. Striking Yudhishthira then with many arrows, he placed the eldest son of Pāndu to his right.'[4]

"Dhritarāshtra said,—'How, O Sanjaya, did the son of Rādhā dispose his forces in counter-array to all the Pāndavas headed by Dhrishtadyumna and protected by Bhimasena, viz., all those great bowmen invincible by the very gods?[5] Who,

O Sanjaya, stood in the wings and the further wings of our army? Dividing themselves properly, how were the warriors stationed?[6] How also did the sons of Pāndu dispose their army in counter-array to mine? How also did that great and awful battle commence?[7] Where was Vibhatsu when Karna proceeded against Yudhishthira? Who could succeed in assailing Yudhishthira in the presence of Arjuna?[8] That Arjuna who had vanquished, single-handed, in former days, all creatures at Khāndava,—who else that is desirous of life, save the son of Rādhā, would fight with him?'[9]

"Sanjaya said,—'Hear now of the formation of the arrays, the manner in which Arjuna came, and how the battle was fought by both sides surrounding their respective kings![10] Caradwat's son Kripa, O king, and the Māgadhas endued with great activity, and Kritavarman of the Sātwata race, took up their position in the right wing.[11] Cakuni, and the mighty car-warrior Uluka, standing on the right of these, and accompanied by many fearless Gāndhāra horsemen armed with bright lances, and many mountaineers difficult of defeat, numerous as flights of locusts, and grim-looking as *Piçachas*, protected the (Kaurava) army.[12-13] Four and thirty thousand unreturning cars of the *Samsaptakas*, mad with desire of battle, with thy sons in their midst, and all desirous of slaying Krishna and Arjuna, protected the left side (of the Kaurava army).[14] On their left, the Kāmvojas, the Cakas, and the Yavanas, with cars and horse and foot, at the command of the Suta's son, stood, challenging Arjuna and the mighty Keçava.[15] In the centre, at the head of that host, stood Karna, clad in armour, with beatiful coat of mail and adorned with *Angadas* and garlands, for protecting that point.[16] Supported by his own angry sons, that foremost of all wielders of weapons, that hero, shone resplendent at the head of the army as he drew his bow repeatedly.[17] The mighty-armed Dusçāsana, possessed of the effulgence of the Sun or fire, with twany eyes and handsome features, riding on the neck of a huge elephant, surrounded by many troops, and stationed at the rear of the army, gradually approached for fight. Behind him came king Duryodhana himself, O monarch, protected by his uterine

brothers riding on beautiful steeds and cased in beautiful mail.[18-19] Protected by the united Madrakas and the Kekayas of exceeding energy, the king, O monarch, looked resplendent like Him of a hundred sacrifices when surrounded by the celestials.[20] Acwatthāman and the other foremost of mighty car-warriors, and many ever-infuriate elephants shedding temporal secretions like the very clouds and ridden by brave *Mlecchas*, followed behind that car force.[21] Decked with triumphal standards and blazing weapons, those huge creatures, ridden by warriors skilled in fighting from their backs, looked beautiful like hills overgrown with trees.[22] Many thousands of brave and unreturning warriors, armed with axes and swords, became the foot-guards of those elephants.[23] Gorgeously decked with horsemen and car-warriors and elephants, that foremost of arrays looked exceedingly beautiful like the array of the celestials or of the *Asuras*.[24] That great array, formed according to the scheme of Vrihaspati by its commander well-versed in ways of battle, seemed to dance (as it advanced) and struck terror into the hearts of foes.[25] Like ever-appearing clouds in the season of rains, foot-soldiers and horsemen and car-warriors and elephants, longing for battle, began to issue from the wings and further wings of that array.[26] Then king Yudhishthira, beholding Karna at the head of the (hostile) army, addressed Dhananjaya, that slayer of foes, that one hero in the world, and said these words :[27]—Behold, O Arjuna, the mighty array formed by Karna in battle! The hostile force looks resplendent with its wings and further wings![28] At sight of this vast hostile force, let such measures be adopted that it may not vanquish us![29]—Thus addressed by the king, Arjuna replied with joined hands,—Everything will be done as thou sayest. Nothing will be otherwise![30] I will, O Bhārata, do that by which the destruction of the enemy may be compassed! By slaying their foremost of warriors, I will achieve their destruction![31]—

"'Yudhishthira said,—With that view, do thou proceed against the son of Rādhā, and let Bhimasena proceed against Suyodhana, Nakula against Vrishasena, Sahadeva, against the son of Suvala, Çatānika against Dusçāsana, that bull

amongst the Cinis, viz., Sātyaki, against the son of Hridikā, and Pāndya against the son of Drona! I myself will fight with Kripa.[32-33] Let the sons of Draupadi, with Cikhandin amongst them, proceed against the rest of the Dhārtarāshtras. Let the other warriors of our army encounter our other foes![34]—'

"Sanjaya cotninued,—'Thus addressed by Yudhishthira the just, Dhananjaya said,—So be it!—and ordered his troops (to do the needful) and himself proceeded to the head of the army.[35] That car for which the Leader of the universe, viz., Agni, who derives his effulgence from Brāhman, became the steeds, that car which was known amongst the gods as belonging to Brāhman because it sprang first from Brahman himself,[36] that car which in days of old had successively borne Brahman and Içāna and Indra and Varuna one after another, riding on that primeval car, Keçava and Arjuna now proceeded to battle.[37] Beholding that advancing car of wonderful aspect, Calya once more said unto Adhiratha's son, that warrior of great energy in battle, these words:[38]—Yonder comes that car having white steeds yoked unto it and owning Krishna for its driver, that vehicle incapable of being resisted by all the troops, like the inevitable fruit of work!* There comes the son of Kunti, slaughtering his foes along the way,—he, that is, about whom thou hadst been enquiring![39] Since tremendous is the uproar that is being heard, deep as the roar of the clouds, it is, without doubt, those high-souled ones, viz., Vāsudeva and Dhananjaya![40] Yonder ascends a cloud of dust that overspreads the welkin like a canopy! The whole Earth, O Karna, seems to tremble, cut deep by the circumference of Arjuna's wheels![41] These violent winds are blowing on both sides of thy army! These carnivorous creatures are yelling aloud, and these animals are uttering fearful cries![42] Behold, O Karna, the terrible and portentuous *Ketu* of vapoury form, making the hair to stand on end, hath appeared, covering the Sun!†[43] Behold, diverse kinds of animals, all around in large

* Work must be followed by fruit.—T.

† The malignant planet know by that name.—T.

packs, and many mighty wolves and tigers, are looking at the Sun ![44] Behold those terrible *Kankas* and those vultures, assembled together in thousands, sitting with faces towards one another, in seeming discourse ![45] Those colored yak-tails attached to thy great car are waving unquietly !* Thy standard also is trembling ![46] Behold, these thy beautiful steeds, of huge limbs, and great speed resembling that of soaring birds, are also quivering ![47] From these portents, it is certain that kings, in hundreds and thousands, O Karna, deprived of life, will lie down on the ground for eternal sleep ![48] The loud uproar of conchs, making the hair to stand on end, is being heard ! The sound also of drums and cymbals, O son of Rādhā, is being heard on all sides,[49] as also the whizz of diverse kinds of arrows, and the din made by cars and steeds and men ! Listen also, O Karna, to the loud twang produced by the bow-strings of high-souled warriors ![50] Behold, O Karna, those banners of Arjuna, that are equipt with rows of bells, and decked with golden moons and stars ! Made by skilful artists out of cloths embroidered with gold and of diverse hues, they are blazing with resplendence on Arjuna's car as they are shaken by the wind, like flashes of lightning in a mass of clouds ![51-52] Behold those (other) banners producing sharp sounds as they wave in the air ! Those car-warriors of the high-souled Pānchālas, with flag-decked standards on their vehicles, are looking resplendent, O Karna, like the very gods on their celestial cars ![53] Behold the heroic son of Kunti, the unvanquished Vibhatsu, with that foremost of apes on his standard, advancing for the destruction of the foe ![54] There, on the top of Pārtha's standard, is to be seen that terrible ape, that enhancer of the fears of foes, attracting the gaze (of warriors) from every side ![55] The discus, the mace, the bow called *Çārnga* and the conch (called *Pānchajannya)* of the intelligent Krishna, as also his gem *Kaustubha*, look exceedingly beautiful in him ![56] The wielder of *Çārnga* and the mace, viz., Vāsudeva, of great energy, cometh, urging those white steeds endued with the fleetness of the wind ![57] Yonder twangs *Gāndiva*, drawn by Savya-

* Another reading is, "are blazing."—T.

sāchin! Those wheeted shafts, sped by that strong-ramed hero, are destroying his enemies![58] The Earth is strewn with the heads of unretreating kings, with faces beautiful as the moon at full, and decked with large and expansive eyes of coppery hue![59] There the arms, looking like spiked maces, with weapons in grasp, and smeared with excellent perfumes, of warriors delighting in battle and contending with uplifted weapons, are falling![60] Steeds with eyes, tongues, and entrails drawn out, along with their riders, are falling and fallen and deprived of life lie prostrate on the Earth![61] Those lifeless elephants, huge as mountain summits, torn, mangled, and pierced by Pārtha, are falling down like veritable hills![62] Those cars, looking like the changeful forms of vapour in the sky, with their royal riders slain, are falling down like the celestial cars of the denizens of heaven upon the exhaustion of the latters' merits![63] Behold, the army is exceedingly agitated by the diadem-decked Arjuna, like herds of countless cattle by a maned lion![64] There the Pāndava heroes, advancing for the attack, are slaying kings and large numbers of elephants and steeds and car-warriors and foot-soldiers of thy army engaged in battle![65] There, Pārtha, shrouded (by friends and foes and weapons and dust) is not to be seen, like the Sun shrouded by clouds! Only the top of his standard may be seen and the twang of his bowstring may be heard![66] Thou art sure, O Karna, to behold today that hero of white steeds and with Krishna for his driver, engaged in slaughtering his foes in battle! Thou art sure of beholding him about whom thou hadst been enquiring![67] Today, O Karna, thou art sure to behold those two tigers among men, both of red eyes, both chastisers of foes, viz., Vāsudeva and Arjuna, stationed on the same car![68] If, O son of Rādhā, thou succeedest in slaying him that hath Keçava for his driver and *Gāndiva* for his bow, then thou shalt be our king![69] Challenged by the *Samsaptakas*, Pārtha now proceedeth against them! That mighty warrior is engaged in making a great slaughter of his foes in battle![70]—Unto the ruler of the Madras who was saying so, Karna, in rage, said,—Behold, Pārtha is assailed on all sides by the angry *Samsaptakas*![71] Like the Sun shrouded by the

clouds, Pārtha is no longer visible! Plunged into that ocean of warriors, O Calya, Arjuna is sure to perish![72]—

"'Calya said,—Who is there that would slay Varuna with water, or quench fire with fuel? Who is there that would seize the wind, or drink off the ocean?[73] I regard the act of afflicting Pārtha to be even such! Arjuna is incapable of being vanquished in battle by the very gods and the *Asuras* united together and having Indra himself at their head?[74] Or, suffer thyself to be gratified, and be of easy mind, having said those words (about thy capacity to slay Pārtha)! Pārtha cannot be conquered in battle! Accomplish some other purpose thou mayst have in thy mind.[75] He that would uplift this Earth on his two arms, or burn all creatures in wrath, or hurl the gods from heaven, may vanquish Arjuna in battle![76] Behold that other heroic son of Kunti, viz., Bhima, who is never fatigued with exertion, blazing with resplendence, mighty-armed, and standing like another Meru![77] With wrath ever kindled, and longing for revenge, Bhima of great energy stands there, desirous of victory in battle, and remembering all his injuries![78] There that foremost of virtuous men, viz., king Yudhisthira the just, that subjugator of hostile towns, stands, difficult of being resisted by foes in battle![79] There stand those two tigers among men, the twin Açwins, the two uterine brothers Nakula and Sahadeva, both invincible in battle![80] Yonder may be seen the five sons of Krishnā, that have the features of Pānchāla princes! All of them, equal to Arjuna in battle, are standing, desirous of fight![81] There the sons of Drupada, headed by Dhrishtadyumna, swelling with pride and energy,—heroes endued with great energy,—have taken up their stand![82] There, that foremost one among the Sātwatas, viz., Sātyaki, irresistible like Indra, advanceth against us, from desire of fight, like the Destroyer himself in wrath before our eyes![83]—While those two lions among men were thus addressing each other, the two armies mingled fiercely in battle, like the currents of Gangā and Yamunā.'"[84]

SECTION XLVII.

"Dhritarāshtra said,—When the two armies, duly arrayed, thus mingled with each other for battle, O Sanjaya, how did Pārtha assail the *Samsaptakas*, and how Karna, the Pāndavas?[1] Tell me the incidents of the battle in detail, for thou art skilled in narration! Listening to the accounts of the prowess of heroes in battle, I am never satiated!'[2]

"Sanjaya said,—'Observing the vast hostile force stationed in that manner, Arjuna arrayed his troops in proper form, in consequence of the evil policy of thy son.[3] The vast Pāndava force then, teeming with horsemen and elephants and foot-soldiers and cars, and headed by Dhrishtadyumna, looked exceedingly magnificient.[4] With his steeds white as pigeons, the son of Prishata, equal in splendour to the Sun or the Moon, armed with bow, looked resplendent like Death himself in embodied form.[5] The sons of Draupadi, desirous of battle, stood by the side of Pārshata. They were clad in excellent coats of mail, and armed with excellent weapons, and all of them were endued with the prowess of tigers. Possessed of effulgent bodies, they followed their maternal uncle like the stars appearing with the Moon.[6] Beholding the *Samsaptakas* standing in array, Arjuna, with wrath excited, rushed against them, drawing his bow *Gāndiva*.[7] The *Samsaptakas* then, desirous of slaying Arjuna, rushed against Pārtha, firmly resolved on victory, and making death their goal.[8] That brave host of heroes, teeming with men, steeds, infuriate elephants, and cars, began very quickly to afflict Arjuna.[9] Their encounter with Kiritin became exceedingly furious. That encounter resembled the one that took place between Arjuna and the Nivātakavachas as we have heard.[10] Pārtha cut off cars and steeds and standards and elephants and foot-soldiers engaged in fight, and shafts and bows and swords and disci and battle-axes, and uplifted arms with weapons in grasp, and the heads also of foes, by thousands upon thousands.[11-12] The *Samsaptakas*, regarding the car of Pārtha sunk in that deep vortex of warriors, uttered loud roars.[13] Pārtha, however, slaying all his foes in front, slew those that stood further

off, and then those that were on his right and his back, like Rudra himself in rage slaughtering all created things endued with life.[14] The encounter that took place between the Pānchālas, the Chedis, and the Srinjayas, with thy troops, was exceedingly fierce.[15] Kripa, and Kritavarman, and Cakuni the son of Suvala,—those heroes difficult of defeat in battle,—accompanied by troops that were all cheerful, themselves filled with rage, and capable of smiting down thick ranks of cars, fought with the Koçalas, the Kāçis, the Matsyas, the Kārushas, the Kaikayas, and the Curasenas, all of whom were possessed of great courage.[16-17] That battle, fraught with great slaughter, and destructive of body, life, and sins, became conducive to fame, heaven, and virtue, in respect of the Kshatriya, the Vaiçya, and the Cudra heroes that engaged in it.[18] Meanwhile the Kuru king Duryodhana, with his brothers, O bull of Bharata's race, and supported by many Kuru heroes and many mighty Madraka car-warriors, protected Karna while the latter was engaged in battle with the Pāndavas, the Pānchālas, the Chedis, and Sātyaki.[19-20] Destroying that vast division with his sharp arrows, and causing many foremost of car-warriors, Karna succeeded in afflicting Yudhishthira.[21] Cutting off the armour, the weapons, and the bodies of thousands of foes and slaying his foes by thousands, and sending them to heaven and making them earn great fame, Karna caused his friends great joy.[22] Thus, O sire, that battle, destructive of men, steeds, and cars, between the Kurus and the Srinjayas, resembled the battle between the gods and the *Asuras* of old.' "[23]

Section XLVIII.

"Dhritarāshtra said,—Tell me, O Sanjaya, how Karna, having caused a great slaughter after penetrating into the midst of the Pāndava troops, struck and afflicted king Yudhishthira.[1] Who were those foremost of heroes among the Pārthas that resisted Karna? Who were they whom Karna crushed before the son of Adhiratha could succeed in afflicting Yudhishthira?"[2]

"Sanjaya said,—'Beholding the Pārthas headed by Dhrishtadyumna stationed for battle, that crusher of foes, viz., Karna,

rushed impetuously against the Pānchālas.[3] Like swans rushing towards the sea, the Pānchālas, longing for victory, rushed as quickly against that high-souled warrior advancing to the encounter.[4] Then the blare of thousands of conchs, as if piercing the heart by its shrillness, arose from both hosts, and the fierce peal also of thousands of drums.[5] The sound also of diverse musical instruments and the noise made by elephants and steeds and cars, and the leonine shouts of heroes, that arose there, became exceedingly awful.[6] It seemed that the whole Earth with her mountains and trees and oceans, the entire welkin covered with wind-tossed clouds, and the whole firmament with the Sun, the Moon, and the stars, trembled with that sound.[7] Even such all creatures regarded that noise to be and became agitated. Those amongst them that were endued with little strength fell dead.[8] Then Karna, excited with great wrath, quickly invoking his weapons, began to smite the Pāndava army like Maghavat smiting the army of the *Asuras.*[9] Penetrating then into the Pāndava host and shooting his arrows, Karna slew seven and seventy foremost of warriors among the Prabhadrakas.[10] Then that foremost of car-warriors, with five and twenty sharp shafts equipt with goodly wings, slew five and twenty Pānchālas.[11] With many cloth-yard shafts equipt with wings of gold and capable of piercing the bodies of all foes, that hero slew the Chedis by hundreds and thousands.[12] While he was employed in achieving those superhuman feats in battle, large throngs of Pānchāla cars, O king, quickly surrounded him on all sides.[13] Aiming then, O Bhārata, five irresistible shafts, Karna, otherwise called Vaikartana or Vrisha, slew five Pānchāla warriors.[14] The five Pānchālas, O Bhārata, that he slew in that battle were Bhānudeva and Chitrasena and Senāvindu and Tapana and Curasena.[15] While the Pānchāla heroes were thus being slaughtered with arrows in that great battle, loud cries of *Oh* and *Alas* arose from among the Pānchāla host.[16] Then ten car-warriors among the Pānchālas, O monarch, surrounded Karna. Them too, Karna speedily slew with his shafts.[17] The two protectors of Karna's car-wheels, viz., his two invincible sons, O sire, that were named Sushena and Satyasena, began to fight, reckless of

their very lives.[18] The eldest son of Karna, viz., the mighty car-warrior Vrishasena, himself protected his father's rear.[19] Then Dhrishtadyumna, and Sātyaki, and the five sons of Draupadi, and Vrikodara, and Janamejaya, and Cikhandin, and many foremost warriors among the Prabhadrakas,[20] and many amongst the Chedis, the Kaikayas, and the Pānchālas, the twins (Nakula and Sahadeva), and the Matsyas, all clad in mail, rushed fiercely upon Rādhā's son skilled in smiting, from desire of slaying him.[21] Pouring upon him diverse kinds of weapons and thick showers of arrows, they began to afflict him, like the clouds afflicting the mountain-breast in the season of rains.[22] Desirous of rescuing their father, the sons of Karna, all of whom were effectual smiters, and many other heroes, O king, of thy army, resisted those (Pāndava) heroes.[23] Sushena, cutting off with a broad-headed arrow the bow of Bhimasena, pierced Bhima himself with seven cloth-yard shafts in the chest, and uttered a loud roar.[24] Then Vrikodara of terrible prowess, taking up another tough bow and stringing it quickly, cut aff Sushena's bow.[25] Excited with rage and as if dancing (on his car), he quickly pierced Sushena himself with ten arrows, and then pierced Karna, within the twinkling of an eye, with seventy sharp shafts.[26] With ten other shafts, Bhima then felled Bhānusena, another son of Karna, with his steeds, driver, weapons, and standard, in the very sight of the latter's friends.[27] The sightly head of that youth, graced with a face as beautiful as the Moon, cut off with a razor-headed arrow, looked like a lotus plucked from its stalk.[28] Having slain Karna's son, Bhima began to afflict thy troops once more. Cuting off the bows then of Kripa and Hridikā's son, he began to afflict those two also.[29] Piercing Dusçāsana with three arrows made wholly of iron, and Cakuni with six, he deprived both Uluka and (his brother) Patatri of their cars.[30] Addressing Sushena next in these words, viz.,—*Thou art slain!*—Bhima took up an arrow. Karna, however, cut off that arrow and struck Bhima himself with three shafts.[31] Then Bhima took up another straight arrow of great impetuosity and sped it at Sushena. But Vrisha cut that arrow also.[32] Then Kar na, desirous of rescuing his son, and wishing to make

an end of the cruel Bhimasena struck the latter with three and seventy fierce arrows.[33] Then Sushena, taking up an excellent bow capable of bearing a great strain, pierced Nakula with five arrows in the arms and the chest.[34] Nakula then piercing his antagonist with twenty strong shafts capable of bearing a great strain, uttered a loud roar and inspired Karna with fright.[35] The mighty car-warrior Sushena, however, O king, piercing Nakula with ten shafts, quickly cut off the latter's bow with a razor-headed arrow.[36] Then Nakula, insensate with rage, took up another bow, and resisted Sushena in that battle with nine shafts.[37] That slayer of hostile heroes, O king, shrouding all the quarters with showers of arrows, slew Sushena's driver, and piercing Sushena himself again with three shafts, and then with three other broad-headed arrows, cut off his bow of great strength into three fragments.[38] Sushena also, deprived of his senses in rage, took up another bow and pierced Nakula with sixty arrows and Sahadeva with seven.[39] The battle raged fiercely, like that of the gods and the *Asuras*, between those heroes striking one another.[40] Sātyaki, slaying the driver of Vrishasena with three arrows, cut off the latter's bow with a broad headed shaft and struck his steeds with seven arrows.[41] Crushing his standard then with another arrow, he struck Vrishasena himself with three arrows in the chest. Thus struck, Vrishasena became senseless on his car, but within the twinkling of an eye, stood up again.[42] Deprived of his driver and steeds and car and standard by Yuyudhāna, Vrishasena then, armed with sword and shield, rushed against Yuyudhāna from desire of slaying him.[43] Sātyaki, however, as his antagonist rushed towards him, struck at his sword and shield with ten arrows equipt with heads like a boar's ear.[44] Then Dusçāsana, beholding Vrishasena made carless and weaponless, quickly caused him to ascend his own car, and bearing him away from the spot, caused him to ride another vehicle.[45] The mighty car-warrior Vrishasena then, riding on another vehicle, pierced the five sons of Draupadi with seventy and Yuyudhāna with five[46] and Bhimasena with four and sixty, and Sahadeva with five, and Nakula with thirty, and Catānika with seven arrows,[47] and

Cikhandin with ten, and king Yudhishthira with a hundred. These and many other foremost of heroes, O king, all inspired with desire of victory,[43] that great bowman, viz., the son of Karna, O monarch, continued to afflict with his shafts. Then, in that battle, the invincible Vrishasena continued to protect the rear of Karna.[49] The grandson of Cini, having made Dusçāsana driverless and steedless and carless by means of nine times nine arrows made wholly of iron, struck Dusçāsana himself with ten shafts in the forehead.[50] The Kuru prince then, riding on another car that was duly equipt (with every necessary implement), once more began to fight with the Pāndavas, from within the division of Karna.[51] Then Dhristadyumna pierced Karna with ten arrows, and the sons of Draupadi pierced him with three and seventy, and Yuyudhāna with seven.[52] And Bhimasena pierced him with four and sixty arrows, and Sahadeva with seven. And Nakula pierced him with thirty arrows and Catānika with seven. And the heroic Cikhandin pierced him with ten, and king Yudhishthira with a hundred.[53] These and other foremost of men, O monarch, all inspired with desire of victory, began to grind that great bowman, viz., the Suta's son, in that dreadful battle.[54] That chastiser of foes, viz., the Suta's son of great heroism, performing quick evolutions with his car, pierced every one of those warriors with ten arrows.[55] We then, O king, witnessed the lightness of hand displayed by the high-souled Karna and the energy of his weapons. Indeed, what we saw appeared to be highly wonderful.[56] People could not notice when he took up his arrows, when he aimed them, and when he let them off They only beheld his enemies dying fast in consequence of his wrath.[57] The sky, the firmament, the Earth, and all the quarters, seemed to be entirely shrouded with sharp arrows. The firmament looked resplendent as if covered with red clouds.[58] The valiant son of Rādhā, armed with the bow, and as if dancing (on his car), pierced each of his assailants with thrice as many arrows as each of them had pierced him with.[59] And once more piercing each of them, and his steeds, driver, car, and standard, with ten arrows, he uttered a loud roar. His assailants then gave him a way (through which he passed out).[60]

Having crushed those mighty bowmen with showers of arrows, the son of Rādhā, that crusher of foes, then penetrated, unresisted, into the midst of the division commanded the Pāndava king.[61] Having destroyed thirty cars of the unreturning Chedis, the son of Rādhā struck Yudhishthira with many sharp arrows.[62] Then many Pāndava warriors, O king, with Cikhandin and Sātyaki, desirous of rescuing the king from the son of Rādhā, surrounded the former.[63] Similarly all the brave and mighty bowmen of thy army resolutely protected the irresistible Karna in that battle.[64] The noise of diverse musical instruments arose then, O king, and the leonine shouts of brave warriors rent the sky,[65] And the Kurus and the Pāndavas once more fearlessly encountered each other, the former headed by the Suta's son and the latter by Yudhishthira.'"[66]

Section XLIX.

'Sanjaya said,—'Piercing through the Pāndava host, Karna, surrounded by thousands of cars and elephants and steeds and foot soldiers, rushed towards king Yudhishthira the just.[1] Cutting off with hundreds of fierce shafts the thousands of weapons sped at him by his foes, Vrisha fearlessly pierced through that host.[2] Indeed, the Suta's son cut off the heads, the arms, and the thighs of his enemies, who, deprived of life, fell down on the Earth. Others, finding their divisions broken, fled away.[3] The Drāvida, the Andhaka, and the Nishāda foot-soldiers, urged on by Sātyaki, once more rushed towards Karna in that battle, from desire of slaying him.[4] Deprived of arms and head-gears, and slain by Karna with his shafts, they fell down simultaneously on the Earth, like a forest of *Cāla* trees cut down (with the axe).[5] Thus hundreds, thousands, and ten thousands of combatants, deprived of life and filling the whole welkin with their fame, fell down with their bodies on the Earth.[6] The Pāndus and the Pānchālas obstructed Karna, otherwise called Vaikartana, who careered wrathfully in battle like the Destroyer himself, even as people seek to obstruct a disease with incantations and drugs.[7] Crushing all those assailants, Karna once more rushed towards Yudhishthira, like

an irresistible disease unchecked by incantations and drugs and (propitiatory) rites.[8] At last checked by the Pāndus, the Pānchālas, and the Kekayas, all of whom were desirous of rescuing the king, Karna could not succeed in passing them over like Death that is unable to vanquish persons conversant with *Brahma*.[9] Then Yudhishthira, with eyes red in wrath, addressed Karna, that slayer of hostile heroes, who was held in check at a litte distance from him, and said these words:[10]—O Karna, O Karna, O thou of vain sight, O son of a Suta, listen to my words! Thou always challengest the active Phālguna in battle![11] Obedient to the counsels of Dhritarāshtra's son, thou always seekest to oppose us! Mustering thy great prowess, show thou today all thy might, all thy energy, and all the hatred thou bearest towards the sons of Pāndu![12] Today, in dreadful encounter, I will purge thee of thy desire for battle![13] —Having said these words, the son of Pāndu, O king, pierced Karna with ten shafts made entirely of iron and equipt with wings of gold.[14] That chastiser of foes, and great bowman, viz., the Suta's son, O Bhārata, pierced Yudhishthira, with the greatest care, in return, with ten arrows equipt with heads like the calf's tooth.[15] Thus pierced by the Suta's son in contempt, O sire, the mighty-armed Yudhishthira blazed up with wrath like a fire upon receiving butter.[16] Bending his formidable bow decked with gold, the son of Pāndu placed on his bowstring a whetted arrow capable of piercing the very hills.[17] Drawing the bow to its fullest stretch, the king quickly sped that arrow, fatal as the rod of the Destroyer, from desire of slaying the Suta's son.[18] Sped by the king endued with great might, that arrow whose whizz resembled the noise of the thunder, suddenly pierced Karna, that mighty car-warrior, on his left side.[19] Deeply afflicted by the violence of that stroke, the mighty-armed Karna, with weakened limbs, fell into a swoon on his car, his bow dropping from his hand.[20] Beholding Karna in that plight, the vast Dhārtarāshtra host uttered cries of *Oh* and *Alas*, and the faces of all the combatants became colorless.[21] Beholding the prowess of their king, amongst the Pandavas, on the other hand, O monarch, leonine roars and shouts and confused cries of joy arose.[22]

The son of Rādhā, however, of cruel prowess, recovering his senses soon enough, set his heart on the destruction of Yudhishthira.[23] Drawing his formidable bow called *Vijaya* that was decked with gold, the Suta's son of immeasurable soul began to resist the son of Pāndu with his sharp shafts.[24] With a couple of razor-headed arrows he slew in that encounter Chandradeva and Dandadhāra, the two Pānchāla princes, that protected the two car wheels of the high-souled Yudhishthira.[25] Each of those heroes, standing by the side of Yudhishthira's car, had looked resplendent like the constellation *Punarvasu* by the side of the Moon.[26] Yudhishthira, however, once more pierced Karna with thirty arrows. And he struck Sushena and Satyasena, each with three arrows.[27] And he pierced every one of the protectors of Karna with three straight arrows.[28] The son of Adhiratha then, laughing and shaking his bow, inflicted a cutting wound on the king's body with a broad-headed arrow, and again pierced him with sixty arrows and then uttered a loud shout.[29] Then many foremost heroes amongst the Pāndavas, desirous of rescuing the king, rushed in wrath towards Karna and began to grind him with their arrows.[30] Sātyaki and Chekitāna and Yuyutsu and Cikhandin and the sons of Draupadi, and the Prabhadrakas,[31] and the twins (Nakula and Sahadeva) and Bhimasena and Ciçupāla, and the Kārushas, the Matsyas, the Curas, the Kaikayas, the Kāçis, and the Koçalas,[32] all these brave heroes, endued with great activity, assailed Vasushena. The Pānchāla prince Janamejaya then pierced Karna with many arrows.[33] The Pāndava heroes, armed with diverse kinds of arrows* and diverse weapons, and accompanied by cars and elephants and steeds, rushing towards Karna, encompassed him on all sides, from desire of slaying him.[34-35] Thus assailed on all sides by the foremost of Pāndava warriors, Karna invoked into existence the *Brāhma* weapon and filled all the points of the compass with arrows.[36] The heroic Karna then, like unto a blazing fire having shafts for its scorching flame, careered in battle, burning that forest of

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* I do not render the names of the several kinds of arrows mentioned here as those names have in several instances been rendered before.—T.

Pāndava troops.[37] The high-souled Karna, that great bowman, aiming some mighty weapons, and laughing the while, cut off the bow of that foremost of men, viz., Yudhishthira.[38] Then aiming ninety straight arrows within the twinkling of an eye, Karna cut off, with those sharp shafts, the armour of his antagonist.[39] That armour, decked with gold and set with gems, looked beautiful, as it fell down, like a wind-tossed cloud penetrated by the rays of the Sun.[40] Indeed, that armour, adorned with costly brilliants, fallen off from the body of that foremost of men, looked beautiful like the firmament in the night, bespangled with stars.[41] His armour cut off with those arrows, the son of Prithā, covered with blood, wrathfully hurled at the son of Adhiratha a dart made wholly of iron.[42] Karna, however, cut (into pieces) that blazing dart, as it coursed through the welkin, with seven shafts. That dart, thus cut off with those shafts of that great bowman, fell down on the Earth.[43] Then Yudhishthira, striking Karna with four lances in his two arms and forehead and chest, repeatedly uttered loud shouts.[44] Thereupon blood spouted forth from the wounds of Karna, and the latter, filled with rage and breathing like a snake, cut off his antagonist's standard and pierced the Pāndava himself with three broad-headed arrows.[45] And he also cut off the couple of quivers (that is foe had) and the car (he rode) into minute fragments. Thereupon the king, riding on another car unto which were yoked those steeds, white as ivory and having black hair on their tails, that used to bear him (to battle), turned his face and began to fly. Thus did Yudhishthira begin to retreat. His *Pārshni* driver had been slain.[46-47] He became exceedingly cheerless and unable to stay before Karna. The son of Rādhā then, pursuing Yudhishthira the son of Pāndu,[48] cleansed himself by touching him in the shoulder with his own fair hand (the palm of which was) graced with the auspicious signs of the thunder-bolt, the umbrella, the hook, the fish, the flag, the tortoise, and the conch-shell, and desired to seize him by force. He then remembered the words of Kunti.[49-50] Then Calya addressed him and said,—Do not, O Karna, seize this best of kings! As soon as thou seizest him, he will reduce both thee and me to ashes![51]—

Then Karna, O king, laughing in mockery, addressed the son of Pāndu and thus spoke unto him disparagingly :—How, indeed, born though thou art in a noble race, and observant though thou art of Kshatriya duties,[52] wouldst thou leave the battle in fear, desiring to save thy life? I think that thou art not well-acquainted with the duties of Kshatriyas![53] Endued with *Brahma* force, thou art, indeed, devoted to the study of the *Vedas* and the performance of sacrificial rites! Do not, O son of Kunti, fight again, and do not again approach brave warriors![54] Do not use harsh language towards heroes and do not come to great battles! Thou mayst use such words, O sire, towards others, but thou shouldst never address persons like us in that way![55] By using such words towards persons like us, thou wouldst in battle meet with this and other kinds of behaviour! Go back to thy quarters, O son of Kunti, or thither where those two, viz., Keçava and Arjuna, are![56] Indeed, O king, Karna will never slay one like thee!—Having said these words unto the son of Prithā, the mighty Karna, setting Yudhishthira free,[57] began to slaughter the Pāndava host like the wielder of the thunder-bolt slaughtering the *Asura* host. That ruler of men, (viz., Yudhishthira,) then, O king, quickly fled away.[58] Beholding the king flying away, the Chedis, the Pāndavas, the Pānchālas, and the mighty car-warrior Sātyaki, all followed that monarch of unfading glory.[59] And the sons of Draupadi, and the Curas, and the twin sons of Mādri by Pāndu, also followed the king. Beholding the division of Yudishthira retreating, the heroic Karna became highly glad with all the Kurus and began to pursue the retreating force. The din of kettle-drums and conchs and cymbals and bows,[60-61] and leonine shouts, arose from among the Dhārtarāshtra troops. Meanwhile Yudhishthira, O thou of Kuru's race, quickly riding on the car of Crutakirti, began to behold the prowess of Karna. Then king Yudhishthira the just, seeing his troops fast slaughtered,[62-63] became filled with rage, and addressing his warriors, commanded them, saying,—Slay these enemies! Why are ye inactive?—Then the mighty car-warriors of the Pāndavas, headed by Bhimasena, thus commanded by the king, all rushed against thy sons. The shouts

then, O Bhārata, of the warriors (of both hosts), and the noise made by cars and elephants and steeds and foot-soldiers, and the clash of weapons, became tremendous.—*Exert, Strike, Face the foe,*[64-66]—were the words that the combatants addressed to one another as they began to slay one another in that dreadful battle. And in consequence of the showers of shafts shot by them, a shadow as that of the clouds seemed to spread over the field.[67] And in consequence of those rulers of men, covered with arrows, striking one another, they became divested of banners and standards and umbrellas and steeds and drivers and weapons in that battle.[68] Indeed, those lords of Earth, deprived of life and limbs, fell down on the Earth. Looking like mountain summits in consequence of their uneven backs, huge elephants,[69] with their riders, deprived of life, fell down like mountains riven by thunder. Thousands of steeds, with their armour, equipments, and adornments all torn and broken and displaced, fell down, along with their heroic riders, deprived of life. Car-warriors with weapons loosened from their grasp, and deprived by (hostile) car-warriors of cars and life, and large bands of foot-soldiers, slain by hostile heroes in that dreadful clash, fell down in thousands. The Earth became covered with the heads of heroic combatants intoxicated with battle,—heads, that is, that were adorned with large and expansive eyes of coppery hue and faces as beautiful as the lotus or the moon. And people heard noises as loud in the sky as on the surface of the Earth,[70-73] in consequence of the sound of music and song proceeding from large bands of *Apsaras* on their celestial cars, with which those bands of heavenly chorristers continually greeted the newly-arrived heroes slain in hundreds and thousands by brave enemies on Earth, and with which, placing them on celestial cars, they repaired on those vehicles (towards the region of Indra). Witnessing with their own eyes those wonderful sights, and actuated by the desire of going to heaven,[74-75] heroes, with cheerful hearts, speedily slew one another. Car-warriors fought beautifully with car-warriors in that battle,[76] and foot-soldiers with foot-soldiers, and elephants with elephants, and steeds with steeds. Indeed, when that battle, destructive of elephants and steeds and men, raged

in this way,[77] the field became covered with the dust raised by the troops. Then enemies slew enemies, and friends slew friends. The combatants dragged one another by their locks, bit one another with their teeth, tore one another with their nails,[78] and struck one another with clenched fists, and fought one another with bare arms in that fierce battle destructive of both life and sins. Indeed, as that battle, fraught with carnage of elephants and steeds and men, raged on so fiercely,[79] a river of blood ran from the bodies of (slain) human beings and steeds and elephants. And that current carried away a large number of dead bodies of elephants and steeds and men.[80] Indeed, in that vast host teeming with men and steeds and elephants, that river formed by the blood of men and steeds and elephants and horsemen and elephant-men, became miry with flesh and exceedingly terrible.[81] And on that current, inspiring the timid with terror, floated the bodies of men and steeds and elephants. Impelled by the desire of victory, some combatants forded it and some remained on the other side.[82] And some plunged into its depths, and some sank in it and some rose above its surface as they swam through it. Smeared all over with blood, their armour and weapons and robes all became bloody.[83] Some bathed in it, and some drank the liquid, and some became strengthless, O bull of Bharata's race! Cars and steeds and men and elephants and weapons and ornaments,[84] and robes and armour, and combatants that were slain or about to be slain, and the Earth, the welkin, the firmament, and all the points of the compass, became red.[85] With the odor, the touch, the taste, and the exceedingly red sight of that blood and its rushing sound,[86] almost all the combatants, O Bhārata, became very cheerless. The Pāndava heroes then, headed by Bhimasena and Sātyaki, once more rushed impetuously against that army already beaten. Beholding the impetuosity of that rush of the Pāndava heroes to be irresistible,[87-88] the vast force of thy sons, O king, turned its back on the field. Indeed, that host of thine, teeming with cars and steeds and elephants and men no longer in compact array, with armour and coats of mail displaced and weapons and bows loosened from their grasp, fled away in all directions, whilst being agitated by

the enemy, even like a herd of elephants in the forest afflicted by lions.' "[89-90]

SECTION L.

"Sanjaya said,—'Beholding the Pāndava heroes rushing impetuously towards thy host, Duryodhana, O monarch, endeavoured to check the warriors of his army on all sides, O bull of Bharata's race. Although, however, thy son cried at the top of his voice, his flying troops, O king, still refused to stop.[1-3] Then one of the wings of the army and its further wing, and Cakuni the son of Suvala, and the Kauravas, well-armed, rushed against Bhimasena in that battle.[3] Karna also, beholding the Dhārtarāshtra force with all its kings flying away, addressed the ruler of the Madras, saying,—Proceed towards the car of Bhima![4]—Thus addressed by Karna, the ruler of the Madras began to urge those foremost of steeds, of the hue of swans, towards the spot where Vrikodara was.[5] Thus urged by Calya, that ornament of battle, those steeds approaching the car of Bhimasena, mingled in battle.[6] Meanwhile, Bhima, beholding Karna approach, became filled with rage, and set his heart on the destruction of Karna, O bull of Bharata's race.[7] Addressing the heroic Sātyaki and Dhrishtadyumna the son of Prishata, he said,—Do you two protect king Yudhishthira of virtuous soul! With difficulty he escaped from a situation of great peril before my very eyes![8] In my sight have the armour and robes of the king been cut off and torn, for Duryodhana's gratification, by Rādhā's son of wicked soul![9] I shall today reach the end of that woe, O son of Prishata! Today, either I shall slay Karna in battle, or he will slay me in dreadful battle! I tell thee truly![10] Today I make over the king to you as a sacred pledge! With cheerful hearts exert ye today for protecting the king![11]—Having said these words, the mighty-armed Bhima proceeded towards Adhiratha's son, making all the points of the compass resound with a loud leonine shout.[12] Beholding Bhima, that delighter in battle, advancing quickly, the puissant king of the Madras addressed the Suta's son in the following words.[13]

"'Calya said,—Behold, O Karna, the mighty-armed son of Pāndu, who is filled with rage! Without doubt, he is desirous of vomiting upon thee that wrath which he has cherished for many years![14] Never before did I see him assume such a form, no, not even when Abhimanyu was slain and the *Rākshasa* Ghatotkacha![15] Filled with wrath, the form he hath now assumed, endued with the splendour of the all-destroying fire at the end of the *Yuga*, is such that it seems he is capable of resisting the three worlds united together!—'[16]

"Sanjaya continued,—'While the ruler of the Madras was saying these words unto the son of Rādhā, Vrikodara, excited with rage, came upon Karna.[17] Beholding Bhima, that delighter in battle, approach him in that way, the son of Rādhā laughingly said unto Calya these words.[18]—The words that thou, O ruler of the Madras, hast today spoken to me regarding Bhima, O lord, are without doubt all true![19] This Vrikodara is brave and is a hero full of wrath! He is reckless in protecting his body, and in strength of limbs is superior to all![20] While leading a life of concealment in the city of Virāta, relying then on the mighty of his bare arms, for doing what was agreeable to Draupadi, he secretly slew Kichaka with all his relatives![21] Even he stands today at the head of battle, clad in mail and insensate with wrath! He is ready to engage in battle with the Destroyer armed with uplifted mace![22] This desire, however, hath been cherished through all my days, viz., that either I shall slay Arjuna or Arjuna will slay me![23] That desire of mine may be fulfilled today in consequence of my encounter with Bhima! If I slay Bhima or make him carless,[24] Pārtha may come against me. That will be well for me! Settle that without delay which thou thinkest to be suitable to the hour![25]—Hearing these words of Rādhā's son of immeasurable energy Calya replied, saying,[26]—O thou of mighty-arms, proceed against Bhimasena of great might! Having checked Bhimasena, thou mayst then obtain Phālguna![27] That which is thy purpose, that desire which for many long years thou hast cherished in thy heart, will be accomplished, O Karna! I tell thee the truth![28]—Thus addressed, Karna once more said unto Calya,—Either I shall slay Arjuna in

battle, or he will slay me! Setting thy heart on battle proceed to the spot where Vrikodara is!—'[29]

"Sanjaya continued,—'Then, O king, Calya speedily proceeded on that car to the spot where that great bowman, viz., Bhima, was engaged in routing thy army.[30] There rose then the blare of trumpets and the peal of drums, O monarch, when Bhima and Karna met.[31] The mighty Bhimasena, filled with rage, began to scatter thy troops difficult of defeat, with his sharp and polished shafts, to all sides.[32] That collision in battle, O monarch, between Karna and the son of Pāndu became, O king, fierce and awful, and the noise that arose was tremendous.[33] Beholding Bhima coming towards him, Karna, otherwise called Vaikartana or Vrisha, filled with rage, struck him with shafts in the centre of the chest.[34] And once more, Karna of immeasurable soul covered him with a shower of arrows. Thus pierced by the Suta's son, Bhima covered the former with winged arrows.[35] And he once more pierced Karna with nine straight and keen shafts. Then Karna, with a number of arrows, cut in twain Bhima's bow at the handle.[36] And after cutting off his bow, he pierced him once again in the centre of the chest with a shaft of great keenness and capable of penetrating every kind of armour.[37] Then Vrikodara, taking up another bow, O king, and knowing full well what the vital parts of the body are, pierced the Suta's son with many keen arrows.[38] Then Karna pierced him with five and twenty arrows, like a hunter striking a proud and infuriate elephant in the forest with a number of blazing brands.[39] His limbs mangled with those shafts, his eyes red with rage and the desire of revenge, the son of Pāndu, insensate with wrath, and impelled by the desire of slaying the Suta's son,[40] fixed on his bow an excellent shaft of great impetuosity, capable of bearing a great strain, and competent to piercce the very mountains.[41] Forcibly drawing the bowstring to his very ear, the son of the Wind-god, that great bowman, filled with wrath and desirous of making an end of Karna, sped that shaft.[42] Thus sped by the mighty Bhima, that shaft, making a noise loud as that of the thunder, pierced through Karna in that battle, like the thunder-bolt itself piercing through a moun-

tain.[43] Struck by Bhimasena, O perpetuator of Kuru's race, the Suta's son, that commander (of thy forces), sat down senseless on the terrace of his car.[44] The ruler of the Madras then, beholding the Suta's son deprived of his senses, bore that ornament of battle away on his car, from that fight.[45] Then after Karna's defeat, Bhimasena began to rout the vast Dhārtarāshtra host like Indra routing the *Dānavas*.' "[46]

Section LI.

"Dhritarāshthra said,—'Exceedingly difficult of accomplishment was that feat, O Sanjaya, which was achieved by Bhima who caused the mighty-armed Karna himself to measure his length on the terrace of his car![1]—*There is only one person, viz., Karna, who will slay the Pāndavas along with the Srinjayas!*—Even this is what Duryodhana, O Suta, used very often to say unto me![2] Beholding, however, that son of Rādhā now defeated by Bhima in battle, what did my son Duryodhana next do?'[3]

"Sanjaya said,—'Beholding Rādhā's son of the Suta caste turned back from the fight in that great battle, thy son, O monarch, addressed his uterine brothers, saying,[4]—Go ye quickly, blessed be ye, and protect the son of Rādhā who is plunged into that fathomless ocean of calamity represented by the fear of Bhimasena![5]—Thus commanded by the king, those princes, excited with wrath and desirous of slaying Bhimasena, rushed towards him like insects towards a blazing fire.[6] They were Crutarvan and Durddhara and Krātha and Vivitsu and Vikata and Soma, and Nishangin and Kavachin and Pāçin and Nanda and Upanandaka,[7] and Duspradharsha and Suvāhu and Vātavega and Suvarchasas, and Dhanurgrāha and Durmada and Jalasandha and Cala and Saha.[8] Surrounded by a large car force, those princes, endued with great energy and might, approached Bhimasena and encompassed him on all sides.[9] They sped at him from every side showers of arrows of diverse kinds. Thus afflicted by them, Bhima of great strength,[10] O king, quickly slew fifty foremost car-warriors with five hundred others, amongst those sons of thine that

advanced against him.[11] Filled with rage, Bhimasena then, O king, with a broad-headed arrow, struck off the head of Vivitsu, adorned with ear-rings and head-gear, and graced with a face resembling the full moon. Thus cut off, that prince fell down on the Earth.[12] Beholding that heroic brother of theirs slain, the (other) brothers there, O lord, rushed in that battle, from every side, upon Bhima of terrible prowess.[13] With two other broad-headed arrows then, Bhima of terrible prowess took the lives of two other sons of thine in that dreadful battle.[14] Those two, viz., Vikata and Saha, looking like a couple of celestial youths, O king, thereupon fell down on the Earth like a couple of trees uprooted by the tempest.[15] Then Bhima, without losing a moment, despatched Krātha to the abode of Yama, with a long arrow of keen point. Deprived of life, that prince fell down on the Earth.[16] Loud cries of woe then, O ruler of men, arose there when those heroic sons of thine, all great bowmen, were being thus slaughtered.[17] When those troops were once more agitated, the mighty Bhima, O monarch, then despatched Nanda and Upananda in that battle to Yama's abode.[18] Thereupon thy sons, exceedingly agitated and inspired with fear, fled away, seeing that Bhimasena in that battle behaved like the Destroyer himself at the end of the *Yuga*.[19] Beholding those sons of thine slain, the Suta's son, with a cheerless heart, once more urged his steeds of the hue of swans to that place where the son of Pāndu was.[20] Those steeds, O king, urged on by the ruler of the Madras, approached with great speed the car of Bhimasena and mingled in battle.[21] The collision, O monarch, that once more took place between Karna and the son of Pāndu in battle, became, O king, exceedingly fierce and awful and fraught with a loud din.[22] Beholding, O king, those two mighty car-wrariors close with each other, I became very curious to observe the course of that battle.[23] Then Bhima, boasting of his prowess in battle, covered Karna in that encounter, O king, with showers of winged shafts in the very sight of thy sons.[24] Then Karna, that warrior acquainted with the highest of weapons, filled with wrath, pierced Bhima with nine broad headed and straight arrows made entirely of iron.[25] Thereupon the mighty-armed

Bhima of terrible prowess, thus struck by Karna, pierced his assailant in return with seven shafts sped from his bowstring drawn to his ear.[26] Then Karna, O monarch, sighing like a snake of virulent poison, shrouded the son of Pāndu with a thick shower of arrows.[27] The mighty Bhima also, shrouding that mighty car-warrior with dense arrowy downpours in the very sight of the Kauravas, uttered a loud shout.[28] Then Karna, filled with rage, grasped his bow strongly and pierced Bhima with ten arrows whetted on stone and equipt with *Kanka* feathers.[29] With another broad-headed arrow of great sharpness, he also cut off Bhima's bow. Then the mighty-armed Bhima of great strength, taking up a terrible *Parigha*, twined round with hempen chords and decked with gold and resembling a second bludgeon of Death himself, and desiring to slay Karna outright, hurled it at him with a loud roar.[30-31] Karna, however, with a number of arrows resembling snakes of virulent poison, cut off into many fragments that spiked mace as it coursed towards him with the tremendous peal of thunder.[32] Then Bhima, that grinder of hostile troops, grasping his bow with greater strength, covered Karna with keen shafts.[33] The battle that took place between Karna and the son of Pāndu in that meeting, became awful for a moment, like that of a couple of huge lions desirous of slaying each other.[34] Then Karna, O king, drawing the bow with great force and stretching the string to his very ear, pierced Bhimasena with three arrows.[35] Deeply pierced by Karna, that great bowman and foremost of all persons endued with might then took up a terrible shaft capable of piercing through the body of his antagonist.[36] That shaft, cutting through Karna's armour and piercing through his body, passed out and entered the Earth like a snake into an anthill.[37] In consequence of the violence of that stroke, Karna felt great pain and became exceedingly agitated. Indeed, he trembled on his car like a mountain during an earthquake.[38] Then Karna, O king, filled with rage and the desire to rataliate, struck Bhima with five and twenty shafts, and then with many more.[39] With one arrow he then cut off Bhimasena's standard, and with another broad-headed arrow he despatched Bhima's driver to the presence of Yama.[40]

Next, quickly cutting off the bow of Pāndu's son with another winged arrow, Karna deprived Bhima of terrible feats of his car.[41] Deprived of his car, O chief of Bharata's race, the mighty-armed Bhima, who resembled the Wind-god (in prowess) took up a mace and jumped down from his excellent vehicle.[42] Indeed, jumping down from his car with great fury, Bhima began to slay thy troops, O king, like the wind destroying the clouds of autumn.[43] Suddenly the son of Pāndu, that schorcher of foes, filled with wrath, routed seven hundred elephants, O king, endued with tusks as large as plough-shafts, and all skilled in smiting hostile troops.[44] Possessed of great strength and a knowledge of what the vital parts of an elephant are, he struck them on their temples and frontal globes and eyes and the parts above their gums.[45] Thereupon those animals, inspired with fear, ran away. But urged again by their drivers, they surrounded Bhimasena once more, like the clouds covering the Sun.[46] Like Indra felling mountains with his thunder, Bhima with his mace prostrated those seven hundred elephants with their riders and weapons and standards.[47] That chastiser of foes, viz., the son of Kunti, next pressed down two and fifty elephants of great strength belonging to the son of Suvala.[48] Scorching thy army, the son of Pāndu then destroyed a century of foremost cars and several hundreds of foot-soldiers in that battle.[49] Scorched by the Sun as also by the high-souled Bhima, thy army began to shrink like a piece of leather spread over a fire.[50] Those troops of thine, O bull of Bharata's race, filled with anxiety through fear of Bhimasena, avoided Bhima in that battle and fled away in all directions.[51] Then five hundred car-warriors, cased in excellent mail, rushed towards Bhima with loud shouts, shooting thick showers of arrows on all sides.[52] Like Vishnu destroying the *Asuras*, Bhima destroyed with his mace all those brave warriors with their drivers and cars and banners and standards and weapons.[53] Then three thousand horsemen, despatched by Cakuni, respected by all brave men and armed with darts and swords and lances, rushed towards Bhima.[54] That slayer of foes, advancing impetuously towards them, and coursing in diverse tracks, slew them with his mace.[55] Loud sounds arose from among them while

they were being assailed by Bhima, like those that arise from among herd of elephants struck with large pieces of rocks.[66] Having slain those three thousand excellent horse of Suvala's son in that way, he rode upon another car, and filled with rage proceeded against the son Rādhā.[67] Meanwhile, Karna also, O king, covered Dharma's son, that chastiser of foes, with thick showers of arrows, and felled his driver.[68] Then that mighty car-warrior, beholding Yudhishthira fly away in that battle, pursued him, shooting many straight-coursing shafts equipt with *Kanka* feathers.[59] The son of the Wind god, filled with wrath, and covering the entire welkin with his shafts, shrouded Karna with thick showers of arrows as the latter pursued the king from behind.[60] The son of Rādhā then, that crusher of foes, turning back from the pursuit, quickly covered Bhima himself with sharp arrows from every side.[61] Then Sātyaki, of immeasurable soul, O Bhārata, placing himself on the side of Bhima's car, began to afflict Karna who was in front of Bhima.[62] Though exceedingly afflicted by Sātyaki, Karna still approached Bhima. Approaching each other, those two bulls among all wielders of bows, those two heroes endued with great energy, looked exceedingly resplendent as they sped their beautiful arrows at each other.[63] Spread by them, O monarch, in the welkin, those flights of arrows, blazing as the backs of cranes, looked exceedingly fierce and terrible.[64] In consequence of those thousands of arrows, O king, neither the rays of the Sun nor the points of the compass, cardinal and subsidiary, could any longer be noticed either by ourselves or by the enemy.[65] Indeed, the blazing effulgence of the Sun shining at midday was dispelled by those dense showers of arrows shot by Karna and the son of Pāndu.[66] Beholding the son of Suvala, and Kritavarman, and Drona's son, and Adhiratha's son, and Kripa, engaged with the Pāndavas, the Kauravas rallied and came back to the fight.[67] Tremendous became the din, O monarch, that was made by that host as it rushed impetuously against their foes, resembling that terrible noise that is made by many oceans swollen with rains.[68] Furiously engaged in battle, the two hosts became filled with great joy as the warriors beheld and seized one another in that dreadful melee.[69] The battle that commenced at that hour

when the Sun had reached the meridian was such that its like had never been heard or seen by us.[70] One vast host rushed against another, like a vast reservior of water rushing towards the ocean.[71] The din that arose from the two hosts as they roared at each other, was loud and deep as that which may be heard when several oceans mingle with one another.[72] Indeed, the two furious hosts, approaching each other, mingled into one mass like two furious rivers that run into each other.[73]

" 'The battle then commenced, awful and terrible, between the Kurus and the Pāndavas, both of whom were inspired with the desire of winning great fame.[74] A perfect Babel of voices of the shouting warriors was incessantly heard there, O royal Bhārata, as they addressed one another by name.[75] He who had anything, by his father's or mother's side or in respect of his acts or conduct, that could furnish matter for ridicule, was in that battle made to hear it by his antagonist.[76] Beholding those brave warriors loudly rebuking one another in that battle, I thought, O king, that their periods of life had been run over.[77] Beholding the bodies of those angry heroes of immeasurable energy, a great fear entered my heart, respecting the dire consequences that would ensue.[78] Then the Pāndavas, O king, and the Kauravas also,—mighty car-warriors all,—striking one another, began to mangle one another with their keen shafts.' "[79]

Section LII.

"Sanjaya said,—'Those Kshatriyas, O monarch, harbouring feelings of animosity against one another and longing to take one another's life, began to slay one another in that battle.[1] Throngs of cars, and large bodies of horses, and teeming divisions of infantry, and elephants in large numbers, mingled with one another, O king, for battle.[2] We beheld the falling of maces and spiked bludgeons and *Kunapas* and lances and short arrows and rockets hurled at one another in that dreadful engagement.[3] Arrowy showers, terrible to look at, coursed like flights of locusts. Elephants, approaching elephants, routed one an-

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* A triplet.—T.

other.[4] Horsemen encountering horsemen in that battle, and car-warriors encountering car-warriors, and foot-soldiers encountering foot-soldiers, and foot-soldiers meeting with horsemen,[5] and foot-soldiers meeting with cars and elephants, and cars meeting with elephants and horsemen, and elephants of great speed meeting with the three other kinds of forces, began, O king, to crush and grind one another.[6] In consequence of those brave combatants, striking one another and shouting at the top of their voices, the field of battle became awful, resembling the slaughter-ground of creatures (of Rudra himself).[7] The Earth, O Bhārata, covered with blood, looked beautiful like a vast plain in the season of rains covered with the red coccinella.[8] Indeed, the Earth assumed the aspect of a youthful maiden of great beauty, attired in white robes dyed with deep-red.[9] Variegated with flesh and blood, the field of battle looked as if decked all over with gold. Large numbers of heads severed from trunks, and arms, and thighs, and ear-rings, and other ornaments displaced from the bodies of warriors, O Bhārata,[10] and collars and cuirasses and bodies of brave bowmen, and coats of mail, and banners, lay scattered on the ground.[11] Elephants, coming against elephants, tore one another with their tusks, O king! Struck with the tusks of hostile compeers, elephants looked exceedingly beautiful.[12] Bathed in blood, those huge creatures looked resplendent like moving hills decked with metals adown whose breasts run streams of liquid chalk.[13] Lances hurled by horsemen, or those held horizontally by hostile combatants, were seized by many of those beasts, while many amongst them twisted and broke those weapons.[14] Many huge elephants, whose armour had been cut off with shafts, looked, O king, like mountains divested of clouds at the advent of winter.[15] Many foremost of elephants, pierced with arrows winged with gold, looked beautiful like mountains, O sire, whose summits are lighted with blazing brands.[16] Some of those creatures, huge as hills, struck by hostile compeers, fell down in that battle, like winged mountains (when clipt of their wings).[17] Others, afflicted with arrows and much pained by their wounds, fell down, touching the Earth, in that dreadful battle, with their frontal globes or the parts between their

tusks.[18] Other roared aloud like lions. And many, uttering terrible sounds, ran hither and thither, and many, O king, uttered cries of pain.[19] Steeds also, in golden trappings, struck with arrows, fell down, or became weak, or ran in all directions.[20] Others, struck with arrows and lances, or dragged down, fell on the Earth and writhed in angony, making diverse kinds of motion.[21] Men also, struck down, fell on the Earth, uttering diverse cries of pain, O sire! Others, beholding their relatives and sires and grandsires,[22] and others, seeing their retreating foes, shouted to one another their well known names and the names of their races.[23] The arms of many combatants, decked with ornaments of gold, cut off, O king, by foes, writhed on the ground, making diverse kinds of motion.[24] Thousands of such arms fell down and sprang up, and many seemed to dart forward like five-headed snakes.[25] Those arms, looking like the tapering bodies of snakes, and smeared with sandal-paste, O king, looked beautiful, when drenched with blood, like little standards of gold.[26] When the battle, becoming general, raged so furiously on all sides, the warriors fought with and slew one another without distinct perceptions of those they fought with or struck.[27] A dusty cloud overspread the field of battle, and the weapons used fell in thick showers. The scene being thus darkened, the combatants could no longer distinguish friends from foes.[28] Indeed, that fierce and awful battle proceeded thus. And soon there began to flow many mighty rivers of bloody currents.[29] And they abounded with the heads of combatants that formed their rocks. And the hair of the warriors constituted their floating weeds and moss. Bones formed the fishes with which they teemed, and bows and arrows and maces formed the rafts by which to cross them.[30] Flesh and blood forming their mire, those terrible and awful rivers, with currents swelled by blood, were thus formed there,[31] enhancing the fears of the timid and the joy of the brave. Those awful rivers led to the abode of Yama. Many plunged into those streams inspiring Kshatriyas with fear, and perished.[32] And in consequence of various carnivorous creatures, O tiger among men, roaring and yelling on all sides, the field of battle became terrible like the domains of the king of the dead.[33] And

innumerable headless trunks rose up on all sides. And terrible creatures, gorging on flesh and blood, and drinking blood and drinking fat, O Bhārata, began to dance around.[34] And crows and vultures and cranes, gratified with fat and marrow and other animal humours and flesh, were seen to move about in glee.[35] Thy, however, O king, that were heroes, casting off all fear which is so difficult of being cast off, and observing the vow of warriors, fearlessly did their duty.[36] Indeed, on that field where countless arrows and darts coursed through the air, and which was crowded with carnivorous creatures of diverse kinds, brave warriors careered fearlessly, displaying their prowess.[37] Addressing one another, O Bhārata, they declared their names and families. And many amongst them, declaring the names of their sires and families, O lord, began to crush one another, O king, with darts and lances and battle-axes.[38-39] During the progess of that fierce and awful battle, the Kaurava army became strengthless and unable to bear up any longer like a foundered vessel on the bosom of the ocean.' "[40]

Section LIII.

"Sanjaya said —'During the progress of that battle in which so many Kshatriyas sank down, the loud twang of *Gāndiva*, O sire, was heard above the din,[1] on that spot, O king, where the son of Pāndu was engaged in slaughtering the *Samsaptakas*, the Koçalas, and the Nārāyana forces.[2] Filled with rage and longing for victory, the *Samsaptakas*, in that battle, began to pour showers of arrows on Arjuna's head.[3] The puissant Pārtha, however, quickly checking those arrowy showers, O king, plunged into that battle, and began to slay many foremost of car-warriors.[4] Plunging into the midst of that division of cars with the aid of his whetted shafts equipt with *Kanka* feathers, Pārtha came upon Suçarman of excellent weapons.[5] That foremost of car-warriors poured on Arjuna thick showers of arrows. Meanwhile the *Samsaptakas*s also covered Pārtha with their shafts.[6] Then Suçarman, piercing Pārtha with ten shafts, struck Janārddana with three in the right arm. With a broad-headed arrow then, O sire, he

pierced the standard of Arjuna.[7] Thereupon that foremost of apes, of huge dimensions, the handiwork of the celestial artificer himself, began to utter loud sounds and roar very fiercely, afrighting thy troops.[8] Hearing the roars of the ape, thy army became inspired with fear. Indeed, under the influence of a great fear, that army became perfectly inactive.[9] That army then, as it stood inactive, O king, looked beautiful like the *Chaitraratha* forest with its flowery burthen of diverse kinds.[10] Then those warriors, recovering their senses, O chief of the Kurus, began to drench Arjuna with their arrowy downpours like the clouds drenching the mountains.[11] Then all of them encompassed the great car of the Pāndava. Assailing him, they uttered loud roars, although all the while they were being struck and slaughtered with sharp shafts.[12] Assailing his steeds, his car-wheels, his car-shaft, and every other limb of his vehicle, with great force, O sire, they uttered many leonine roars.[13] Some among them seized the massive arms of Keçava, and some among them, O king, seized Pārtha himself with great joy as he stood on his car.[14] Then Keçava, shaking his arms on the field of battle, threw down all those that had seized them, like a wicked elephant shaking down all the riders from his back.[15] Then Pārtha, encompassed by those great car-warriors, and beholding his car assailed and Keçava attacked in that manner, became filled with rage, and overthrew a large number of car-warriors and foot-soldiers.[16] And he covered all the combatants that were close to him with many arrows that were fit for close encounters. Addressing Keçava then, he said,[17]—Behold, O Krishna, O thou of mighty arms, these countless *Samsaptakas* engaged in accomplishing a fearful task although slaughtered in thousands![18] O bull amongst the Yadus, there is none on Earth, save myself, that would be able to bear such a close attack on his car.[19]—Having said these words, Vibhatsu blew his conch. Then Krishna also blew his conch filling the welkin with its blare.[20] Hearing that blare, the army of the *Samsaptakas* began to waver, O king, and became inspired with great fright.[21] Then that slayer of hostile heroes, viz., the son of Pāndu, paralysed the legs of the *Samsaptakas* by repeatedly invoking, O monarch, the weapon called *Nāga*.[22] Thus tied

with those foot-tying bands by the high-souled son of Pāndu, all of them stood motionless, O king as if they had been petrified.[23] The son of Pāndu then began to slay those motionless warriors like Indra in days of yore slaying the *Daityas* in the battle with Tāraka.[24] Thus slaughtered in that battle, they set the car free, and commenced to throw down all their weapons.[25] Their legs being paralysed, they could not, O king, move a step. Then Pārtha slew them with his straight arrows.[26] Indeed, all those warriors, in that battle, aiming at whom Pārtha had invoked that foot-tying weapon, had their lower limbs encircled with snakes.[27] Then the mighty car-warrior Suçarman, O monarch, beholding his army thus paralysed, quickly invoked the weapon called *Sauparna*.[28] Thereupon numerous birds began to come down and devour those snakes. The latter again, at sight of those rangers of the sky, began, O king, to fly away.[29] Freed from that foot-tying weapon, the *Samsaptaka* force, O monarch, looked like the Sun himself giving light unto all creatures, when freed from clouds.[30] Thus liberated, those warriors once more shot their arrows, O sire, and hurled their weapons at Arjuna's car. And all of them pierced Pārtha with numerous weapons.[31] Cutting off with his own arrowy downpour that shower of mighty weapons, Vāsava's son, that slayer of hostile heroes, began to slaughter those warriors.[32] Then Suçarman, O king, with a straight arrow, pierced Arjuna in the chest, and then he pierced him with three other shafts.[33] Deeply pierced therewith, and feeling great pain, Arjuna sat down on the terrace of his car. Then all the troops loudly cried out, saying,—*Pārtha is slain!*[34]—At this, the blare of conchs, and the peal of drums, and the sound of diverse musical instruments, and loud leonine shouts, arose there.[35] Recovering his senses, Pārtha of immeasurable soul, owning white steeds and having Krishna for his driver, speedily invoked the *Aindra* weapon.[36] Then thousands of arrows, O sire, issuing from that weapon, were seen on all sides to slay kings and elephants.[37] And steeds and cars, in hundreds and thousands, were also seen to be slaughtered in that battle, with those weapons. Then while the troops were thus being slaughtered, a great fear entered the hearts of all[38] the *Samsapta-*

kas and the *Gopālas*, O Bhārata! There was no man amongst them that could fight with Arjuna.[39] There, in the very sight of all the heroes, Arjuna began to destroy thy troops. Beholding that slaughter, all of them remained perfectly inactive, without putting forth their prowess.[40] Then the son of Pāndu, having slain full ten thousand combatants in that battle, looked resplendent, O monarch, like a blazing fire without smoke.[41] And then he slew full fourteen thousand warriors, and three thousand elephants.[42] Then the *Samsaptakas* once more encompassed Dhananjaya, making death or victory their goal.[43] The battle then that took place there between thy warriors and that mighty hero, viz., the diadem-decked son of Pāndu, became awful."[44]

Section LIV.

"Sanjaya said,—'Then Kritavarman, and Kripa, and the son of Drona, and the Suta's son, O sire, and Uluka, and Suvala's son (Cakuni), and the king himself, with his uterine brothers,[1] beholding the (Kuru) army, afflicted with the fear of Pāndu's son, unable to stand together like a vessel wrecked on the ocean, endeavoured to rescue it with great speed.[2] For a short space of time, O Bhārata, the battle that once more took place became exceedingly fierce, enhancing as it did the fears of the timid and the joy of the brave.[3] The dense showers of arrows shot in that battle by Kripa, thick as flights of locusts, covered the Srinjayas.[4] Then Cikhandin, filled with rage, speedily proceeded against the son of Gotama and poured upon that bull amongst Brāhmanas his arrowy downpours from all sides.[5] Acquainted with the highest weapons Kripa then checked that arrowy downpour, and wrathfully pierced Cikhandin with ten arrows in that battle.[6] Then Cikhandin, filled with rage, deeply pierced Kripa, in that encounter, with seven straight arrows equipt with *Kanka* feathers.[7] The twice-born Kripa then, that great car-warrior, deeply pierced with those keen arrows, deprived Cikhandin of his steeds, driver, and car.[8] Jumping down from his steedless vehicle, the mighty car-warrior (Cikhandin) rushed impetu-

ously at the Brāhman, having taken up a sword and a shield.[9] As the Pānchāla prince advanced, Kripa quickly covered him with many straight arrows in that encounter, which seemed exceedingly wonderful.[10] Indeed, exceedingly wonderful was the sight that we then beheld, even like the flying of rocks, for Cikhandin, O king, (thus assailed), remained perfectly inactive in that battle.[11] Beholding Cikhandin covered (with arrows) by Kripa, O best of kings, the mighty car-warrior Dhrishtadyumna speedily proceeded against Kripa.[12] The great car-warrior Kritavarman, however, rushing impetuously, received Dhrishtadyumna as the latter proceeded against the son Caradwat.[13] Then Drona's son checked Yudhishthira as the latter, with his son and troops, was rushing towards the car of Caradwat's son.[14] Thy son Duryodhana, shooting a shower of arrows, received and checked Nakula and Sahadeva, those two great car-warriors endued with celerity.[15] Karna, too, otherwise called Vaikartana, O Bhārata, in that battle, resisted Bhimasena, and the Kārushas, the Kaikayas, and the Srinjayas.[16] Meanwhile Caradwat's son, in that battle, O sire, with great activity, sped many arrows at Cikhandin, as if for the purpose of burning him outright.[17] The Pānchāla prince, however, whirling his sword repeatedly, cut off all those arrows, decked with gold, that had been sped at him by Kripa from all sides.[18] The son of Gotama then quickly cut off with his arrows the shield of Prishata's son, that was decked with a hundred moons. At this feat of his, the troops made a loud uproar.[19] Deprived of his shield, O monarch, and placed under Kripa's power, Cikhandin still rushed, sword in hand, (towards Kripa), like a sick man towards the jaws of Death.[20] Then Suketu the son of Chitraketu, O king, quickly proceeded towards the mighty Cikhandin plunged into such distress and assailed in that manner by Kripa with his arrows.[21] Indeed, the young prince of immeasurable soul rushed towards the car of Gotama's son, and poured upon the Brāhmana in that battle innumerable shafts of great keenness.[22] Beholding that Brāhmana observant of vows thus engaged in battle (with another), Cikhandin, O best of kings, retreated hastily from that spot.[23] Meanwhile Suketu, O king, piercing the son of

Gotama with nine arrows, once more pierced him with seventy and again with three.[24] Then the prince, O sire, cut off Kripa's bow with arrow fixed thereon, and with another shaft struck hard the latter's driver in a vital limb[25]. The son of Gotama then, filled with rage, took up a new and very strong bow and struck Suketu with thirty arrows in all his vital limbs.[26] All his limbs exceedingly weakened, the prince trembled on his excellent car like a tree trembling exceedingly during an earthquake.[27] With a razor-headed arrow then, Kripa struck off from the prince's trunk, while the latter was still trembling, his head decked with a pair of blazing ear-rings and head-gear and head-protector.[28] That head thereupon fell down on the Earth like a piece of meat from the claws of a hawk, and then his trunk also fell down, O thou of great glory![29] Upon the fall of Suketu, O monarch, his troops became frightened, and avoiding Kripa, fled away on all sides.[30]

"'Encompassing the mighty Dhrishtadyumna, Kritavarman cheerfully addressed him, saying,—Wait, Wait![31]—The encounter then that took place between the Vrishni and the Pānchāla warriors in that battle became exceedingly fierce, like that between two hawks, O king, for a piece of meat.[32] Filled with rage, Dhrishtadyumna, in that battle, struck the son of Hridikā with nine arrows in the chest, and succeeded in afflicting him greatly.[33] Then Kritavarman, thus deeply struck by Prishata's son in that encounter, covered his assailant, his steeds, and his car, with his shafts.[34] Thus shrouded, O king, along with his car, Dhrishtadyumna became invisible like the Sun shrouded by rain-charged clouds.[35] Baffling all those shafts decked with gold, Dhrishtadyumna. O king, looked resplendent in that battle in his wounds.[36] The commander of the Pāndava forces, viz., the son of Prishata, then, filled with rage, approached Kritavarman and poured upon him a fierce shower of arrows.[37] The son of Hridikā, however, in that battle, with many thousands of his own arrows, destroyed that fierce arrowy shower coursing towards him with great impetuosity.[38] Beholding his irresistible shower of arrows checked in that battle by Kritavarman, the son of Prishata, approaching his antagonist, began to resist him.[39] And soon he despatched

Kritavarman's driver to Yama's abode with a broad-headed arrow of great sharpness. Deprived of life, the driver fell down from the car.[40] The mighty Dhrishtadyumna, having vanquished his mighty antagonist, began then to resist the Kauravas with his shafts, without losing a moment.[41] Then thy warriors, O king, rushed towards Dhrishtadyumna, uttering loud leonine roars. At this, a battle once more took place between them.' "[42]

Section LV.

"Sanjaya said,—'Meanwhile the son of Drona, beholding Yudhishthira protected by the grandson of Cini and by the heroic sons of the Draupadi, cheerfully advanced against the king,[1] scattering many fierce arrows equipt with wings of gold and whetted on stone, and displaying diverse manœvres of his car and the great skill he had acquired and his exceeding lightness of hands.[2] He filled the entire welkin with shafts inspired with the force of celestial weapons. Conversant with all weapons, Drona's son encompassed Yudhishthira in that battle.[3] The welkin being covered with the shafts of Drona's son, nothing could be seen. The vast space in front of Açwatthāman became one expanse of arrows.[4] The welkin then, thus covered with that dense shower of arrows decked with gold, looked beautiful, O chief of the Bharatas, as if a canopy embroidered with gold had been spread there.[5] Indeed, the firmament, O king, having been covered with that bright shower of arrows, a shadow, as that of the clouds, appeared there on the occassion.[6] Wonderful was the sight that we then beheld when the sky had thus become one expanse of arrows, for not one creature ranging the sky could course through his element.[7] Then Sātyaki, though struggling resolutely, and Pāndu's son king Yudhishthira the just, as also all the other warriors, could not display their prowess. Beholding the great lightness of hands displayed by the son of Drona, the mighty car-warriors (of the Pāndava army) were filled with wonder. All the kings became incapable of even looking at Açwatthāman, O monarch, who then resembled the scorching Sun himself in the sky.

While the (Pāndava) troops were thus being slaughtered, those mighty car-warriors, viz., the sons of Draupadi,[9-10] and Sātyaki, and king Yudhishthira the just, and the Pānchāla warriors, all uniting together, cast off their fears of death and rushed against the son of Drona.[11] Then Sātyaki, piercing the son of Drona with seven and twenty arrows, once more pierced him with seven long shafts decked with gold.[12] And Yudhishthira pierced him with three and seventy arrows, and Prativindya with seven; and Crutakarman pierced him with three arrows and Crutakirti with five.[13] And Sutasoma pierced him with nine arrows, and Catānika with seven. And many other heroes pierced him with many arrows from every side.[14] Filled then with rage and breathing, O king, like a snake of virulent poison, Drona's son pierced Sātyaki in return with five and twenty arrows whetted on stone.[15] And he pierced Crutakirti with nine arrows and Sutasoma with five; and with eight arrows he pierced Crutakarman, and Prativindya with three.[16] And he pierced Catānika with nine arrows, and Dharma's son (Yudhishthira) with five. And each of the other warriors he pierced with a couple of shafts. With some keen arrows he then cut off the bow of Crutakirti.[17] The latter then, that great car-warrior, taking up another bow, pierced Drona's son, first with three arrows and then with many others equipt with sharp points.[18] Then, O monarch, the son of Drona covered the Pāndava troops, O sire, with thick showers of arrows, O bull of Bharata's race.[19] Of immeasurable soul, the son of Drona, next, smiling the while, cut off the bow of king Yudhishthira the just, and then pierced him with three arrows.[20] The son of Dharma then, O king, taking up another formidable bow, pierced Drona's son with seventy arrows in the arms and the chest.[21] Then Sātyaki, filled with rage in that battle, cut off the bow of Drona's son, that great smiter, with a sharp crescent-shaped arrow and uttered a loud roar.[22] His bow cut off, that foremost of mighty men, viz., the son of Drona, quickly felled Sātyaki's driver from his car with a dart.[23] The valiant son of Drona then, taking up another bow, covered the grandson of Cini, O Bhārata, with a shower of arrows.[24] His driver having been slain, Sātyaki's steeds were seen to run

hither and thither, O Bhārata, in that battle.[25] Then the Pāndava warriors headed by Yudhishthira, shooting sharp shafts, all rushed with impetuosity towards Drona's son, that foremost of all wielders of weapons.[26] That scorcher of foes, however, viz., the son of Drona, beholding those warriors wrathfully advancing against him, received them all in that dreadful battle.[27] Then like a fire in the forest consuming heaps of dry grass and straw, that mighty car-warrior, viz., Drona's son, having showers of arrows for his flames, consumed the Pāndava troops in that battle, who resembled a heap of dry grass and straw.[28] That army of Pāndu's son, thus scorched by the son of Drona, became exceedingly agitated, O chief of the Bharatas, like the mouth of a river by a whale.[29] People then, O monarch, beholding the prowess of Drona's son, regarded all the Pāndavas as already slain by him.[30] Then Yudhishthira, that great car-warrior and disciple of Drona,* filled with rage and the desire to retaliate, addressed Drona's son, saying,[31]—O tiger among men, thou hast no affection, thou hast no gratitude, since thou desirest to slay *me* today ![32] The duties of a Brāhmana are asceticism and gift and study. The bow should be bent by the Kshatriya only. It seems, therefore, that thou art a Brāhmana in name only ![33] In thy very sight, however, O thou of mighty arms, I will vanquish the Kauravas in battle. Do what thou canst in battle. I tell thee that thou art a wretch mongst Brāhmanas ![34]—Thus addressed, the son of Drona, smiling, and reflecting upon what was proper and true, gave no reply.[35] Without saying anything, he covered the son of Pāndu in that battle with a shower of arrows, like the Destroyer himself in wrath while engaged in annihilating creatures.[36] Thus covered by Drona's son, O sire, the son of Prithā quickly went away from that spot, leaving that large division of his.[37] After Yudhishthira the son of Dharma had gone away, the high-souled son of Drona also, O king, left that spot.[38] Then Yudhishthira, O king, avoiding the son of Drona in that great battle, proceeded against thy army, resolved to achieve the cruel task of slaughter.' "[39]

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* I adopt the Bombay reading.—T.

Section LVI.

"Sanjaya said,—'Meanwhile Viakartana himself, resisting Bhimasena supported by the Pānchālas and the Chedis and the Kaikayas, covered him with many arrows.[1] In the very sight of Bhimasena, Karna slew in that battle many mighty car-warriors among the Chedis, the Kārushas, and the Srinjayas.[2] Then Bhimasena, avoiding Karna, that best of car-warriors, proceeded against the Kaurava troops like a blazing fire towards a heap of dry grass.[3] The Suta's son also, in that battle, began to slay the mighty bowmen amongst the Pānchālas, the Kaikayas, and the Srinjayas, in thousands.[4] Indeed, the three mighty car-warriors, viz., Pārtha and Vrikodara and Karna, began to exterminate the *Samsaptakas*, the Kauravas, and the Pānchālas, respectively.[5] In consequence of thy evil policy, O king, all those Kshatriyas, scorched with excellent shafts by those three great warriors, began to be exterminated in that battle.[6] Then Duryodhana, O chief of the Bharatas, filled with rage, pierced Nakula and his four steeds with nine arrows.[7] Of immeasurable soul, thy son next, O ruler of men, cut off the golden standard of Sahadeva with a razor-faced shaft.[8] Filled with wrath, Nakula then, O king, struck thy son with three and seventy arrows in that battle, and Sahadeva struck him with five.[9] Each of those foremost warriors of Bharata's race and foremost of all bowmen, was struck by Duryodhana in rage with five arrows.[10] With a couple of broad-headed arrows then, he cut off the bows of both those warriors; and then he suddenly pierced each of the twins with three and seventy arrows.[11] Taking up then two other beautiful and foremost of bows each of which resembled the bow of Indra himself, those two heroes looked beautiful like a pair of celestial youths in that battle.[12] Then those two brothers, both endued with great activity in battle, poured upon their cousin, O king, ceaseless showers of terrible shafts like two masses of clouds pouring rain upon a mountain breast.[13] Thereupon thy son, that great car-warrior, O king, filled with rage, resisted those two great bowmen, viz., the twin sons of Pāndu, with showers of winged arrows.[14] The bow of Duryo-

dhana in that battle, O Bhārata, seemed to be continuously drawn into a circle, and shafts seemed to issue from it ceaselessly on all sides.[15] Covered with Duryodhana's shafts, the two sons of Pāndu ceased to shine brightly, like the Sun and the Moon in the firmament, divested of splendour, when shrouded by masses of clouds.[16] Indeed, those arrows, O king, equipt with wings of gold and whetted on stone, covered all the points of the compass like the rays of the Sun.[17] When the welkin was thus shrouded and all that was seen was one uniform expanse of arrows, the aspect that each of the twins showed was that of the Destroyer himself at the end of the *Yuga*.[18] Beholding, on the other hand, the prowess of thy son, the great car-warriors all regarded the twin sons of Mādri to be in the presence of Death.[19] The commander then, O king, of the Pāndava army, viz., the mighty car-warrior Pārshata, proceeded to that spot where Duryodhana was.[20] Transgressing those two great car-warriors, viz., the two brave sons of Mādri, Dhrishtadyumna began to resist thy son with his shafts.[21] Of immeasurable soul, that bull among men, viz., thy son, filled with the desire to retaliate, and smiling the while, pierced the prince of Pānchāla with five and twenty arrows.[22] Of immeasurable soul and filled with the desire to retaliate, thy son once more pierced the prince of Pānchāla with sixty shafts and once again with five, and uttered a loud roar.[23] Then the king, with a sharp razor-faced arrow, cut off, in that battle, O sire, the bow with arrow fixed thereon and the leathern fence of his antagonist.[24] Casting aside that broken bow, the prince of Pānchāla, that crusher of foes quickly took up another bow that was new and capable of bearing a great strain.[25] Blazing with impetuosity, and with eyes red as blood from rage, the great bowman Dhrishtadyumna, with many wounds on his person, looked resplendent on his car.[26] Desirous of slaying Duryodhana, O chief of the Bharatas, the Pānchāla hero sped five and ten clothyard shafts that resembled hissing snakes.[27] Those shafts, whetted on stone and equipt with the feathers of *Kankas* and peacocks, cutting through the armour, decked with gold, of the king, passed through his body and entered the Earth in consequence of the force with which they had been

shot.[28] Deeply pierced, O monarch, thy son looked exceedingly beautiful like a gigantic *Kinçuka* in the season of spring with its flowery weight.[29] His armour pierced with those shafts, and all his limbs rendered exceedingly infirm with wounds, he became filled with rage and cut off Dhrishtadyumna's bow with a broad-headed arrow.[30] Having cut off his assailant's bow, the king then, O monarch, with great speed, struck him with ten shafts on the forehead between the two eye-brows.[31] Those shafts, polished by the hands of the smith, adorned Dhrishtadyumna's face like a number of bees, desirous of honey, adorning a full-blown lotus.[32] Throwing aside that broken bow, the high-souled Dhrishtadyumna quickly took up another, and with it, sixteen broad-headed arrows.[33] With five he slew the four steeds and the driver of Duryodhana, and he cut off, with another, his bow decked with gold.[34] With the remaining ten shafts, the son of Prishata cut off the car with the *upashkara*, the umbrella, the dart, the sword, the mace, and the standard of thy son.[35] Indeed, all the kings beheld the beautiful standard of the Kuru king, decked with golden *Angadkas* and bearing the divice of an elephant worked in jewels, cut off by the prince of the Pānchālas.[36] Then the uterine brothers of Duryodhana, O bull of Bharata's race, rescued the carless Duryodhana who had all his weapons, besides, cut off in that battle.[37] In the very sight of Dhrishtadyumna, Drudhara, O monarch, causing that ruler of men to ride upon his car, quickly bore him away from the battle.[38]

"'Meanwhile the mighty Karna, having vanquished Sātyaki and desirous of rescuing the (Kuru) king, proceeded straight against the face of Drona's slayer, that warrior of fierce shafts.[39] The grandson of Cini, however, quickly pursued him from behind, striking him with his arrows, like an elephant pursuing a rival and striking him at the hinder limbs with his tusks.[40] Then, O Bhārata, fierce became the battle that raged between the high-souled warriors of the two armies, in the space that intervened between Karna and the son of Prishata.[41] Not a single combatant of either the Pāndavas or ourselves turned his face from the battle. Then Karna proceeded against the Pānchālas with great speed.[42] At that hour when the Sun had ascended

the meridian, a great slaughter, O best of men, of elephants and steeds and men, took place on both sides.[43] The Pānchālas, O king, inspired with desire of victory, all rushed with speed against Karna like birds towards a tree.[44] The son of Adhiratha, of great energy, filled with rage, began from their front to strike those Pānchālas, with the keen points of his shafts, singling out their leaders,[45] viz., Vyāghraketu and Suçarman and Chitra and Ugrāyudha and Jaya and Cukla and Rochamāna and the invincible Singhasena.[46] Those heroes, speedily advancing with their cars, encompassed that foremost of men, and poured their shafts upon that angry warrior, viz., Karna, that ornament of battle.[47] That foremost of men, endued with great valour, viz., the son of Rādhā, afflicted those eight heroes engaged in battle with him, with eight keen shafts.[48] The Suta's son, possessed of great prowess, O king, then slew many thousands of other warriors skilled in fight.[49] Filled with rage, the son of Rādhā then slew Jishnu, and Jishnukarman, and Devāpi, O king, in that battle, and Chitra, and Chitrāyudha, and Hari, and Singhaketu, and Rochamāna, and the great car-warrior Calabha, and many car-warriors among the Chedis.[50-51] Bathed in blood, the form of Adhiratha's son, while he was engaged in taking the lives of those heroes, swelled with energy and pride like the gigantic form of Rudra himself.[52] There, O Bhārata, elephants, assailed with arrows by Karna, fled away on all sides in fear and caused a great agitation on the field of battle.[53] Others assailed with the shafts of Karna, uttered diverse cries, and fell down like mountains riven with thunder.[54] With the fallen bodies of elephants and steeds and men and with fallen cars, the Earth became strewn along the track of Karna's car.[55] Indeed, neither Bhishma, nor Drona, nor any other warrior of thy army, had ever achieved such feats as were then achieved by Karna in that battle.[56] Amongst elephants, amongst steeds, amongst cars, and amongst men, the Suta's son caused a very great carnage, O tiger among men.[57] As a lion is seen to career fearlessly among a herd of deer, even so Karna careered fearlessly among the Pānchālas.[58] As a lion routeth a herd of terrified deer to all points of the compass, even so Karna routed those throngs

of Pānchāla cars to all sides.[59] As deer that have approached the jaws of a lion, can never escape with life, even so those great car-warriors that approached Karna could not escape with their lives.[60] As people are certainly burnt if they come in contact with a blazing fire, even so the Srinjayas, O Bhārata, were burnt by the Karna-fire when they came in contact with it.[61] Many warriors among the Chedis and the Pānchālas, O Bhārata, that were regarded by heroes, were slain by the single-handed Karna in that battle who fought with them, proclaiming his name in every instance.[62] Beholding the prowess of Karna, O king, I thought that a single Pānchāla even would not, in that battle, escape from the son of Adhiratha.[63] Indeed, the Suta's son, in that battle, repeatedly routed the Pānchālas.[64]

" 'Beholding Karna thus slaughtering the Pānchālas in that dreadful battle, king Yudhishthira the just rushed in wrath towards him.[65] Dhrishtadyumna and the sons of Draupadi also, O sire, and hundreds of warriors, encompassed that slayer of foes, viz., the son of Rādhā.[66] And Cikhandin, and Sahadeva, and Nakula, and Nakula's son, and Janamejaya, and the grandson of Cini, and innumerable Prabhadrakas,[67]—these, endued with immeasurable energy,—advancing with Dhrishtadyumna in their van, looked magnificent as they struck Karna with shafts and diverse weapons.[68] Like Garuda falling upon a large number of snakes, the son of Adhiratha, single-handed, fell upon all those Chedis and Pānchālas and Pāndavas in that encounter.[69] The battle that took place between them and Karna, O monarch, became exceedingly fierce like that which had occurred in days of old between the gods and the *Dānavas*.[70] Like the Sun dispelling the surrounding darkness, Karna fearlessly and alone encountered all those great bowmen united together and pouring upon him repeated showers of arrows.[71] While the son of Rādhā was thus engaged with the Pāndavas, Bhimasena, filled with rage, began to slaughter the Kurus with shafts every one of which resembled the rod of Yama.[72] That great bowman, fighting single-handed with the Vālhikas, and the Kaikayas, the Matsayas, the Vasātis, the Madras, and the Saindhavas, looked exceedingly resplendent.[73] There, elephants,

assailed in their vital limbs by Bhima with his clothyard shafts, fell down, with their riders slain, making the Earth tremble with the violence of their fall.[74] Steeds also, with their riders slain, and foot-soldiers deprived of life, lay down, pierced with arrows and vomiting blood in large quantities.[75] Car-warriors in thousands fell down, their weapons loosened from their hands. Inspired with the fear of Bhima, they lay deprived of life, their bodies mangled with wounds.[76] The Earth became strewn with car-warriors and horsemen and elephant-men and drivers and foot-soldiers and steeds and elephants all mangled with the shafts of Bhimasena.[77] The army of Duryodhana, O king, cheerless and mangled and afflicted with the fear of Bhimasena, stood as if stupified.[78] Indeed, that melancholy host stood motionless in that dreadful battle like the Ocean, O king, during a calm in autumn.[79] Stupified did that host stand even like the Ocean in a calm. However endued with wrath and energy and might, the army of thy son then, divested of its pride, lost all its splendour. Indeed, that host, whilst thus being slaughtered,*[80-81] became drenched with gore and seemed to bathe in blood. The combatants, O chief of the Bharatas, drenched with blood, were seen to approach and slaughter one another.[82] The Suta's son, filled with rage, routed the Pāndava division, while Bhimasena in rage routed the Kurus. And both of them, while thus employed, looked exceedingly resplendent.[83] During the progress of that fierce battle filling the spectators with wonder, Arjuna, that foremost of victorious persons, having slain a large number of *Samsaptakas* in the midst of their array, addressed Vāsudeva, saying,—This struggling force of *Samsaptakas*, O Janārddana, is broken![84-85] Those great car-warriors amongst the *Samsaptakas* are flying away with their followers, unable to bear my shafts like deer unable to bear the roar of the lion![86] The vast force of the Srinjayas also seems to break in this great battle! There that banner of the intelligent Karna, bearing the device of the elephant's rope, O Krishna,[87] is seen in the midst of Yudhishthira's division, where he is careering with activity!

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* The Bengal reading *Yuddhyamānam* is erroneous. The Bombay reading is *Vadhya mānam.*—T.

The other great car-warriors (of our army) are incapable of vanquishing Karna![88] Thou knowest that Karna is possessed of great energy as regards prowess in battle! Proceed thither where Karna is routing our forces![89] Avoiding (other warriors) in battle, proceeded against the Suta's son, that mighty car-warrior! This is what I wish, O Krishna! Do, however, that which thou likest![90]—Hearing these words of his, Govinda smiled, and addressing Arjuna, said,—Slay the Kauravas, O son of Pāndu, without delay![91]—Then those steeds, white as swans, urged by Govinda, and bearing Krishna and the son of Pāndu, penetrated thy vast force.[92] Indeed, thy host broke on all sides as those white steeds in trappings of gold, urged by Keçava, penetrated into its midst.[93] That ape-bannered car, the clatter whose wheels resembled the deep roar of the clouds and whose flags waved on the air, penetrated into the host like a celestial car passing through the welkin.[94] Keçava and Arjuna, filled with rage, and with eyes red as blood, as they penetrated, piercing through thy vast host, looked exceedingly resplendent in their splendour.[95] Both delighting in battle, as those two heroes, challenged by the Kurus, came to the field, they looked like the twin Açwins invoked with proper rites in a sacrifice by the officiating priests.[96] Filled with rage, the impetuosity of those two tigers among men increased like that of two elephants in a large forest, enraged at the claps of hunters.[97] Having penetrated into the midst of that car-force and those bodies of horse, Phālguna careered within those divisions like the Destroyer himself armed with the fatal noose.[98] Beholding him put forth such prowess within his army, thy son, O Bhārata, once more urged the *Samsaptakas* against him.[99] Thereupon, with a thousand cars, and three hundred elephants, and fourteen thousand horse,[100] and two hundred thousands of foot-soldiers armed with the bow, endued with great courage, of sureness of aim, and conversant with all the ways of battle,[101] the leaders of the *Samsaptakas* rushed [from every side]* towards the son of Kunti [in that great battle],† covering the

* This expression occurs in 101.—T.

† This occurs in 100.—T.

Pāndava, O monarch, with showers of arrows from all sides.[102] Thus covered with shafts in that battle, Pārtha, that grinder of hostile forces, exhibited himself in a fierce form like the Destroyer himself armed with the noose. While engaged in slaughtering the *Samsaptakas*, Pārtha became a worthier object of sight with all.[103] Then the welkin became filled with shafts decked with gold and possessed of the effulgence of lightning that were ceaselessly shot by the diadem-decked Arjuna.[104] Indeed, everything, completely shrouded with mighty shafts sped from Arjuna's arms and falling ceaselessly all around, looked resplendent, O lord, as if covered with snakes.[105] The son of Pāndu, of immeasurable soul, shot on all sides his straight shafts equipt with wings of gold and furnished with keen points.[106] In consequence of the sound of Pārtha's palms, people thought that the Earth, or the vault of the welkin, or all the points of the compass, or the several oceans, or the mountains, seemed to split.[107] Having slain ten thousand Khatriyas, Kunti's son, that mighty car-warrior, then quickly proceeded to the further wing of the *Samsaptakas*.[108] Repairing to that further wing which was protected by the Kāmvojas, Pārtha began to grind it forcibly with his arrows like Vāsava grinding the *Dānavas*.[109] With broad-headed arrows he began to quickly cut off the arms, with weapons in grasp, and also the heads, of foes longing to slay him.[110] Deprived of diverse limbs, and of weapons, they began to fall down on the Earth, like trees of many boughs broken by a hurricane.[111] While he was engaged in thus slaughtering elephants and steeds and car-warrriors and foot-soldiers, the younger brother of Sudakshin (the chief of the Kāmvojas) began to pour showers of arrows on him.[112] With a couple of crescent-shaped arrows, Arjuna then cut off the two arms, looking like spiked maces, of his striking assailant, and then his head graced with a face as beautiful as the full moon, with a razor-headed arrow.[113] Deprived of life, he fell down from his vehicle, his body bathed in blood, like the thunder-riven summit of a mountain of red arsenic.[114] Indeed, people saw the tall and exceedingly handsome younger brother of Sudakshina the chief of the Kāmvojas, of eyes resembling lotus petals, slain and fall down like a column of gold or

like a summit of the golden Sumeru.[115] Then commenced a battle there once more that was fierce and exceedingly wonderful. The condition of the struggling combatants varied repeatedly.[116] Each slain with a single arrow, steeds and combatants of the Kāmvoja, the Yavana, and the Caka races, fell down bathed in blood, upon which the whole field of battle became one expanse of red, O monarch![117] In consequence of car-warriors deprived of steeds and drivers, and steeds deprived of riders, and elephants deprived of riders, and riders deprived of elephants, battling with one another, O king, a great carnage took place.[118] When the wing and the further wing of the *Samsaptakas* had thus been exterminated by Savyasāchin, the son of Drona quickly proceeded against Arjuna, that foremost of victorious warriors.[119] Indeed, Drona's son rushed, shaking his formidable bow, and taking with him many terrible arrows, like the Sun himself appearing with his own rays.[120] With mouth wide open from rage and the desire to retaliate, and with red eyes, the mighty Açwatthāman looked formidable like Death himself armed with his mace and filled with wrath as at the end of the *Yuga*.*[121] He then shot showers of fierce shafts. With those shafts sped by him, he began to rout the Pāndava army.[122] As soon, however, as he beheld him of Daçārha's race on the car, O king, he once more sped at him, O sire, repeated showers of fierce shafts.[123] With those falling shafts, O monarch, sped by Drona's son, both Krishna and Dhananjaya were completely shrouded on their car.[124] Then the valiant Açwatthāman, with hundreds of keen arrows, stupified both Mādhava and the son of Pāndu in that battle.[125] Beholding those two protectors of all mobile and immobile creatures thus covered with arrows, the universe of mobile and immobile beings uttered cries of *oh* and *alas*.[126] Crowds of *Siddhas* and *Chāranas* began to repair to that spot from every side, mentally uttering this prayer, viz.,—Let good be to all the worlds![127]—Never before, O king, did I see prowess like that of Drona's son in that battle while he was engaged

* *Kinkaradandabhrit*,—Nilakatha explains that *Kinkara* was probably the name of the mace or bludgeon that Yama had for his weapon.—T.

in shrouding the two Krishnas with shafts.[128] The sound of Açwatthāman's bow, inspiring foes with terror, was repeatedly heard by us in that battle, O king, to resemble that of a roaring lion.[129] While careering in that battle and striking on his left and right, the string of his bow looked beautifull like flashes of lightning in the midst of a mass of clouds.[130] Though endued with great firmness and lightness of hand, the son of Pāndu, for all that, beholding the son of Drona then, became greatly stupified.[131] Indeed, Arjuna then regarded his own prowess to be destroyed by his high-souled assailant. The form of Açwatthāman became such in that battle that men could with difficulty gaze at it.[132] During the progress of that dreadful battle between Drona's son and the Pāndava, during that time when the mighty son of Drona, O monarch, thus prevailed over his antagonist and the son of Kunti lost his energy, Krishna became filled with rage. Inspired with wrath, he drew deep breaths, O king, and seemed to burn with his eyes both Açwatthāman and Phālguna as he looked at them repeatedly. Filled with rage, Krishna addressed Pārtha in an affectionate tone, saying,[133-35]—This, O Pārtha, that I behold in battle regarding thee is exceedingly strange, since Drona's son, O Pārtha, surpasseth thee today![136] Hast thou not now the energy and the might of thy arms thou hadst before? Hast thou not that *Gāndiva* still in thy hands, and dost thou not stay on thy car now?[137] Are not thy two arms sound? Hath thy fist suffered any hurt? Why is it then that I see the son of Drona prevail over thee in battle?[138] Do not, O Pārtha, spare thy assailant, regarding him as the son of thy preceptor, O bull of Bharata's race! This is not the time for sparing him![139]—Thus addressed by Krishna, Partha speedily took up four and ten broad-headed arrows at a time when speed was of the highest monument, and with them he cut off Açwatthāman's bow and standard and umbrella and banners and car and dart and mace.[140] With a few calf-toothed arrows he then deeply struck the son of Drona in the latter's shoulder. Thereupon, overcome with a deep swoon, Açwatthāman sat down, supporting himself on his flagstaff.[141] The latter's driver then, O monarch, desirous of protecting him from Dhananjaya, bore him away

insensible and thus deeply afflicted by the foe.[142] Meanwhile, that scorcher of foes, viz., Vijaya, slaughtered thy troops by hundreds and thousands, in the very sight of that hero, viz., thy son, O sire![143] Thus, O king, in consequence of thy evil counsels, a cruel and awful destruction and carnage commenced as thy warriors were engaged with the enemy.[144] Within a short time Vibhatsu routed the *Samsaptakas*; Vrikodara, the Kurus; and Vasusena, the Pānchālas.[145] During the progress of that battle destructive of great heroes, there rose many headless trunks all around.[146] Meanwhile Yudhishthira, O chief the Bharatas, in great pain owing to his wounds, retreating about two miles from the battle, rested himself for some time.' "[147]

SECTION LVII.

Sanjaya said,—'Then Duryodhana, O chief of the Bharatas, repairing to Karna, said unto him as also unto the ruler of the Madras and the other lords of Earth present there, these words,[1] —Without seeking hath this occasion arrived, when the gates of heaven have become wide open! Happy are those Kshatriyas, O Karna, that obtain such a battle![2] Brave heroes, fighting in battle with brave Kshatriyas equal to them in might and prowess, obtain great good, O son of Rādhā! The occasion that hath come is even such![3] Either let these brave Kshatriyas, slaying the Pāndavas in battle, obtain the broad Earth, or let them, slain in battle by the foe, win the blessed region reserved for heroes![4]—Hearing these words of Duryodhana, those bulls among Kshatriyas cheerfully uttered loud shouts and beat and blew their musical instruments.[5] When Duryodhana's force became thus filled with joy, the son of Drona, gladdening all thy warriors further, said,—In the very sight of all the troops, and before the eyes of you all, my father, after he had laid aside his weapons, was slain by Dhrishtadyumna![6-7] By that wrath which such an act might kindle, and for the sake also of my friend, ye kings, I swear truly before you all! Listen then to that oath of mine![8] *Without slaying Dhrishtadyumna I shall not doff my armour!* If this vow of mine be not fulfiled, let me not go to heaven![9] Be it Arjuna,

be it Bhimasena, or be it anybody else, whoever will come against me I will crush him or all of them! There is no doubt in this![10]—After Açwatthāman had uttered these words, the entire Bharata army, united together, rushed against the Pāndavas, and the latter also rushed against the former.[11] That collision of brave leaders of car-divisions, O Bhārata, became exceedingly awful. A destruction of life then set in at the van of the Kurus and the Srinjayas, that resembled what takes place at the last great universal dissolution.[12]* Upon the commencement of that passage-at-arms, various (superior) beings, with the gods, came there, accompanied by the *Apsaras*, for beholding those foremost of men.[13] Filled with joy, the *Apsaras* began to cover those foremost of men devoted to the duties of their order, with celestial garlands, with diverse kinds of celestial perfumes, and with diverse species of gems.[14] Soft winds bore those excellent odors to the nostrils of all the foremost of warriors. Having smelt those perfumes in consequence of the action of the wind, the warriors once more engaged in battle, and striking one another began to fall down on the Earth.[15] Strewn with celestial flowers, with beautiful shafts equipt with wings of gold, and with many foremost of warriors, the Earth looked beautiful like the firmament bespangled with myriads of stars.[16] Then in consequence of cheers coming from the welkin and the noise of musical instruments, the furious passage-at-arms distinguished by twang of bows and clatter of car-wheels and shouts of warriors became exceedingly fierce.'"[17]

Section LVIII.

"Sanjaya said,—"Thus raged that great battle between those lords of Earth when Arjuna and Karna and Bhimasena the son of Pāndu became angry.[1] Having vanquished the son of Drona, and other great car-warriors, Arjuna, O king, addressing Vāsudeva, said,[2]—Behold, O Krishna of mighty arms, the Pāndava army is flying away! Behold, Karna is slaying

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* I adopt the Bombay reading. *Kāla-yugānta* is explained as the *Mahāpralaya*.—T.

our great car-warriors in this battle![3] I do not, O thou of Daçārha's race, see king Yudhishthira the just! Nor is the standard of Dharma's son, O foremost of warriors, visible![4] The third part of the day still remaineth, O Janārddana! No one amongst the Dhārtarāshtras cometh against me for fight![5] For doing, therefore, what is agreeable to me, proceed to the spot where Yudhishthira is! Beholding Dharma's son safe and sound with his younger brothers in battle,[6] I will again fight with the foe, O thou of Vrishni's race!—At these words of Vibhatsu, Hari quickly proceeded on that car[7] to that spot where king Yudhishthira, along with the mighty Srinjaya car-warriors of great strength, were fighting with the foe, making death their goal.[8] During the progress of that great carnage, Govinda, beholding the field of battle, addressed Savyasāchin, saying,[9]—Behold, O Pārtha, great and awful is this carnage, O Bhārata, of Kshatriyas on Earth for the sake of Duryodhana![10] Behold, O Bhārata, the gold-backed bows of slain warriors, as also their costly quivers displaced from their shoulders![11] Behold those straight shafts equipt with wings of gold, and those clothyard arrows washed with oil and looking like snakes freed from their sloughs![12] Behold, O Bhārata, those scimitars, decked with gold and having ivory handles, and those displaced shields embossed with gold![13] Behold those lances decked with gold, those darts having golden ornaments, and those huge maces twined round with gold![14] Behold those swords adorned with gold, those axes with golden ornaments, and the heads of those battle-axes fallen off from their golden handles.[15] Behold those iron *Kuntas*, those short clubs exceedingly heavy, those beautiful rockets, those huge bludgeons with spiked heads, those disci displaced from the arms of their wielders, and those spears (that have been used) in this dreadful battle![16] Endued (while living) with great activity, warriors that came to battle, having taken up diverse weapons, are lying, though deprived of life, as if still alive![17] Behold, thousands of warriors lying on the field, with limbs crushed by means of maces, or heads broken by means of heavy clubs, or torn and mangled by elephants and steeds and cars.[18] The field of battle is covered with shafts and darts and swords

and axes and scimitars and spiked maces and lances and iron *Kuntas* and battle-axes, and the bodies of men and steeds and elephants, hacked with many wounds and covered with streams of blood and deprived of life, O slayer of foes![19-20] The Earth looks beautiful, O Bhārata, with arms smeared with sandal, decked with *Angadas* of gold and with *Keyuras*, and having their ends cased in leathern fences.[21] With hands cased in leathern fences, with displaced ornaments, with severed thighs, looking like elephants' trunks, of many active warriors,[22] with fallen heads, decked with costly gems and ear-rings, of heroes having large expansive eyes, the Earth looks exceedingly beautiful![23] With headless trunks smeared all over with blood, with severed limbs and heads and lips, the Earth looks, O best of the Bharatas, like an altar strewn with extinguished fires![24] Behold those beautiful cars with rows of golden bells, broken in diverse ways, and those slain steeds lying scattered on the field, with arrows yet sticking to their bodies![25] Behold those bottoms of cars, those quivers, those banners, those diverse kinds of standards, those gigantic conchs of car-warriors, white in hue and scattered all over the field![26] Behold those elephants, huge as hills, lying on the Earth, with tongues lolling out, and those other elephants and steeds, deprived of life and decked with triumphal banners![27] Behold those housings of elephants, and those skins and blankets, and those other beautiful and variegated and torn blankets![28] Behold those rows of bells torn and broken in diverse ways in consequence of falling elephants of gigantic size, and those beautiful goads set with stones of *lapis lazuli*, and those hooks falling upon the ground![29] Behold those whips, adorned with gold, and variegated with gems, still in the grasp of (slain) horsemen, and those blankets and skins of the *Rānku* deer falling on the ground but which had served for seats on horse-back.[30] Behold those gems for adorning the diadems of kings, and those beautiful necklaces of gold, and those displaced umbrellas and yak-tails for fanning![31] Behold the Earth, miry with blood, strewn with the faces of heroes, decked with beautiful ear-rings and well-cut beards and possessed of the splendour of the moon and stars![32] Behold those wounded warriors in whom life is

not yet extinct and who, lying all around, are uttering wails of woe! Their relatives, O prince, casting aside their weapons, are tending them, weeping incessantly![33] Having covered many warriors with arrows and deprived them of life, behold, those combatants, endued with activity, longing for victory, and swelling with rage, are once more proceeding for battle against other antagonists![34] Others are running hither and thither on the field! Begged for water by fallen heroes related to them,[35] others have gone in quest of drink! Many, O Arjuna, are breathing their last meanwhile! Returning, their brave relatives, seeing them become senseless,[36] are throwing down the water they have brought and are running wildly, shouting at one another! Behold, many have died after having slaked their thirst, and many, O Bhārata, are dying while drinking![37] Others, though affectionate towards relatives, still deserting their dear relatives, are seen to rush towards foes in great battle![38] Others, again, O best of men, biting their nether lips, and with faces rendered terrible in consequence of the contraction of their bows, are surveying the field all around![39]—While saying these words unto Arjuna, Vāsudeva proceeded towards Yudhishthira. Arjuna also, for beholding the king in that great battle, repeatedly urged Govinda, saying,—*Proceed, Proceed*![40]—Having shown the field of battle to Pārtha, Mādhava, while proceeding quickly, slowly said unto Pārtha once more,[41]—Behold those kings rushing towards king Yudhishthira! Behold Karna, who resembles a blazing fire, on the arena of battle![42] Yonder the mighty-bowman Bhima is proceeding to battle! They that are the foremost among the Pānchālas, the Srinjayas, and the Pāndavas,—they, that is, that have Dhrishtadyumna for their head,—are following Bhima![43] The vast army of the enemy is again broken by the rushing Pārthas! Behold, O Arjuna, Karna is trying to rally the flying Kauravas![44] Resembling the Destroyer himself in impetuosity and Indra himself in prowess, yonder proceedeth Drona's son, O thou of Kuru's race, that hero, viz., who is the foremost of all wielders of weapons![45] The mighty car-warrior Dhrishtadyumna is rushing against that hero! The Srinjayas are following the lead of Dhrishtadyumna! Behold, the Srinjayas are

falling!'[46]—Thus did the invincible Vāsudeva describe everything unto the diadem-decked Arjuna. Then, O king, commenced a terrible and awful battle.[47] Loud leonine shouts arose as the two hosts encountered each other, O monarch, making death their goal.[48] Eeven thus, O king, in consequence of thy evil counsels, did that destruction set in on Earth, O lord of Earth, of both thy warriors and those of the enemy!' "[49]

Section LIX.

"Sanjaya said,—"Then the Kurus and the Srinjayas once more fearlessly encountered each other in battle, the Pārthas being headed by Yudhishthira, and ourselves headed by the Suta's son.[1] Then commenced a terrible battle, making the hair to stand on end, between Karna and the Pāndavas, that increased the population of Yama's kingdom.[2] After that furious battle, producing rivers of blood, had commenced, and when a remnant only of the brave *Samsaptakas*, O Bhārata, were left unslaughtered,[3] Dhrishtadyumna, O monarch, with all the kings (on the Pāndava side), and those mighty car-warriors, the Pāndavas themselves, all rushed against Karna only.[4] Like the mountain receiving a vast body of water. Karna, unaided by any one, received in that battle all those advancing warriors filled with joy and longing for victory.[5] Those mighty car-warriors, encountering Karna, were beat off and broken like a mass of water beat back on all sides when it encounters a mountain.[6] The battle, however, that took place between them and Karna made the hair to stand on end. Then Dhrishtadyumna assailed the son of Rādhā with a straight shaft in that battle, and addressing him said,—Wait, Wait!'[7]—The mighty car-warrior Karna, filled with rage, shook his foremost of bows called *Vijaya*, and cutting off the bow of Dhrishtadyumna as also his arrows resembling snakes of virulent poison, assailed Dhrishtadyumna himself with nine arrows. Those arrows, O sinless one, piercing through the gold-decked armour of the high-souled son of Prishata,[8-9] became bathed in blood and looked beautiful like so many coccinella. The mighty car-warrior Dhrishtadyumna, casting aside that

broken bow,[10] took up another bow and a number of shafts resembling snakes of virulent poison. With those straight shafts numbering seventy, he pierced Karna.[11] Similarly, O king, Karna, in that battle, covered Prishata's son, that scorcher of foes, with many shafts resembling snakes of virulent poison. The slayer of Drona, that great bowman, retaliated by piercing Karna with many keen shafts.[12] Filled with rage, Karna then, O monarch, sped at his antagonist a gold-decked shaft that resembled a second rod of Death.[13] That terrible shaft, O monarch, as it coursed impetuously towards Prishata's son, the grandson of Cini, O king, cut off into seven fragments, desplaying great lightness of hand.[14] Beholding his shaft baffled by the arrows of Sātyaki, O king, Karna resisted Sātyaki with showers of arrows from every side.[15] And he pierced Sātyaki in that encounter, with seven clothyard shafts. The grandson of Cini, however, pierced him in return with many arrows decked with gold.[16] The battle then that took place, O king, between those two warriors was such as to fill both spectators and auditors with fear. Though awful, soon it became beautiful and a deserving objects of sight.[17] Beholding the feats, in that encounter, of Karna and the grandson of Cini, the hair of all the creatures there present seemed to stand on end.[18] Meanwhile the mighty son of Drona rushed against Prishata's son, that chastiser of foes, and queller of the prowess of all enemies.[19] Filled with rage, Drona's son, that subjugator of hostile towns, addressing Dhrishtadyumna, said,—Wait, wait, O slayer of a Brāhmana, thou shalt not escape me today with life![20]—Having said these words, that mighty car-warrior of great lightness of hand, striving resolutely, deeply pierced the brave son of Prishata, who also strove to the utmost of his prowess, with many keen and terrible shafts endued with great impetuosity. As Drona (while alive), beholding the son of Prishata, O sire, had become cheerless and regarded him as his death, even so that slayer of hostile heroes, the son of Prishata, beholding Drona's son in that battle, now regarded him as his death.[21-23] Soon, however, remembering that he was unslayable in battle by means of weapons, rushed with great speed against Drona's son, like the Destroyer

rushing against the Destroyer at the time of the universal dissolution.[24] Drona's heroic son, however, O monarch, beholding Dhrishtadyumna stationed before him, drew deep breaths in wrath and rushed towards him.[25] Both of them were filled with great rage at sight of each other. Endued with great activity, the valiant son of Drona then, O monarch, said these words unto Dhrishtadyumna staying not far from him:—O wretch amongst the Pānchālas, I shall today despatch thee to Yama![26-27] The sin thou hast committed by slaying Drona before will fill thee today with regret, to thy great evil,[28] if thou stayest in battle without being protected by Pārtha, or if thou dost not fly away, O fool! I tell thee truly![29]—Thus addressed, the valiant Dhrishtadyumna replied, saying,—That same sword of mine which answered thy sire resolutely engaged in battle, will today answer this speech of thine![30] If Drona could be slain by me, O thou that art a Brāhmana in name only, why should I not then, putting forth my prowess, slay thee also in battle today?[31]—Having said these words, the wrathful commander of the Pāndava forces, viz., the son of Prishata, pierced Drona's son with a keen arrow.[32] Then Drona's son, filled with great rage, shrouded every side of Dhrishtadyumna, O king, in that battle, with straight arrows.[33] Shrouded with thousands of arrows, neither the welkin, nor the points of the compass, nor the combatants all around, could, O monarch, be any longer seen.[34] Similarly, the son of Prishata, O king, shrouded Drona's son, that ornament of battle, with arrows, in the very sight of Karna.[35] The son of Rādhā, too, O monarch, singly resisted the Pānchālas and the Pāndavas and the (five) sons of Draupadi and Yudhāmanyu and the mighty car-warrior Sātyaki, in consequence of which feat he became the cynosure of all eyes.[36] Then Dhrishtadyumna, in that battle, cut off the very tough and formidable bow of Drona's son as also all his arrows resembling snakes of virulent poison.[37] Drona's son, however, with his arrows, destroyed, within the twinkling of an eye, the bow, the dart, the mace, the standard, the steeds, the driver, and the car of Prishata's son.[38] Bowless and carless and steedless and driverless, the son of Prishata then took up a huge scimitar and a

blazing shield decked with a hundred moons.[39] Endued with great lightness of hand, and possessed of mighty weapons, that mighty car-warrior, viz., the heroic son of Drona, O king, quickly cut off, in that battle, with many broad-headed arrows, those weapons also[40] of Dhrishtadyumna before the latter could come down from his car. All this seemed exceedingly wonderful. The mighty car warrior Açwatthāman, however, though struggling vigorously, could not, O chief of the Bharatas, slay the carless and steedless and bowless Dhrishtadyumna although pierced and exceedingly mangled with many arrows.[41-42] When, therefore, O king, the son of Drona found that he could not slay his enemy with arrows, he laid aside his bow and quickly proceeded towards the son of Prishata.[43] The impetuosity of that high-souled one, as he rushed towards his foe, resembled that of Garuda swooping down for seizing a large snake.[44] Meanwhile Mādhava, addressing Arjuna, said,—Behold, O Pārtha, how the son of Drona is rushing with great speed towards the car of Prishata's son! Without doubt, he will slay the prince![45] O mighty-armed one, O crusher of foes, rescue the son of Prishata, who is now within the jaws of Drona's son as if within the jaws of Death himself![46]—Having said these words, the valiant Vāsudeva urged the steeds towards that spot where Drona's son was.[47] Those steeds, of the splendour of the moon, urged by Keçava, proceeded towards the car of Drona's son, devouring the very skies.[48] Beholding those two of great energy, viz., Krishna and Dhananjaya, coming towards him, the mighty Açwatthāman made great efforts for slaying Dhrishtadyumna soon.[49] Seeing Dhrishtadyumna dragged, O ruler of men, by his enemy, the mighty Pārtha sped many arrows at the son of Drona.[50] Those arrows, decked with gold and sped from *Gāndiva*, approached the son of Drona and pierced him deeply like snakes penetrating into an anthill.[51] Thus pierced with those terrible arrows, the valiant son of Drona, O king, abandoned the Pānchāla prince of immeasurable energy.[52] Indeed, the hero, thus afflicted with Dhananjaya's shafts, mounted on his car, and taking up his own excellent bow, began to pierce Pārtha with many shafts.[53] Meanwhile, the heroic Sahadeva, O ruler of men, bore away

on his own car the son of Prishata, that scorcher of foes.[54] Arjuna then, O king, pierced Drona's son with many arrows. Filled with rage, Drona's son struck Arjuna in the arms and the chest.[55] Thus provoked, Pārtha, in that battle, sped at Drona's son, a long shaft that resembled a second rod of Death or, rather, Death himself. That arrow of great splendour fell upon the shoulder of the Brāhmana hero.[56] Exceedingly agitated, O monarch, in that battle, by the violence of the stroke, he sat down on the terrace of his car and swooned away.[57] Then Karna, O monarch, shook his bow *Vijaya* and, filled with rage, repeatedly eyed Arjuna in that battle, desiring a single combat with him.[58] Meanwhile the driver of Drona's son, beholding the latter senseless, quickly bore him away on his car from the field of battle.[59] Beholding Prishata's son rescued and Drona's son afflicted, the Pānchālas, O king, expectant of victory, began to utter loud shouts.[60] Thousands of sweet instruments began to be sounded. Seeing such wonderful feats in battle, the combatants uttered leonine roars.[61] Having achieved that feat, Pārtha addressed Vāsudeva, saying, —Proceed, O Krishna, towards the *Samsaptakas*, for this is greatly desired by me![62]—Hearing those words of Pāndu's son, he of Daçārha's race proceeded on that car graced with many banners and whose speed resembled that of the wind or the mind.[63]' "

Section LX.

"Sanjaya—'Meanwhile Krishna, pointing out king Yudhishthira the just unto Kunti's son Pārtha, addressed him in these words:[1]—Yonder, O son of Pāndu, thy brother (Yudhishthira) is being pursued by many mighty and great bowmen amongst the Dhārtarāshtras, all inspired with the desire of slaughtering him![2] The mighty Pānchālas, difficult of defeat in battle, are proceeding after the high-souled Yudhishthira from desire of rescuing him![3] Yonder, Duryodhana, O Pārtha, the king of the whole world, clad in mail and accompanied by a large car force, is pursuing the Pāndava king![4] Impelled by the

desire of slaughtering his rival, the mighty Duryodhana, O tiger among men, is pursuing him, accompanied by his brothers the touch of whose weapons is as fatal as that of poisonous snakes and who are all conversant with every mode of warfare.[5] Those Dhārtarāshtra elephants and horse and car-warriors and foot are coming for seizing Yudhishthira like poor men for seizing a precious gem.[6] Behold, checked by Sātyaki and Bhima, they have again been stupified, like the *Daityas*, that desired to take away the *Amrita*, made motionless by Cakra and Agni![7] The mighty car-warriors (of the Kuru army), however, in consequence of the vastness of their numbers, are again proceeding towards Yudhishthira like a vast quantity of water in the season of rains rushing towards the ocean.[8] Those mighty bowmen are uttering leonine roars, blowing their conchs, and shaking their bows.[9] I regard Kunti's son Yudhishthira, thus brought under the influence of Duryodhana, to be already within the jaws of Death or already poured as a libation on the sacrificial fire.[10] The army of Dhritarāshtra's son, O Pāndava, is arrayed and equipt duly. Cakra himself, coming within the range of its arrows, can scarcely escape.[11] Who will in battle bear the impetuosity of the heroic Duryodhana who shoots showers of arrows with the greatest celerity and who, when angry, resembles the Destroyer himself?[12] The force of the heroic Duryodhana's shafts, or Drona's son's, or Kripa's, or Karna's, would break down the very mountains![13] That scorcher of foes, viz., king Yudhishthira, was once compelled by Karna to turn his back upon the field. The son of Rādhā is endued with great might and great lightness of hand. Possessed of great skill, he is accomplished in battle. He is competent to afflict the eldest son of Pāndu in fight, especially when he is united with the mighty and brave sons of Dhritarāshtra![14-15] Of rigid vows, when the son of Prithā had been engaged in battle with all those warriors, other great car warriors had struck him and contributed to his defeat.[16] The king, O best of the Bharatas, is exceedingly emaciated in consequence of his fasts. He is endued with *Brāhma* force, but the puissant one is not endued with much of Kshatriya might![17] Assailed, however, by Karna, the royal son of Pāndu,

viz., Yudhishthira, that scorcher of foes, hath been placed in a situation of great peril.[18] I think, O Pārtha, that king Yudhishthira hath fallen! Indeed, since that chastiser of foes, viz., the wrathful Bhimasena, coolly beareth the leonine roars of the frequently-shouting Dhārtarāshtras longing for victory and blowing their conchs,[19-20] I think, O bull among men, that Pāndu's son Yudhishthira is dead! Yonder Karna urges forward the mighty car-warriors of the Dhārtarāshtras![21] The mighty (Dhārtarāshtra) car-warriors are surrounding the royal son of Prithā with the weapons called *Sthunākarna, Indrajāla,* and *Pāçupata,* and with clouds of other weapons![22] The king, O Bhārata, is deeply afflicted and exceedingly weakened, since the Pānchālas and the Pāndavas, those foremost of all wielders of weapons, are proceeding with great speed towards him at a time when speed is of the highest moment, like strong men rushing to the rescue of a person sinking in a bottomless sea![23-24] The king's standard is no longer visible! It has probably been struck down by Karna with his shafts! In the very sight of the twins, O Pārtha, and of Sātyaki and Cikhandin,[25] and Dhrishtadyumna and Bhima and Catānika, O lord, as also of all the Pānchālas and the Chedis, O Bhārata,[26] yonder Karna is destroying the Pāndava division with his arrows, like an elephant destroying an assemblage of lotuses.[27] There, those car-warriors of thy army, O son of Pāndu, are flying away! See, see, O Pārtha, how those great warriors are retreating![28] Those elephants, O Bhārata, assailed by Karna in battle, are flying away in all directions, uttering cries of pain![29] There, those crowds of car-warriors, routed in battle, O Pārtha, by Karna, that crusher of foes, are flying away in all directions![30] Behold, O Pārtha, that foremost of standards, of the Suta's son, on his car, bearing the device of the elephant's rope, is seen to move all over the field![31] There, the son of Rādhā is now rushing against Bhimasena, scattering hundreds of shafts as he proceeds and slaughtering thy army therewith![32] There, those mighty car-warriors of the Pānchālas are being routed (by Karna) even as the *Daityas* had been routed by Cakra in dreadful battle![33] There, Karna, having vanquished the Pānchālas, the Pāndus,

and the Srinjayas, is casting his eyes on all sides, I think, for seeking thee ![34] Behold, O Pārtha, Karna, as he beautifully draws his foremost of bows, looketh exceedingly beautiful even as Cakra in the midst of the celestials, after vanquishing his foes ![35] There, the Kauravas, beholding the prowess of Karna, are roaring and inspiring the Pāndus and the Srinjayas with fear on every side ![36] There, Karna himself, terrifying the Pāndus with his whole soul, in dreadful battle, is addressing all the troops, O giver of honors, saying,[37]—[Blessed be ye, advance, ye Kauravas and rush with such speed that no Srinjaya may, in this battle, escape with life ![38] United together, do this all of you ! As regards ourselves, we will follow you behind !]—Saying these words, he is advancing behind (his troops), scattering his shafts.[39] Behold Karna, O Pārtha, adorned with his white umbrella in this battle, and looking like the Udaya hills adorned by the moon ![40] With his beautiful umbrella of a hundred ribs, resembling the moon in full, held over his head, O Bhārata, in this battle,[41] Karna, O prince, is casting his glances after thee ! Without doubt, he will, in this battle, come hither, with great speed ![42] Behold him, O mighty-armed one, as he shaketh his formidable bow and shooteth, in this dreadful battle, his shafts resembling snakes of virulent poison ![43] There, the son of Rādhā turneth towards this direction, beholding thy banner bearing the ape, and desiring, O Pārtha, an encounter with thee, O scorcher of foes ! Indeed, he cometh for his own destruction, even like an insect into the mouth of a lamp ![44] Wrathful and brave, he is ever engaged in the good of Dhritarāshtra's son. Of wicked understanding, he is always unable to put up with thee ![45] Beholding Karna alone and unsupported, Dhritarāshtra's son, O Bhārata, turneth towards him with great resolution, accompanied by his car force, for protecting him.[46] Let that wicked-souled one, along with all those allies of his, be slain by thee, putting forth thy vigor, from desire of winning fame, kingdom and happiness ![47] Both of you are endued with great strength. Both of you are possessed of great celebrity. When encountering each other in battle, O Pārtha, like a celestial and a *Dānava* in the great battle between the gods and the *Asuras*, let all the Kauravas behold

thy prowess![48]* Beholding thee filled with great rage and Karna also excited to fury, O bull of Bharata's race, Duryodhana in wrath will not be able to do anything![49] Remembering thyself to be of purified soul, O bull of Bharata's race, and remembering also that the son of Rādhā harboureth a great animosity for the virtuous Yudhishthira,[50] achieve that, O son of Kunti, which should now be achieved! Righteously setting thy heart on battle, advance against that leader of car-warriors![51] There, five hundred foremost of car-warriors, O thou best of car-warriors, that are endued with great might and fierce energy,[52] and five thousand elephants, and twice as many horse, and innumerable foot-soldiers, all united together, O son of Kunti,[53] and protecting one another, O hero, are advancing against thee! Show thyself, of thy own will, unto that great bowman, viz., the Suta's son! Advance, O bull of Bharata's race, towards him with great speed![54] There, Karna, filled with great wrath, is rushing against the Pānchālas! I see his standard approaching towards the car of Dhrishtadyumna! I think he will exterminate the Pānchālas![55] I will tell thee, O bull of Bharata's race, some good news, O Pārtha! King Yudhishthira the just is living!†[56] There, the mighty-armed Bhima, having returned, is stationed at the head of the army, supported by the Srinjayas and by Sātyaki, O Bhārata![57] There, the Kauravas are being slaughtered with keen shafts by Bhimasena, O son of Kunti, and the high-souled Pānchālas![58] The troops of Dhritarāshtra's son, with their faces turned from the field, and with blood streaming down from their wounds, are speedily flying away from battle, struck by Bhima with his shafts![59] Bathed in blood, the Bharata army, O chief of Bharata's race, presents an exceedingly cheerless aspect like that of the Earth when divested of crops.[60] Behold, O son of Kunti, Bhimasena, that foremost of combatants, filled with rage like a snake of virulent poison, and engaged in routing the (Kaurava) host![61] Yellow and red and black and white banners, adorned with stars and moons

* 48 is a triplet; the third line is omitted in certain Bengal texts.—T.

† The Bombay edition reads the second line with a slight variation.—T.

and Suns, as also many umbrellas, O Arjuna, lay scattered about![62] Made of gold or silver or brass and other metals, standards are lying about, and elephants and steeds also, scattered all over the field![63] There, those car-warriors are falling from their cars, deprived of life by the unreturning Pānchālas with shafts of diverse kinds.[64] There, the Pānchālas of great speed, O Dhananjaya, are rushing against the riderless Dhārtarāshtra elephants and steeds and cars![65] Reckless of their very lives, O chastiser of foes, those warriors, difficult of defeat in battle, aided by the might of Bhimasena, are crushing, O tiger among men, the hostile force![66] There, the Pānchālas are uttering loud roars and blowing their conchs as they are rushing against their foes and crushing them with their shafts in battle![67] Behold their great energy and power! Through sheer valor, the Pānchālas are slaughtering the Dhārtarāshtras like angry lions slaying elephants![68] Unarmed, they are snatching the weapons of their armed foes and with those weapons thus snatched are slaying their foes that are effectual smiters, and uttering loud roars![69] The heads and arms of their foes are being struck off and felled on the field! The Pānchāla cars and elephants and horse are all worthy of the highest praise![70] Like swans of great speed leaving the Mānasa lake and rushing into the Ganges, the Pānchālas are rushing against the Kauravas, and every part of the vast Dhārtarāshtra force is assailed by them![71] Like bulls resisting bulls, the heroic Kripa and Karna and other leaders are putting forth all their valor for resisting the Pānchālas![72] The Pānchāla heroes headed by Dhrishtadyumna are slaying thousands of their foes, viz., the great car-warriors of the Dhārtarāshtra army already sinking in the ocean of Bhima's weapons![73] Beholding the Pānchālas overwhelmed by their foes, the fearless son of the Wind-god, assailing the hostile force, is shooting his shafts and uttering loud roars![74] The greater portion of the vast Dhārtarāshtra army has become exceedingly frightened[75] Behold, those elephants, pierced by Bhima with his clothyard shafts, are falling down like mountain summits riven by the thunder-bolt of Indra![76] There, those huge elephants, deeply pierced with the straight shafts of Bhimasena,

are flying away, crushing their own ranks![77] Dost thou not recognise the unbearable leonine shouts, O Arjuna, of the terribly-roaring Bhimasena inspired with desire of victory in battle?[78] There, the prince of the Nishādas, filled with rage, is coming against the son of Pāndu, on his foremost of elephants, from desire of slaying him with his lances, even like the Destroyer himself armed with his bludgeon![79] Struck by Bhima with ten keen clothyard shafts endued with the splendour of the fire or the Sun, the two arms of the roaring prince, with lances in grasp, are lopped off![80] Slaying the prince, Bhima proceedeth against other elephants looking like masses of blue clouds and ridden by riders guiding them with skill![81] Behold those riders striking Vrikodara with darts and lances in profusion! Slaying with his keen shafts those elephants seven at a time, their triumphal standards also, O Pārtha, are cut down by thy elder brother! As regards those other elephants, each of them is being slain with ten shafts by him.[82-83] The shouts of the Dhārtarāshtras are no longer heard, now that Bhima, O bull of Bharata's race, who is equal to Purandara himself, is engaged in battle![84] Full three *Akshauhinis* of Duryodhana's soldiers had been assembled together (in front of Bhima). They have all been checked by that lion among men, viz., Bhimasena, in wrath!'—[85]

"Sanjaya continued,—'Beholding that feat, difficult of accomplishment, achieved by Bhimasena, Arjuna, with his keen shafts, destroyed the remnant of his foes.[86] The mighty *Samsaptakas*, O lord, slaughtered in battle and routed (by Arjuna), fled away in all directions, overcome with fear.[87] Many amongst them (that fell), became the guests of Cakra and attained to great happiness. As regards Pārtha, that tiger among men continued, with his straight shafts, to slaughter the Dhārtarāshtra host consisting of four kinds of forces.' "[88]

Section LX.

"Dhritarāshtra said,—'When Bhima and Pāndu's son Yudhishthira were engaged in battle, when my troops were being slaughtered by the Pāndus and the Srinjayas,[1] when, in-

deed my vast army was being broken and routed and repeatedly became cheerless, tell me, O Sanjaya, what the Kauravas did!'[2]

"Sanjaya said,—'Beholding the mighty-armed Bhima, the Suta's son of great valor, with eyes red in wrath, O king, rushed towards him.[3] Seeing thy army fly away from Bhimasena, the mighty Karna, O king, rallied it with great efforts.[4] The mighty-armed Karna, having rallied thy son's host, proceeded against the Pāndavas, those heroes difficult of defeat in battle.[5] The great car-warriors of the Pāndavas also, shaking their bows and shooting their shafts, proceeded against the son of Rādhā.[6] Bhimasena, and the grandson of Cini, and Cikhandin, and Janamejaya, and Dhrishtadyumna of great strength, and all the Prabhadrakas,[7] and those tigers among men, viz., the Pānchālas, filled with rage and inspired with desire of victory, rushed in that battle, from every side, against thy army.[8] Similarly the great car-warriors of thy army, O king, quickly proceeded against the Pāndava host, desirous of slaughtering it.[9] Teeming with cars and elephants and horse, and abounding with foot-soldiers and standards, the two armies then, O tiger among men, assumed a wonderful aspect.[10] Cikshandin proceeded against Karna, and Dhrishtadyumna proceeded against thy son Dusçāsana, accompanied by a large force.[11] Nakula proceeded against Vrishasena, while Yudhishthira against Chitrasena. Sahadeva, O king, in that battle, proceeded against Uluka.[12] Sātyaki proceeded against Cakuni, and the sons of Draupadi against the other Kauravas. The mighty car-warrior Açwatthāman proceeded, with great care, against Arjuna.[13] Gotama's son Kripa proceeded against the mighty bowman Yudhāmanyu, while Kritavarman of great strength proceeded against Uttamaujas.[14] The mighty-armed Bhimasena, O sire, alone and unsupported, resisted all the Kurus and thy sons at the head of their division.[15] The slayer of Bhishma, viz., Cikhandin, then, O monarch, with his winged arrows, resisted Karna careering fearlessly in that battle.[16] Held in check, Karna then, his lips trembling in rage, assailed Cikhandin with three arrows in the midst of his eyebrows.[17] With those three arrows sticking on his fore head, Cikhandin looked highly

beautiful like a silver mountain with three elevated crests.[18] Deeply pierced by the Suta's son in that encounter, the mighty bowman Cikhandin pierced Karna, in return, with ninety keen shafts.[19] The mighty car-warrior Karna then, slaying Cikhandin's steeds and next his driver with three arrows, cut off his standard with a razor-faced arrow.[20] That mighty car-warrior then, that scorcher of foes, filled with rage, jumped down from his steedless car and hurled a dart at Karna.[21] Cutting off that dart with three shafts in that encounter, Karna then, O Bhārata, pierced Cikhandin with nine keen arrows.[22] Avoiding then the shafts sped from Karna's bow, that best of men, viz., Cikhandin, exceedingly mangled, retreated speedily from that spot.[23] Then Karna, O monarch, began to scatter the troops of the Pāndavas, like a mighty wind scattering a heap of cotton.[24] Meanwhile Dhrishtadyumna, O monarch, afflicted by thy son, pierced Dusçāsana, in return, with three arrows in the centre of the chest.[25] Then Dusçāsana, O sire, pierced his assailant's left arm with a broad-headed shaft, sharp and straight and equipt with wings of gold.[26] Thus pierced, Dhrishtadyumna, filled with wrath and the desire to retaliate, sped a terrible shaft, O Bhārata, at Dusçāsana.[27] Thy son, however, O king, with three shafts of his, cut off that impetuous arrow sped by Dhrishtadyumna as it coursed towards him.[28] Approaching Dhrishtadyumna then, he struck him in the arms and the chest with seventeen other broad-headed shafts adorned with gold.[29] Thereat Prishata's son, filled with rage, cut off Dusçāsana's bow, O sire, with a sharp razor-headed arrow, at which all the troops there uttered a loud shout.[30] Taking up then another bow, thy son, as if smiling, held Dhrishtadyumna in check with showers of arrows from every side.[31] Beholding the prowess of that high-souled son of thine, the combatants as also the *Siddhas* and the *Apsaras*, became all filled with wonder.[32] We then saw the mighty Dhrishtadyumna thus assailed by the Dusçāsana to resemble a huge elephant held in check by a lion.[33] Then many Pānchāla car-warriors and elephants and horse, O elder brother of Pāndu, desirous of rescuing the commander (of the Pāndava army), encompassed thy son.[34] The

battle that commenced, O scorcher of foes, between thy warriors and the enemy, presented as frightful a sight as that which may be seen at the destruction of all creatures at the end of the *Yuga*.[35]

"'Vrishasena, staying by the side of his father, having pierced Nakula with five arrows made wholly of iron, pierced him once again with three other arrows.[36] The heroic Nakula then, as if smiling, deeply pierced Vrishasena in the chest with a clothyard shaft of great keenness.[37] Thus pierced by his mighty foe, that scorcher of foes, viz., Vrishasena, pierced his assailant with twenty arrows and was himself pierced by him with five.[38] Then those two bulls among men shrouded each other with thousands of arrows, at which the divisions that supported them broke.[39] Beholding the troops of Dhritarāshtra's son flying away, the Suta's son, following them, O king, began to forcibly stop them.[40] After Karna had gone away, Nakula proceeded against the Kauravas. Karna's son also, avoiding Nakula,[41] proceeded quickly, O sire, to where his father the son of Rādhā was, for protecting his car-wheel.

"'The angry Uluka was held in check by Sahadeva.[42] Having slain his four steeds, the valiant Sahadeva then despatched his foe's driver to the abode of Yama.[43] Uluka then, that delighter of his father, jumping down from his car, O king, quickly proceeded and entered the division of the Trigartas.[44] Sātyaki, having pierced Cakuni with twenty keen arrows, easily cut off the standard of Suvala's son with a broad-headed arrow.[45] The valiant son of Suvala, filled with rage, O king, in that encounter, pierced Sātyaki's armour and then cut off his golden standard.[46] Then Sātyaki pierced him in return with many keen arrows, and struck his driver, O monarch, with three arrows.[47] With great speed then, he despached with other shafts the steeds of Cakuni to Yama's abode. Speedily alighting then, O bull among men, from his car, Cakuni,[48] that mighty car-warrior, quickly ascended the car of Uluka. The latter then bore away with great speed his father from Cini's grandson, that warrior skilled in battle.[49] Then Sātyaki, O king, rushed in that battle against thy army with great impetuosity, at which that army broke.[50] Shrouded with

the arrows of Cini's grandson, thy army, O monarch, fled away on all sides with great speed, and fell down deprived of life.[51]

"'Thy son resisted Bhimasena in that battle. In a trice Bhima made that ruler of men steedless and driverless and carless and standardless, at which the (Pāndava) troops became highly glad. Then thy son, O king, went away from Bhimasena's presence.[52-53] The whole Kuru army, at this, rushed against Bhimasena. Tremendous became the din made by those combatants inspired with the desire of slaying Bhimasena.[54] Yudhāmanyu, piercing Kripa, quickly cut off his bow. Then Kripa, that foremost of all wielders of weapons, taking up another bow,[55] felled Yudhāmanyu's standard and driver and umbrella on the Earth. At this, the mighty car-warrior Yudhāmanyu retreated on his car, driving it himself.[56] Uttamaujas covered the terrible son of Hridikā, endued with terrible prowess, with a thick shower of arrows like a cloud pouring torrents of rain on a mountain.[57] The battle between them, O scorcher of foes, became so awful that its like, O monarch, I had never seen before.[58] Then Kritavarman, O king, in that encounter, suddenly pierced Uttamaujas in the chest at which the latter sat down on the terrace of his car.[59] His driver then bore away that foremost of car-warriors. Then the whole Kuru army rushed at Bhimasena.[60] Dusçāsana and Suvala's son, encompassing the son of Pāndu with a large elephant force, began to strike him with small arrows.[61] Then Bhima, causing the wrathful Duryodhana to turn his back on the field by means of hundreds of arrows, quickly rushed towards that elephant force.[62] Beholding that elephant force advance impetuously against him, Vrikodara became filled with great rage and invoked his celestial weapons. And he began to strike elephants with elephants like Indra striking the *Asuras*.[63]* While engaged in slaughtering those elephants, Vrikodara, in that battle, covered the welkin with his shafts like myriads of insects covering a fire.[64] Like the wind scattering masses of clouds, Bhima quickly scattered and destroyed crowds of elephants united together in thousands.[65] Covered all over with

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* A triplet in the Bengal texts.—T.

networks of gold, as also with many gems, the elephants looked exceedingly beautiful in that battle like clouds charged with lightning.[66] Slaughtered by Bhima, those elephants, O king, began to fly away. Some amongst them, with their hearts pierced, fell down on the Earth.[67] With those fallen and falling elephants adorned with gold, the Earth looked beautiful there as if strewn with broken mountains.[68] With the fallen elephant-warriors of blazing resplendence and adorned with gems, the Earth looked beautiful as if strewn with planets of exhausted merit.[69]* Then elephants, with their temples, frontal globes, and trunks deeply pierced, fled in hundreds in that battle, afflicted with the shafts of Bhimasena.[70] Some amongst them, huge as hills, afflicted with fear and vomiting blood, ran away, their limbs mangled with arrows, and looking, on that account, like mountains with liquid metals running adown their sides.[71] People then beheld the two arms of Bhima, resembling two mighty snakes, smeared with sandal-paste and other pounded unguents, continually employed in drawing the bow.[72] Hearing the sound of his bowstring and palms that resembled the peal of thunder, those elephants, ejecting urine and excreta, ran away in fear.[73] The feats of the single-handed Bhima of great intelligence, on that occasion, shone like those of Rudra himself while engaged in destroying all creatures.' "[74]

Section LXII.

"Sanjaya said,—'The handsome Arjuna then, on that foremost car of his, unto which were yoked white steeds, and which was urged by Nārāyana himself, appeared on the scene.[1] Like the tempest agitating the ocean, Vijaya, O foremost of kings, in that battle, agitated that host of thine teeming with horsemen.[2] When the white-steeded Arjuna was otherwise engaged, thy son Duryodhana, filled with rage, and surrounded by half his troops, approached suddenly, and encompassed the

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* The righteous on Earth, after death, become planets and stars. Upon the exhaustion of their merits, they are supposed to fall down.—T.

advancing Yudhishthira inspired with the desire of revenge.[3]* The Kuru king then pierced the son of Pāndu with three and seventy razor-headed arrows. At this, Yudhishthira the son of Kunti became inflamed with sire,[4] and quickly struck thy son with thirty broad-headed arrows. The Kaurava troops then rushed impetuously for seizing Yudhishthira.[5] Understanding the wicked intentions of the enemy, the great car-warriors of the Pāndava army, uniting together, rushed towards Yudhishthira the son of Kunti, for rescuing him.[6] Indeed, Nakula, and Sahadeva, and Dhrishtadyumana the son of Prishata, surrounded by a full *Akshauhini* of troops, thus proceeded towards Yudhishthira.[7] Bhimasena also, in that battle, crushing the great car-warriors of thy army, proceeded towards the king surrounded by foes.[8] Karna, otherwise called Vaikartana, O king, shooting dense showers of arrows, checked, singlehanded, all those mighty bowmen thus advancing (to the rescue).[9] Though they shot dense showers of arrows and hurled innumerable lances, fighting with determination, yet they were unable te even look at the son of Rādhā.[10] Indeed, the son of Rādhā, that master of all weapons offensive and defensive, by shooting dense showers of shafts, checked all those great bowmen.[11] The high-souled Sahadeva, however, quickly approaching (the spot where Duryodhana was), and invoking without loss of time a (celestial) weapon, pierced Duryodhana with twenty arrows.[12] Thus pierced by Sahadeva, the Kuru king, covered with blood, looked beautiful like a huge elephant of split temples.[13] Beholding thy son deeply pierced with many arrows of great energy, that foremost of car-warriors, *viz.*, the son of Rādhā, filled with rage, rushed to that spot.[14] Seeing Duryodhana reduced to that plight, Karna, invoking his weapons quickly, began to slaughter the troops of Yudhishthira and Prishata's son.[15] Thus slaughtered by the high-souled Karna, Yudhishthira's troops, O king, afflicted with the arrows of the Suta's son, soon fled away.[16] Showers of shafts fell together. Indeed, those sped subsequently from the bow of the Suta's son touched with their heads the wings of those

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* A triplet in the Bengal texts.—T.

sped before.[17] In consequence of those falling showers of shafts, O monarch, colliding with one another, a conflagration seemed to blaze forth in the welkin.[18] Soon Karna shrouded the ten points of the compass, O king, with arrows capable of piercing the bodies of foes, as if with advancing flights of locusts.[19] Displaying the highest weapons, Karna began to wave with great force his two arms smeared with red sandal-paste and adorned with jewels and gold.[20] Then stupifying all sides, O king, with his shafts, Karna deeply afflicted Yudhishthira the just.[21] Filled with rage at this, Dharma's son Yudhishthira struck Karna with fifty keen shafts.[22] In consequence then of the darkness caused by those showers of arrows, the battle became awful to look at. Loud cries of woe arose from among thy troops, O monarch,[23] whilst they were being slaughtered by Dharma's son, O sire, with diverse kinds of keen shafts equipt with *Kanka* feathers and whetted on stone, with numerous broad-headed arrows, and with diverse kinds of darts and swords and clubs.[24]* Thither where Pāndu's son of virtuous soul cast his eyes with the desire of producing evil, thither thy army broke, O bull of Bharata's race![25] Inflamed with great rage, Karna also, of immeasurable soul, inspired with the desire of retaliating, his face flushed in anger, rushed, in that battle, against Pāndu's son king Yudhishthira the just, shooting cloth-yard shafts and crescent shaped arrows and those equipt with heads like the calf's tooth.* Yudhishthira also pierced him with many whetted arrows equipt with wings of gold.[26-27]† As if smiling the while, Karna pierced the royal son of Pāndu in the chest with three broad-headed arrows whetted on stone and equipt with *Kanka* feathers.[28] Deeply afflicted therewith, king Yudhishthira the just, sitting down on the terrace of his car, ordered his driver to retreat.[29] Thereupon all the Dhārtarāshtras, with their king, set up a loud shout, saying,—*Seize,—Seize,* and all them then pursued the

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* A triplet in the Bengal texts.—T.

† 27 is a triplet. The two lines of 26 with the first two lines of 27 form a complete sentence. The construction is pleonastic. In the second line of 27, for *Yudhishthira* read *Pānduputra* —T.

(Pāndava) king.[30] Then seventeen hundred Kekaya troops skilled in smiting, united with a body of the Pānchāla troops, O king, and checked the Dhārtarāshtras.[31] During the progress of that fierce and terrible battle, Duryodhana and Bhima, those two warriors endued with great might, encountered each other.' "[32]

Section LXIII.

"Sanjaya said,—"Meanwhile Karna also began, with his arrowy showers, to afflict the mighty car-warriors of the Kaikayas, viz., those great bowmen that stood before him.[1] Indeed, the son of Rādhā despatched to Yama's abode full five hundred of those warriors that were employed in checking him in that battle.[2] Beholding the son of Rādhā to be irresistible in that battle, those warriors, afflicted with the arrows of their assailant, repaired to the presence of Bhimasena.[3] Breaking that car-force into many parts by means of his arrows, Karna, singly and riding on that same car of his, pursued Yudhishthira[4] who then, exceedingly mangled with arrows and almost insensible, was proceeding slowly for reaching the Pāndava encampment with Nakula and Sahadeva on his two sides.[5] Having approached the king, the Suta's son, from desire of doing good to Duryodhana, pierced the son of Pāndu with three formidable arrows.[6] In return the king pierced Rādhā's son in the centre of the chest and then his driver with three shafts.[7] Then those two scorchers of foes, viz., the twin sons of Mādri, those two protectors of Yudhishthira's car-wheels, rushed towards Karna so that the latter might not succeed in slaying the king.[8] Then Nakula and Sahadeva, both shooting showers of shafts with great care, covered the son of Rādhā therewith.[9] The valiant son of the Suta, however, in return, pierced those two high-souled chastisers of foes with two broad-headed arrows of great sharpness.[10] The son of Rādhā then slew Yudhishthira's excellent steeds, white as ivory and fleet as the mind, and having black hair in their tails.[11] Then, smiling the while, the Suta's son, that great bowman, with another broad-headed shaft, felled the head-gear of Kunti's son.[12] Similarly, the valiant Karna,

having slain the steeds of Nakula, cut off the car-shaft and bow of that intelligent son of Mādri.[13] Those two steedless and carless sons of Pāndu,—those two brothers,—thereupon ascended the car of Sahadeva.[14] Beholding those two brothers made carless, that slayer of hostile heroes, viz., their maternal uncle, the ruler of the Madras, moved by compassion, addressed the son of Rādhā and said,[15]—Thou art to fight today with Prithā's son Phālguna! Why dost thou then, with rage inflamed to such a pitch, battle with Dharma's royal son?[16] Thou art suffering thy weapons to be exhausted. Thy own armour is being weakened. With thy shafts reduced, and without quivers, with thy driver and steeds fatigued, and thyself mangled by foes with weapons, when thou wilt approach Pārtha, O son of Rādhā, thou wilt be an object of derision and mirth![17]—Though thus addressed by the ruler of the Madras, Karna still, filled with rage, continued to assail Yudhishthira in that battle.[18] And he continued to pierce the two sons of Mādri by Pāndu with many keen arrows. Smiling the while, by means of his shafts he made Yudhishthira turn his face from the battle.[19] Then Calya, laughing, once more said unto Karna as the latter, excited with great wrath and resolved upon Yudhishthira's destruction, stood on his car, these words:[20]—Him for whose sake Dhritarāshtra's son always honors thee, slay that Pārtha, O son of Rādhā! What wouldst thou gain by slaying Yudhishthira?[21] The two Krishnas are blowing their conchs whose loud blare is being heard. The twang also of Arjuna's bow is being heard, like the roar of the clouds in the season of rains![22] There, Arjuna, striking down the foremost of our car-warriors with his arrowy down-pours, is devouring all our troops! Behold him, O Karna, in this battle![23] The two that are protecting his rear are Yudhāmanyu and Uttamaujas. The brave Sātyaki is protecting his left wheel,[24] and Dhrishtadyumna is protecting his right wheel. There, Bhimasena is fighting with the royal son of Dhritarāshtra![25] Act in such way, O son of Rādhā, that Bhima may not be able to slay the king today in the sight of us all,—that the king may, indeed, escape him![26] Behold, Duryodhana is brought under the power of Bhimasena, that ornament of battle! Approaching, if thou canst rescue him,

it will, indeed, be a very wonderful feat![27] Going thither, rescue the king, for a great peril has overtaken him! What wilt thou gain by slaying the sons of Mādri or king Yudhishthira?[28]—Hearing these words of Çalya, O lord of Earth, and beholding Duryodhana overpowered by Bhima in that dreadful battle, the [valiant]* son of Rādhā,[29] thus urged by the words of Çalya and exceedingly desirous of rescuing the king, left Ajātaçatru and the twin sons of Mādri by Pāndu,[30] and rushed for rescuing thy son. He was borne by his steeds that were fleet as birds and that were urged by the ruler of the Madras.[31] After Karna had gone away, Kunti's son Yudhishthira retreated, borne, O sire, by the fleet steeds of Sahadeva.[32] With his twin brothers accompanying him, that ruler of men, quickly repairing in shame to the (Pāndava) camp, his body exceedingly mangled with shafts,[33] alighted from the car and hastily sat down on an excellent bed. The arrows then being extracted from his body, the royal son of Pāndu, his heart exceedingly afflicted with sorrow's dart,[34] addressed his two brothers, viz., those two mighty car-warriors, the sons of Mādri, saying,—Repair quickly to the division of Bhimasena![35] Roaring like a cloud, Vrikodara is engaged in battle!—Riding another car, Nakula, that bull among car-warriors,[36] and Sahadeva of great energy,—those two brothers, those two crushers of foes,—both endued with great might, then proceeded towards Bhima, borne by steeds of the utmost fleetness. Indeed, the brothers, having together repaired to Bhimasena's division, took up their places there.' "[37]

Section LXIV.

"Sanjaya said,—'Meanwhile Drona's son, surrounded by a large car-force, O king, suddenly proceeded to that spot where Pārtha was.[1] Like the continent withstanding the surging ocean, the heroic Pārtha having Çaurin for his help-mate withstood as impetuously the impetuously-rushing Açwatthāman.[2] Then, O monarch, the valiant son of Drona, filled with rage, covered both Arjuna and Vāsudeva with his shafts.[3] Behold-

* This word occurs in 31.—T.

ing the two Krishnas shrouded with arrows, the great car-warriors (of the Pāndava army), as also the Kurus that witnessed it, wondered exceedingly.[4] Then Arjuna, as if smiling, invoked into existence a celestial weapon. The Brāhmana Açwatthāman, however, O Bhārata, baffled that weapon in that battle.[5] Indeed, all those weapons that Arjuna sped from desire of slaying the son of Drona, were baffled by the latter, that great bowman, in that encounter.[6] During the progress of that awful encounter of weapons, O king, we beheld the son of Drona to resemble the Destroyer himself with gaping mouth.[7] Having covered all the points of the compass, cardinal and subsidiary, with straight arrows, he pierced Vāsudeva with three arrows in the right arm.[8] Then Arjuna, slaying all the steeds of his high-souled assailant, caused the Earth in that battle to be covered with a river of blood[9] that was exceedingly awful, that led towards the other world, and that had diverse kinds of creatures floating on it. All the spectators beheld a large number of car-warriors along with their cars, belonging to the division of Açwatthāman, slain and destroyed by means of the arrows sped from Pārtha's bow. Açwatthāman also, slaying his enemies, caused a terrible river of blood to flow there that led to Yama's domains.[10-11] During the progress of that fierce and awful battle between Drona's son and Pārtha, the combatants fought, without showing any regard for one another, and rushed hither and thither.[12]* In consequence of cars having their steeds and drivers slain, and steeds having their riders slain, and elephants having their riders and guides slain, an awful carnage, O king, was made by Pārtha in that battle !†[13] Car-warriors, deprived of life with shafts sped from Pārtha's bow, fell down. Steeds, freed from their trappings, ran hither and thither.[14] Beholding those feats of Pārtha, that ornament of battle, the valiant son of Drona, quickly approached the former, that foremost of victorious men,[15] shook his formidable bow decked with gold, and then pierced him from every

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* I adopt the Bengal reading *itastitas* and not *prishthatas* as read in the Bombay edition.—T.

† A triplet in the Bengal texts.—T.

side with many sharp arrows.[16] Once more bending the bow, O king, the son of Drona cruelly struck Arjuna, aiming at the chest, with a winged arrow.[17] Deeply pierced by Drona's son, O Bhārata, in that encounter, the wielder of *Gāndiva*, that hero of great intelligence, forcibly covered the son of Drona with showers of arrows, and then cut off his bow.[18] His bow cut off, Drona's son then, taking up a spiked mace whose touch resembled that of thunder, hurled it, in that encounter, at the diadem-decked Arjuna.[19] The son of Pāndu, however, O king, as if smiling the while, suddenly cut off that spiked mace, decked with gold, as it advanced towards him.[20] Thus cut off with Pārtha's shafts, it fell down on the Earth, like a mountain, O king, broken into pieces, struck with the thunder-bolt.[21] Filled with rage at this, Drona's son, that great car-warrior, began to cover Vibhatsu, aided by the energy of the *Aindra* weapon.[22] Beholding that shower of arrows spread over the welkin through the *Aindra* weapon, Pārtha, endued with great activity, O king, taking up his bow *Gāndiva*, and fixing on his bow-string a mighty weapon created by Indra, destroyed that *Aindra* shower of arrows.[23] Having baffled that arrowy shower caused by the *Aindra* weapon, Pārtha soon covered the car of Drona's son (with his own arrows). The son of Drona, however, overwhelmed with Pārtha's shafts,[24] penetrated through that shower of arrows shot by the son of Pāndu and, approaching the latter, invoked a mighty weapon and suddenly pierced Krishna with a hundred shafts and Arjuna with three hundred small arrows.[25] Then Arjuna pierced the son of his preceptor with a hundred arrows in all his vital limbs. And then he poured many arrows on the steeds and driver and the bow-string of Drona's son in the very sight of thy warriors.[26] Having pierced Drona's son in every vital part, Pāndu's son, that slayer of hostile heroes, then felled his adversary's driver from the car-niche with a broad-headed arrow.[27] Drona's son, however, himself taking up the the reins, covered Krishna with many arrows. The activity of prowess that we then beheld in Drona's son was exceedingly wonderful,[28] since he guided his steeds while he fought with Phālguna. That feat of his in battle, O king, was applauded

by all the warriors.[29] Then Vibhatsu, otherwise called Jaya, smiling the while, quickly cut off the traces of Açwatthāman's steeds in that battle, with a razor-faced arrow.[30] Already afflicted by the energy of Arjuna's shafts, the steeds of Drona's son thereupon ran away. Then a loud noise arose from thy troops, O Bhārata![31] Meanwhile the Pāndavas, having obtained the victory, and desiring to improve it, rushed against thy troops, shooting from all sides sharp arrows at them.[32] The vast Dhārtarāshtra host then, O king, was repeatedly broken by the heroic Pāndavas inspired with desire of victory,[33] in the very sight, O monarch, of thy sons conversant with all modes of warfare, and of Cakuni the son of Suvala, and of Karna, O king![34] Though sought to be stopped, O king, by thy sons, that great army, afflicted on all sides, stayed not on the field.[35] Indeed, a confusion set in among the vast terrified host of thy son in consequence of many warriors flying away on all sides.[36] The Suta's son loudly cried out, saying,—*Stay, Stay!*—but thy army, slaughtered by many high-souled warriors, did not stay on the field.[37] Loud shouts were uttered then, O monarch, by the Pāndavas inspired with desire of victory, upon beholding the Dhārtarāshtra host flying away on all sides.[38] Then Duryodhana, addressing Karna from affection, said,—Behold, O Karna, how our army, exceedingly afflicted by the Pāndavas,[39] though thou art here, is flying away from battle! Knowing this, O thou of mighty arms, do that which is suited to the hour, O chastiser of foes![40] Thousands of (our) warriors, routed by the Pāndavas, are, O hero, calling after thee only, O best of men![41] —Hearing these grave words of Duryodhana, the son of Rādhā, as if smiling, said these words unto the ruler of the Madras:[42]—Behold the prowess of my arms and the energy of my weapons, O ruler of men! Today I will slay all the Pānchālas and the Pāndus in battle! Cause the steeds to proceed with my car, O tiger among men! Without doubt, everything will be as I have said![43]—Having said these words, the Suta's son of great valour,—that hero,—taking up his ancient and foremost of bows called *Vijaya*,[44] stringed it and rubbed the string repeatedly. Bidding the troops stay on the field after having assured

them upon his truth and by an oath, the mighty Karna of immeasurable soul fixed on his bowstring the weapon known by the name of *Bhārgava*.*[45] From that weapon flowed, O king, millions and millions of keen arrows in that great battle.[46] Entirely shrouded with those blazing and terrible arrows winged with feathers of *Kankas* and peacocks, the Pāndava army could not see anything.[47] Loud wails of woe arose from among the Pānchālas, O king, afflicted, in that battle, with the mighty *Bhārgava* weapon.[48] In consequence then of elephants, O king, and steeds, by thousands, and cars, O monarch, and men, falling on all sides,[49] deprived of life, the Earth began to tremble. The vast force of the Pāndavas became agitated from one extremity to another.[50] Meanwhile Karna, that scorcher of foes, that foremost of warriors, that tiger among men, while consuming his foes, looked resplendent like a smokeless fire.[51] Thus slaughtered by Karna, the Pānchālas and the Chedis began to lose their senses all over the field like elephants during a forest conflagration.[52] Those foremost of men, O tiger among men, uttered loud roars like those of the tiger. Loud became the wails of woe, like those of living creatures at the universal dissolution, that were uttered by those crying combatants struck with panic and running wildly on all sides, O king, of the field of battle and trembling with fear.[53-54] Beholding them thus slaughtered, O sire, by the Suta's son, all creatures, even beasts and birds, were filled with fear.[55] The Srinjayas then, thus slaughtered in battle by the Suta's son, repeatedly called upon Arjuna and Vāsudeva[56] like the spirits of the dead within Yama's dominions calling upon Yama to rescue them. Hearing those wails of the troops slaughtered with Karna's shafts,[57] and beholding the terrible *Bhārgava* weapon invoked into existence, Kunti's son Dhananjaya said unto Vāsudeva these words :[58]—Behold, O Krishna of mighty arms, the prowess of the *Bhārgava* weapon ! It cannot, by any means, be baffled in battle ![59] Behold the Suta's son also, O Krishna, filled with rage in this great battle and resembling

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* Called after the name of Rāma of Bhrigu's race, the preceptor of Karna.—T.

the Destroyer himself in prowess and employed in achieving such a fierce feat![60] Urging his steeds incessantly, he is repeatedly casting angry glances upon me! I will never be able to fly away from Karna in battle![61]* The person that is living, may, in battle, meet with either victory or defeat. To the man, however, that is dead, O Hrishikeça, even death is victory. How can defeat be his that his dead?†[62]—Thus addressed by Pārtha, Krishna replied unto that foremost of intelligent men and chastiser of foes, these words that were suitable to the occasion:[63]—The royal son of Kunti hath been deeply wounded and mangled by Karna. Having seen him first and comforted him, thou wilt then, O Pārtha, slay Karna![64]—Then Keçava proceeded, desirous of beholding Yudhishthira, thinking that Karna meanwhile, O monarch, would be overwhelmed with fatigue![65] Then Dhananjaya, himself desirous of beholding the king afflicted with arrows, quickly proceeded on that car, avoiding the battle, at Keçava's command.[66] While the son of Kunti was thus proceeding from desire of seeing king Yudhishthira the just, he cast his eyes on every part of the army but failed to find his eldest brother anywhere on the field.[67] The son of Kunti proceeded, O Bhārata, having fought with the son of his preceptor Drona, and having vanquished that hero who is incapable of being resisted by the wielder of the thunder-bolt himself.'"[68]

Section LXV.

Sanjaya said,—Having vanquished the son of Drona and achieved a mighty and heroic feat that is exceedingly difficult of accomplishment, Dhananjaya, irresistible by foes, and with bow outstretched in his hands, cast his eyes among his own troops.[1] The brave Savyasāchin, gladdening those warriors of his that were still battling at the head of their divisions, and

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* The Bengal reading is *Karnasya prapalāyitum*, the Bombay reading is *Karnam pratipalāyitum*. The difference in meaning is slight.—T.

† The sense of the passage is that if, being alive, I avoid Karna, defeat will be mine. On the other hand, if, encountering him, I meet with death, defeat will *not* be mine.—T.

applauding those among them that were celebrated for their former achievements, caused the car-warriors of his own army to continue to stand in their posts.[2] Not seeing his brother Yudhishthira of Ajamida's race, the diadem-decked Arjuna, adorned, besides, with a necklace of gold, speedily approached Bhima and enquired of him the whereabouts of the king, saying,—Tell me, where is the king?[3]—Thus asked, Bhima said,—King Yudhishthira the just hath gone away from this place, his limbs scorched with Karna's shafts. It is doubtful whether he still liveth![4]—Hearing those words, Arjuna said,—For this reason go thou quickly from this spot for bringing intelligence of the king, that best of all the descendants of Kuru! Without doubt, deeply pierced by Karna with shafts, the king hath gone to the camp![5] In that fierce passage-at-arms, though deeply pierced by Drona with keen shafts, the king, endued with great activity, had still stayed in battle, expectant of victory, until Drona was slain![6] That foremost one among the Pāndavas, possessed of great magnanimity, was greatly imperilled by Karna in today's battle! For ascertaining his condition, quickly go hence, O Bhima! I will stay here, checking all our foes![7]—Thus addressed, Bhima said,—O thou of great glory, go thyself for ascertaining the condition of the king, that bull amongst the Bharatas! If, O Arjuna, I go there, many foremost of heroes will then say that I am frightened in battle![8]—Then Arjuna said unto Bhimasena,—The *Samsaptakas* are before my division! Without slaying those assembled foes first, it is impossilbe for me to stir from this place![9]—Then Bhimasena said unto Arjuna,—Relying upon my own might, O foremost one among the Kurus, I will fight with all the *Samsaptakas* in battle! Therefore, O Dhananjaya, do thou go thyself![10]—'

"Sanjaya continued,—'Hearing, in the midst of foes, those words of his brother Bhimasena that were difficult of accomplishment, Arjuna, desiring to see the king, addressed the Vrishni hero, saying,[11]—Urge the steeds, O Hrishikeça, leaving this sea of troops! I desire, O Keçava, to see King Ajātaçatru![12]—'

"Sanjaya continued,—'Just as he was on the point of urging the steeds, Keçava, that foremost one of the Dāçārhas,

addressed Bhima, saying,—This feat is not at all wonderful for thee, O Bhima! I am about to go (hence). Slay these assembled foes of Pārtha![13]—Then Hrishikeça proceeded with very great speed to the spot where king Yudhishthira was, O king, borne by those steeds that resembled Garuda,[14] having stationed Bhima, that chastiser of foes, at the head of the army and having commanded him, O monarch, to fight (with the *Samsaptakas*).[15] Then those two foremost of men, (viz., Krishna and Arjuna,) proceeding on their car, approached the king who was lying alone on his bed. Both of them, alighting from that car, worshipped the feet of king Yudhishthira the just.[16] Beholding that bull or tiger among men safe and sound, the two Krishnas became filled with joy like the twin Açwins on seeing Vāsava.[17] The king then congratulated them both like Vivaswat congratulating the twin Açwins, or like Vrihaspati congratulating Cakra and Vishnu after the slaughter of the mighty *Asura* Jambha.[18] King Yudhishthira the just, thinking that Karna had been slain, became filled with joy, and that scorcher of foes thereupon addressed them in these words in a voice choked with delight.' "[19]

Section LXVI.

" 'Yudhishthira said,—Welcome, O thou that hast Devaki for thy mother, and welcome to thee, O Dhananjaya! The sight of both of you, O Achyuta and O Arjuna, is exceedingly agreeable![1] I see that without being wounded yourselves you two,—his foes,—have slain the mighty car-warrior Karna![2] He was in battle like unto a snake of virulent poison. He was accomplished in all weapons. The leader of all the Dhārtarāshtras, he was their armour and protector![3] While fighting, he was always protected by Vrishasena and by Sushena. both of whom are great bowmen! Of great energy, he had received lessons from Rāma in weapons! He was invincible in battle![4] The foremost one in all the world, as a car-warrior he was celebrated throughout all the worlds. He was the saviour of the Dhārtarāshtras, and the proceeder in their van![5] A slayer of hostile troops, he was the crusher of large bands of foes. Ever en-

gaged in Duryodhana's good. he was always prepared to inflict woe on us![6] He was invincible in battle by the very gods with Vāsava at their head. In energy and might he was equal unto the god of fire and the god of wind.[7] In gravity he was unfathomable as the Nether world. The enhancer of the joys of friends, he was like the Destroyer himself unto foes! Having slain Karna (who was even so) in dreadful battle, by good luck it is that you two have come, like a couple of celestials after vanquishing an *Asura!*[8] Today, O Achyuta and Arjuna, a great battle was fought between myself exerting with might and that hero who resembled the Destroyer himself while seeking to exterminate all creatures![9] My standard was cut down, and my two *Pārshni* drivers also were slain by him. I was also made steedless and carless by him in the very sight of Yuyudhāna,[10] of Dhrishtadyumna, of the twins (Nakula and Sahadeva), of the heroic Cikhandin, as also in the very sight of the sons of Draupadi, and all the Pānchālas![11] Having vanquished these his innumerable foes, Karna of mighty energy then vanquished me, O thou of mighty arms, although I exerted myself resolutely in battle![12] Pursuing me then and, without doubt, vanquishing all my protectors, that foremost of warriors addressed me in diverse harsh speeches.[13] That I am still alive, O Dhananjaya, is due to the prowess of Bhimasena. What more need I say? I am unable to bear that humiliation![14] For thirteen years, O Dhananjaya, through fear of Karna, I did not obtain any sleep by night or any comfort by day![15] Filled with hatred of Karna, I burn, O Dhananjaya! Like the bird *Vādhrinasa* I fled from Karna, knowing that the time for my own destruction had come.*[16] The whole of my time had passed in the thought as to how I would accomplish the destruction of Karna in battle![17] Awake or asleep, O son of Kunti, I always beheld Karna (with my mind's eye). Wherever I was, the universe appeared to me to be full of Karna![18] Inspired with the fear of Karna, wherever I used to go, O Dhananjaya, thither I beheld Karna standing before my eyes![19] Vanquished, in battle,

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* I do not understand the allusion.—T.

with my steeds and car, by that hero who never retreated from battle, alive I was let off by him![20] What use have I of life or of kingdom either, since Karna, that ornament of battle, today cried *fie* on me?[21] That which I had never before met with at the hands of Bhishma or Kripa or Drona in battle, that I met with today at the hands of the Suta's son, that mighty car-warrior![22] It is for this, O son of Kunti, that I ask thee today about thy welfare! Tell me in detail how thou hast slain Karna today![23] In battle Karna was equal unto Cakra himself. In prowess he was equal unto Yama. In weapons he was equal unto Rāma. How then hath he been slain?[24] He was regarded as a mighty car-warrior, conversant with all modes of warfare. He was the foremost of all bowmen, and the one man amongst all men![25] O prince, the son of Rādhā was always worshipped by Dhritarāshtra and his son, for thy sake! How then hath he been slain by thee?[26] In all engagements, Dhritarāshtra's son, O Arjuna, used to regard Karna as thy death, O bull among men![27] How then, O tiger among men, hath that Karna been slain by thee in battle? Tell me, O son of Kunti, how that Karna hath been slain by thee![28] How, while he was enagaged in battle, didst thou, O tiger among-men, strike off his head in the very sight of all his friends like a tiger tearing off the head of a *Ruru* deer?[29] That Suta's son who in battle searched all the points of the compass for finding thee, that Karna who had promised to give a car with six bulls of elephantine proportions unto him that would point thee out,[30] I ask, doth that Karna of wicked soul lie today on the bare ground, slain with thy keen arrows equipt with *Kanka* feathers? Having slain the Suta's son in battle, thou hast accomplished a deed highly agreeable to me![31] Encountering him in battle, hast thou really slain that Suta's son, who, filled with arrogance and pride and bragging of his heroism, used to search everywhere on the field of battle for thee?[32] Hast thou, O sire, really slain in battle that sinful wretch who used to always challenge thee and who was desirous, for thy sake, of giving unto others a magnificent car, made of gold, along with a number of elephants and bulls and steeds?[33] Hast thou really slain today that sinful wight who was exceedingly dear

to Suyodhana, and who, intoxicated with pride of heroism, used always to brag in the assembly of the Kurus?[34] Encountered in battle, doth that wretch lie today on the field, his limbs exceedingly mangled with sky-ranging shafts sped by thee from thy bow and all steeped in blood? Have the two arms of Dhritarāshtra's son been (at last) broken?[35] Have those words been unfulfilled uttered from folly by him who, filled with pride, used to always boast in the midst of the kings for gladdening Duryodhana, saying,—*I will slay Phālguna*?[36] O son of Indra, hath that Karna of little understanding been slain by thee today, that Suta's son who made the vow that he would not wash his feet as long as Pārtha lived?[37] That Karna of wicked understanding who in the assembly, before the Kuru chiefs, had addressed Krishnā, saying,—[Why, O Krishnā, dost thou not abandon the Pāndavas that are divested of might, exceedingly weak, and fallen?][38] —that Karna who had vowed for thy sake, saying that he would not return from battle without having slain Krishna and Pārtha,—I ask, doth that Karna of sinful understanding lie today on the field, his body pierced with shafts?[39] Thou knowest the nature of the battle that took place when the Srinjayas and the Kauravas encountered each other, the battle, viz., in which I was brought to that distressful plight. Encountering that Karna, hast thou slain him today?[40] O Savyasāchin, hast thou today, with blazing shafts sped from *Gāndiva*, cut off from the trunk of that Karna of wicked understanding his resplendent head decked with ear-rings?[41] Pierced with Karna's shafts today, I had, O hero, thought of thee (that thou wouldst slay him)! Hast thou then, by the slaughter of Karna, made that thought of mine true?[42] In consequence of the protection granted him by Karna, Suyodhana, filled with pride, always recked us little. Displaying thy prowess, hast thou today destroyed that refuge of Suyodhana?[43] That Suta's son of wicked soul, that Karna of great wrath, who had formerly, in the presence of the Kauravas and in the midst of the assembly, called us sesame seeds without kernel, encountering that Karna in battle, hast thou slain him today?[44] That Suta's son of wicked soul who had,

laughing the while, commanded Dusçāsana to forcibly drag Yajnasena's daughter won in gambling by Suvala's son, hath he been slain today by thee?[45] That Karna of little understanding who, having been counted as only half a car-warrior during the tale of *Rathas* and *Atirathas*, had upbraided that foremost of all wielders of weapons on Earth, viz., our grandsire Bhishma, hath he been slain by thee?[46] Extinguish, O Phālguna, this fire in my heart that is born of vindictiveness and is fanned by the wind of humiliation, telling me that thou hast slain Karna today, having encountered him in battle![47] The news of Karna's slaughter is exceedingly agreeable to me. Tell me, therefore, how the Suta's son hath been slain! Like the divine Vishnu waiting for the arrival of Indra with the intelligence of Vritra's slaughter, I had so long waited for thee, O hero!—' "[48]

Section LXVII.

"Sanjaya said,—'Hearing these words of the righteous king who had been filled with anger, that high-souled *Atiratha*, viz., Jishnu of infinite energy, replied unto the invincible Yudhishthira of great might, saying,[1]—While battling with the *Samsaptakas* today, Drona's son who always proceedeth at the head of the Kuru troops, O king, suddenly came before me, shooting shafts that resembled snakes of virulent poison.[2]* Beholding my car, of rattle deep as the roar of clouds, all the troops began to encompass it. Slaying full five hundred of those, I then, O foremost of kings, proceeded against Drona's son.[3] Approaching me, O king, that hero, with great resolution, rushed against me like a prince of elephants against a lion, and desired to rescue, O monarch, the Kaurava car-warriors that were being slaughtered by me.[4] Then, in that battle, O Bhārata, the preceptor's son, that foremost of heroes among the Kurus, incapable of being made to tremble, began to afflict me and Janārddana with whetted shafts resembling poison or fire.[5]

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* The Bengal reading of the last word of 2 is evidently incorrect. The correct reading seems to be *Kurusainyerājan* as given in the Bombay edition.—T.

While engaged in battle with me, eight carts, each drawn by eight bullocks, carried his hundreds of arrows. He shot them all at me, but like a wind destroying the clouds I destroyed with my shafts that arrowy shower of his.[6] He then shot at me, with skill and force and resolution, thousands of other arrows, all sped from his bow-string stretched to his very ear, even like a black cloud in the season of rains pouring in torrents the water with which it is chagred.[7] So quickly did Drona's son career in that battle that we could not discern from which side, the left or the right, he shot his arrows, nor could we notice when he took up his arrows and when he let them off.[8] Indeed, the bow of Drona's son was seen by us to be incessantly drawn to a circle. At last, the son of Drona pierced me with five whetted arrows and Vāsudeva also with five whetted arrows.[9] Within the twinkling of an eye, however, I afflicted him with thirty shafts endued with the force of thunderbolts. Exceedingly afflicted with those shafts sped by me, he soon assumed the form of a procupine.[10] All his limbs became bathed in blood. Beholding his troops, those foremost of warriors, all covered with blood and overwhelmed by me, he then entered the car-division of the Suta's son.[11] Seeing the troops overwhelmed by me in battle, and struck with fear, and beholding the elephants and steeds flying away, that grinder (of hostile hosts), viz., Karna, approached me quickly with fifty great car-warriors. Slaying them all and avoiding Karna, I have quickly come hither for seeing thee.[12] All the Pānchālas are afflicted with fear at sight of Karna like kine at the scent of a lion. The Prabhadrakas also, O king, having approached Karna, are like persons that have entered the wide-open jaws of Death.[13] Karna has already despatched to Yama's abode full seventeen hundred of those distressed car-warriors. Indeed, O king, the Suta's son did not become cheerless till he had a sight of us.[14] Thou hadst first been engaged with Açwatthāman and exceedingly mangled by him. I heard that after that thou wert seen by Karna. O thou of inconceivable feats, I thought that thou must have, O king, been enjoying rest (in the camp), having come away from the cruel Karna.[15] I have seen, O son of Pāndu, the great and wonderful *(Bhārgava)*

weapon of Karna displayed in the van of battle. There is now no other warrior among the Srinjayas that is able to resist the mighty car-warrior Karna ![16] Let Cini's grandson Sātyaki, and Dhrishtadyumna, O king, be the protectors of my car-wheels. Let the heroic princes Yudhāmanyu and Uttamaujas protect my rear.[17] O thou of great glory, encountering that heroic and invincible car-warrior, viz., the Suta's son, staying in the hostile army, like Cakra encountering Vritra, O foremost of kings,[18] I will, O Bhārata, fight with the Suta's son if he can be found in this battle today ! Come and behold me and the Suta's son contending with each other in battle for victory ![19] There, the Prabhadrakas are rushing towards Karna like persons rushing towards the face of a mighty bull ! There, O Bhārata, six thousand princes are sacrificing themselves in battle for the sake of heaven ![20] If, putting forth my strength, I do not, O king, slay Karna today with all his relatives while engaged in battle with him, then that end will be mine, O lion among kings, which is his that does not accomplish a vow made by him ![21] I beg of thee, bless me, saying that victory will be mine in battle ! Yonder, the Dhārtarāshtras are about to devour Bhima ! I will, O lion among kings, slay the Suta's son and his troops and all our foes !—' "[22]

Section LXVIII.

"Sanjaya said,—'Hearing that Karna of mighty energy was still alive, Prithā's son Yudhishthira of immeasurable energy, exceedingly anrgy with Phālguna, and burning with the shafts of Karna, said these words unto Dhananjaya :[1]—O sire, thy army is fled and hath been beaten in a way that is scarcely honorable ! Inspired with fear and deserting Bhima, thou hast come hither since thou hast been unable to slay Karna ![2] Thou hast, by entering her womb, rendered the conception of Kunti abortive ! Thou hast acted improperly by deserting Bhima because thou wert unable to slay the Suta's son ![3] Thou hadst, O Pārtha, said unto me in the *Dwaita* woods that thou wouldst, on a single car, slay Karna. Why then, through fear of Karna, hast thou come hither, avoiding

Karna and deserting Bhima?[4] If in the Dwaita woods thou hadst said unto me,—[O king, I shall not be able to fight with Karna!]—we would then, O Pārtha, have made other arrangements suitable to the circumstances![5] Having promised to me the slaughter of Karna, thou hast not, O hero, kept that promise! Bringing us into the midst of foes, why hast thou broken us into pieces by throwing us down on a hard soil?[6] Expecting diverse good things and benefits from thee, O Arjuna, we have always uttered blessings on thee! All those expectations, however, O prince, have proved vain like those of persons expectant of fruit getting instead a tree burthened only with flowers![7] Like a fish-hook hid within a piece of meat, or poison overlaid with food, thou didst, for disappointing us at last, point out destruction in the shape of kingdom unto ourselves covetous of kingdom![8] For these thirteen years, O Dhananjaya, we have, from hope, lived relying on thee, like seed sown on Earth in expectation of the showers sent by the gods in season![9] Even these were the words that a voice in the skies had said unto Prithā on the seventh day after thy birth, O thou of foolish understanding!—[This son of thine that is born will have the prowess of Vāsava himself! He will vanquish all his heroic foes![10] Endued with superior energy, he will at Khāndava vanquish all the celestials united together and diverse other creatures! This one will subjugate the Madras, the Kalingas, and the Kaikayas. This one will, in the midst of many kings, slay the Kurus![11] There will be no bowman superior to him, and no creature will ever be able to vanquish him! With his senses under control, and having obtained mastery over all branches of knowledge, this one, by merely desiring it, will bring all creatures under subjection to himself![12] This high-souled son that is born of thee, O Kuntī, will in beauty be the rival of Soma, in speed of the god of wind, in patience of Meru, in forgiveness of Earth, in splendour of Surya, in prosperity of the Lord of treasures, in courage of Cakra, and in might of Vishnu! He will be the slayer of all foes like Vishnu the son of Aditi! Endued with immeasurable energy, he will be celebrated for the destruction he will deal to foes and the success he will win for friends! He will, besides,

be the founder of a race !][13-14]—Even thus, in the skies, on the summit of the Cataçringa mountains, in the hearing of many ascetics, that voice spoke. All that, however, hath not come to pass! Alas, it shows that the gods even may speak untruths![15] Hearing also the words of praise always uttered about thee by many foremost of *Rishis*, I never expected that Suyodhana would win success and prosperity or that thou thyself wouldst be afflicted with the fear of Karna![16] Thou ridest upon an excellent car constructed by the celestial artificer himself, with axles that do not creak, and with standard that bears the ape. Thou bearest a sword attached to that belt of gold and silk. This thy bow *Gāndiva* is full six cubits long. Thou hast Keçava for thy driver. Why then, through fear of Karna, hast thou come away from battle, O Pārtha![17] If, O thou of wicked soul, thou hadst given this bow to Keçava and become his driver, then Keçava would have (by this time) slain the fierce Karna like (Cakra) the lord of the Maruts slaying with his thunder the *Asura* Vritra![18] If thou art unable to resist the fierce son of Rādhā today as he is careering in battle, give this thy *Gāndiva* today to some other king, that may be thy superior in (the use and knowledge of) weapons![19] If that be done, the world will not then behold us bereft of sons and wives, deprived of happiness in consequence of the loss of kingdom, and sunk, O son of Pāndu, in an unfathomable hell of great misery![20] It would have been better for thee if thou hadst never been born in the womb of Kunti, or, having taken thy birth there, if thou hadst come out on the fifth month an abortion, than to have, O prince, thus come away from battle, O thou of wicked soul![21] Fie on thy *Gāndiva*, fie on the might of thy arms, fie on thy inexhaustible arrows! Fie on thy banner with the gigantic ape on it, and fie on thy car given thee by the god of fire!—' "[22]*

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* The Bombay edition contains about 8 more verses in this section. It is difficult to decide whether they are genuine. I prefer, however, to follow the Bengal texts in such matters.—T.

SECTION LXIX.

"Sanjaya said,—'Thus addressed by Yudhishthira, Kunti's son owning white steeds, filled with rage, drew his sword for slaying that bull of Bharata's race.[1] Beholding his wrath, Keçava, conversant with the workings of the (human) heart, said,—Why, O Pārtha, dost thou draw thy sword?[2] I do not, O Dhananjaya, behold any one here with whom thou hast to fight! The Dhārtarāshtras have now been assailed by the intelligent Bhimasena![3] Thou camest from battle, O son of Kunti, for seeing the king! The king has been seen by thee. Indeed, Yudhishthira is well.[4] Having seen that tiger among kings who is endued with prowess equal to that of a tiger, why this folly at a time when thou shouldst rejoice?[5] I do not see here, O son of Kunti, the person whom thou mayst slay! Why then dost thou desire to strike? What is this delusion of thy mind?[6] Why dost thou, with such speed, take up that formidable sword? I ask thee this, O son of Kunti! What is this that thou art about, inasmuch as, O thou of inconceivable prowess, thou graspest that sword in anger?[7]—Thus addressed by Krishna, Arjuna, casting his eyes on Yudhishthira, and breathing like an angry snake, said unto Govinda,[8]—I would cut off the head of that man who would tell me—*Give thy Gāndiva to another person!*—Even this is my secret vow.[9] Those words have been spoken by this king, O thou of immeasurable prowess, in thy presence, O Govinda! I dare not forgive them![10] I will for that slay this king who himself fears the slightest falling off from virtue. Slaying this best of men, I will keep my vow![11] It is for this that I have drawn the sword, O delighter of the Yadus! Even I, slaying Yudhishthira, will pay off my debt to truth![12] By that I will dispel my grief and fever, O Janārddana! I ask thee, what do you think suitable to the circumstances that have arisen?[13] Thou, O sire, knowest the entire past and future of this universe! I will do that which thou wilt tell me![14]—'

"Sanjaya continued,—'Govinda then said—*Fie, Fie*—unto Pārtha and once more continued to say,[15]—I now know, O Pār-

tha, that thou hast not waited upon the old, since, O tiger among men, thou hast yielded to wrath at a time when thou shouldst not have done so![16] No one that is acquainted with the distinctions of morality would act in the way, O Dhananjaya, in which thou, O son of Pāndu, that art unacquainted with them are for acting today![17] He, O Pārtha, is the worst of men who achieveth acts that should not be done and acts that are apparently proper but condemned by the scriptures.[18]* Thou knowest not the conclusions of those learned men who, waited upon by pupils, declare their opinions, following the dictates of morality.[19]† The man that is not acquainted with those conclusions becomes confounded and stupified, O Pārtha, even as thou hast been stupified, in discriminating between what should be done and what should not.[20] What should be done and what should not, cannot be ascertained easily. Everything can be ascertained by the aid of the scriptures. Thou, however, art not acquainted with the scriptures.[21] Since (believing thyself) conversant with morality thou art desirous of observing morality (in this way, it seems) thou art actuated by ignorance. Thou believest thyself to be conversant with virtue, but thou dost not know, O Pārtha, that the slaughter of living creatures is a sin.[22] Abstention from injury to animals is, I think, the highest virtue. One may even speak an untruth, but one should never kill.[23] How then, O foremost of men, couldst thou wish, like an ordinary person, to slay thy eldest brother, the King, who is conversant with morality?[24] The slaughter of a person not engaged in battle, or of a foe, O Bhārata, who has turned his face from battle or who flies away or seeks protection or joins his hands or yields himself up or is careless, is never

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* *Akāryānām Kriyānām* means acts that should not be done. *Kāryānam Akriyānām*, *i. e.*, acts condemned (by the scriptures) but nevertheless appearing as proper, such as the slaughter of the eldest brother for keeping a vow.—T.

† *Samāsavistāravit*, lit., one acquainted with a subject both in detail and in the gross; in other words, a learned person, or a man of great experience. *Upasthitās* is explained by Nilakantha as waited upon by pupils. *Kathayeyus* is, lit., speak or preach.—T

applauded by the righteous. All these attributes are in thy superior.*[25-26] This vow, O Pārtha, was adopted by thee before from foolishness. In consequence of that vow thou art now, from folly, desirous of perpetrating a sinful act.[27] Why, O Pārtha, dost thou rush towards thy reverend superior for slaying him, without having resolved the exceedingly subtile course of morality that is, again, difficult of being understood?[28] I will now tell thee, O son of Pāndu, this mystery connected with morality,—this mystery that was declared by Bhishma, by the righteous Yudhishthira,[29] by Vidura otherwise called *Kshatri*, and by Kunti of great celebrity. I will tell thee that mystery in all its details. Listen to it, O Dhananjaya![30] One who speaks truth is righteous. There is nothing higher than truth. Behold, however, truth as practised is exceedingly difficult to be understood as regards its essential attributes.[31] Truth may be unutterable, and even falsehood may be utterable where falsehood would become truth and truth would become falsehood.[32] In a situation of peril to life and in marriage, falsehood becomes utterable. In a situation involving the loss of one's entire property, falsehood becomes utterable.[33] On an occasion of marriage, or of enjoying a woman, or when life is in danger, or when one's entire property is about to be taken away, or for the sake of a Brāhmana, falsehood may be uttered. These five kinds of falsehood have been declared to be sinless.[34] On these occasions falsehood would become truth and truth would become falsehood.[35] He is a fool that practises truth without knowing the difference between truth and falsehood. One is said to be conversant with morality when one is able to distinguish between truth and falsehood.[36] What wonder then in this that a man of wisdom, by perpetrating even a cruel act, may obtain great merit like Valāka by the slaughter of the blind beast?[37] What wonder, again, in this that a foolish and ignorant person, from even the desire of winning merit, earns great sin like Kauçika (living) among the rivers?—[38]

* *I. e.*, all the attributes that would make slaughter censurable occur in Yudhishthria.—T.

" 'Arjuna said,—Tell me, O holy one, this story that I may understand it, viz., this illustration about Valāka and about Kauçika (living) among rivers!—[39]

" 'Vāsudeva said,—There was a certain hunter of animals, O Bhārata, of the name of Valāka. He used, for the livelihood of his sons and wives and not from will, to slay animals.[40] Devoted to the duties of his own order and always speaking the truth and never harbouring malice, he used also to support his parents and others that depended upon him.[41] One day, searching for animals even with perseverance and care, he found none. At last he saw a beast of prey whose sense of smell supplied the defect of his eyes, employed in drinking water.[42] Although he had never seen such an animal before, still he slew it immediately. After the slaughter of that blind beast, a floral shower fell from the skies (upon the head of the hunter).[43] A celestial car also, exceedingly delightful and resounding with the songs of *Apsaras* and the music of their instruments, came from heaven for taking away that hunter of animals.[44] That beast of prey, having undergone ascetic austerities, had obtained a boon and had become the cause of the destruction of all creatures. For this reason he was made blind by the Self-born.[45] Having slain that animal which had resolved to slay all creatures, Valāka went to heaven. Morality is even so difficult of being understood.[46] There was an ascetic of the name of Kauçika without much knowledge of the scriptures.* He lived on a spot not much removed from a village, at a point where many rivers met.[47] He made a vow, saying,—I must always speak the truth!—He then became celebrated, O Dhananjaya, as a speaker of truth.[48] At that time certain persons, from fear of robbers, entered that wood (where Kauçika dwelt). Thither even, the robbers, filled with rage, searched for them carefully.[49] Approaching Kauçika then, that speaker of truth, they asked him, saying,—[O holy one, by which path have a multitude of men gone a little while before? Asked in the name of Truth,

* I prefer the reading *tapaswi navahuçrutas*. The other reading, noticed by Nilakantha, is *tapaswinovahuçrutas*, meaning the foremost of ascetics, &c.,—T.

answer us. If thou hast seen them, tell us this.][50]—Thus adjured, Kauçika told them the truth, saying,—[Those men have entered this wood crowded with many trees and creepers and plants.][51] —Even thus, O Pārtha, did Kauçika give them the information. Then those cruel men, it is heard, finding out the persons they sought, slew them all.[52] In consequence of that great sin consisting in the words spoken, Kaucika, ignorant of the subtilities of morality, fell into a grievous hell,[53] even as a foolish man, of little knowledge, and unacquainted with the distinctions of morality, falleth into painful hell by not having asked persons of age for the solution of his doubts.[54] There must be some indications for distinguishing virtue from sin. Sometimes that high and unattainable knowledge may be had by the exercise of reason.[55] Many persons say, on the one hand, that the scriptures indicate morality. I do not contradict this. The scriptures, however, do not provide for every case.[56] For the growth of creatures have precepts of morality been declared.[57] That which is connected with abstention from injury must, for certain, be morality. The precepts of morality were made for making creatures abstain from injury.[58] And because it upholdeth all, therefore is morality called *Dharma*. In fact, morality upholdeth all creatures. Therefore, that is morality, without doubt, which is calculated to uphold (creatures).[59] One should never have any intercourse with those persons that on any occasion hope to acquire virtue by acting according to the precepts of unassisted reason, or to win salvation, as regards situations about which the scriptures are silent, by the same means.[60] (In situations again where neither the scriptures nor wisdom of the reason affords any light), when the necessity to speak arises, one should maintain silence, or, if silence produces any risk (to one's ownself or to others), it is better to speak an untruth. Verily, that untruth is truth.[61] He that, in view of certain purposes, makes a vow which he does not keep by his acts, obtains not the fruit of that vow.[62]* On occasions of danger to life, or

* Verses 60, 61, and 62 are what are called *cruces* or *Vyāsakutas*. I have followed the gloss of Nilakantha in rendering them. *Nyāyena* in

of marriage, or of risk of destruction to one's entire body of relatives and kinsmen, or of jests, that which is said will not be regarded as falsehood.[63] They that are conversant with the truths of morality do not behold sin in all this. There where by even an oath one may escape from the company of thieves and robbers,[64] it is better to swear falsely, for that falsehood would, without doubt, be truth. No one should give his wealth to thieves, if, of course, he can avoid it by any means.[65] The gift of one's wealth to sinful men afflicts the giver himself. Therefore, a falsehood uttered for the sake of a righteous end does not become falsehood.[66] I have now duly declared unto thee the indications by which morality or its reverse) may be ascertained. Having heard all this, tell me, O Pārtha, if Yudhishthira deserves to be slain by thee!'[67]—

"'Arjuna said,—Thou, O Krishna, art of great wisdom and great intelligence! That which thou hast said for our good is undoubtedly true![68] Thou art as a mother unto us as also a father! Thou, O Krishna, art our great refuge! It is for this that thou givest us excellent counsel![69] There is nothing in the three worlds, O Krishna, that is not known to thee! Therefore, thou knowest high morality in all its details.[70] I certainly regard king Yudhishthira the just to be

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60 alludes to the numerous precepts of a moral character referrible to the human wisdom unassisted by inspiration or the scriptures, such as "the wise man should make others happy. Even that is worship offered to the Deity." *Akujanena* has reference to the silence of the scriptures on any particular matter. Grammatically, *icchanti* is understood after *Moksham* in the second line of 60. Regarding the morality of what is said in 61, one of the fictions of Sir Walter Scott, viz., *Woodstock*, furnishes an apt illustration in the answer of *Sir Henry Lee* to Oliver Cromwell when the former was asked about the presence or otherwise of *Louis Karneguy* in the house. However casuists may argue, no reader, whatever his principles, would despise the honest cavalier for a lie whose object was the safety of his king. In 62, what is said, parhaps, is that Arjuna, by not keeping his vow, incurred only the loss of the fruits of that vow, and as his vow had been motiveless or had proceeded at best from vanity or self-conceit, his loss would be immaterial. At any rate, he ran no risk of sin by not keeping his foolish vow.—T

unslayable by me. In this, however, that is my present purpose, tell me graciously something that I may do. Listen now to something else in my heart and which I will now declare![71] Thou knowest, O thou of Daçārha's race, what my vow is! I would, putting forth my might, slay him among men that would tell me these words, viz.,—[Give thy *Gandiva* to some other person, O Pārtha, who is thy superior in weapons and energy!] —So Bhima also will slay the person that will call him *beardless*.* The king hath repeatedly used those very words to me, in thy presence, O hero, viz.,—[Give thy bow!][72-73]—If I slay him, O Keçava, I will not be able to live in this world for even a moment. Having intended again the slaughter of the king through folly and the loss of my mental faculties, I have been polluted by sin![74] It behoveth thee today, O foremost of all righteous persons, to give me such counsel that my vow, known throughout the world, may become true while at the same time both myself and the eldest son of Pāndu may live![75]—

"Vāsudeva said,—The king was fatigued, and under the influence of grief. He had been mangled in battle by Karna with numerous arrows. After that, O hero, he was repeatedly struck by the Suta's son (with his shafts). while he was retreating from battle.[76]† It was for this that, laboring under a load of sorrow, he spoke those improper words unto thee in wrath. He provoked thee by those words so that thou mightst slay Karna in battle.[77] The son of Pāndu knows that the wretched Karna is incapable of being borne by any one else in the world (save thee)! It was for this, O Pārtha, that the king in great wrath said those harsh words to thy face.[78] The stake in the game of today's battle has been made to lie in the ever alert and always

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* It is difficult for foreigners to catch the sense of this word as a term of abuse or reproach. The fact is, the Indian races believe that a beardless person is more of a woman than a man, the hirsute appendages of manhood are so highly prized by them. In Bengal the word *khosā* (Sanskrit—*Tuvaraka*) is still a term of reproach. No person, in the morning, rising from bed, should see the face of a man that is destitute of the hirsute honors of manhood.—T.

† The Bengal reading *Ayuddhyamānas* seems to be correct.—T.

unbearable Karna. That Karna being slain, the Kauravas would necessarily be vanquished. Even this is what the royal son of Dharma had thought.[79] For this, the son of Dharma does not deserve death. Thy vow also, O Arjuna, should be kept. Listen now to my counsels that will be agreeable to thee,—to counsels in consequence of which Yudhishthira without being actually deprived of life may yet be dead.[80] As long as one that is deserving of respect continues to receive respect, he is said to live in the world of men. When, however, such a person meets with disrespect, he is spoken of as one that is dead though alive.[81] This king hath always been respected by thee and by Bhima and the twins, as also by all heroes and all persons in the world that are venerable for years. In some trifle then show him disrespect.[82] Therefore, O Pārtha, address this Yudhishthira as *thou* when his usual form of address is *your honor*. A superior, O Bhārata, by being addressed as *thou*, is killed though not deprived of life![83] Bear thyself thus, O son of Kunti, towards king Yudhishthira the just. Adopt this censurable behaviour, O perpetuater of Kuru's race![84] This best audition of all auditions, hath been declared by both Atharvan and Angiras.* Men desiring good should always act in this way without scruples of any kind.[85] Without being deprived of life a superior is yet said to be killed if that venerable one is addressed as *thou*. Conversant with duty as thou art, address king Yudhishthira the just in the manner I have indicated.[86] This death, O son of Pāndu, at thy hands, king Yudhishthira will never regard as an offence committed by thee. Having addressed him in this way, thou mayst then worship his feet and speak words of respect unto this son of Prithā and soothe his wounded honor.[87] Thy brother is wise. The royal son of Pāndu, therefore, will never be angry with thee. Freed from falsehood as also from fratricide, thou wilt then, O Pārtha, cheerfully slay the Suta's son Karna!—' "[88]

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* *Cruti* is rendered 'audition,' having been first declared by Brahman to a hearer.—T.

Section LXX.

"Sanjaya said,—'Thus addressed by Janārddana, Prithā's son Arjuna, applauding those counsels of his friend, then vehemently addressed king Yudhishthira the just in language that was harsh and the like of which he had never used before.[1]

."'Arjuna said,—Do thou not, O king, address these upbraidings to me,—thou that art passing thy time full two miles away from battle! Bhima, however, who is battling with the foremost heroes of the world may upbraid me![2] Having afflicted his foes at the proper time in battle, and slain many brave lords of Earth and many foremost of car-warriors and huge elephants and many heroic horsemen and countless brave combatants,[3] he hath, in addition, slain a thousand elephants and ten thousand Kāmvoja mountaineers, and is uttering loud leonine roars in battle like a lion after slaying innumerable smaller animals![4] That hero achieveth the most difficult feats, the like of which thou canst never achieve! Jumping down from his car, mace in hand, he hath destroyed a large number of steeds and cars and elephants in battle![5] With also his foremost of swords he hath destroyed many horsemen and cars and steeds and elephants! With the broken limbs of cars, and with his bow also, he consumeth his foes! Endued with the prowess of Indra, with his feet and also his bare arms he slayeth numerous foes.[6] Possessed of great might and resembling Kuvera or Yama, he destroyeth the hostile army, putting forth his strength. That Bhimasena hath the right to upbraid me, but not thou that art always protected by friends![7] Agitating the foremost of car-warriors and elephants and steeds and foot-soldiers, Bhima, single-handed, is now in the midst of the Dhārtarāshtras! That chastiser of foes hath the right to upraid me![8] That chastiser of foes who is slaying the Kalingas, the Vangas, the Angas, the Nishādas, and the Māgadhas, and large numbers of hostile elephants that are ever infuriate and that look like masses of blue clouds, is competent to upbraid me![9] Riding on a suitable car, shaking his bow at the proper time, and with shafts in his (other) hand, that hero poureth showers of arrows in great

battle like the clouds pouring torrents of rain.[10] Eight hundred elephants, I have seen, with their frontal globes split open and the ends of their tusks cut off, have today been slain by Bhima with shafts in battle. That slayer of foes is competent to tell me harsh words.[11] The learned say that the strength of foremost of Brāhmanas lies in speech, and that the Kshatriya's strength is in his arms. Thou, O Bhārata, art strong in words and very unfeeling! Thou thinkest me to be like thyself![12] I always strive to do thee good with my soul, life, sons, and wives! Since, notwithstanding all this, thou still piercest me with such wordy darts, it is evident that we cannot expect any happiness from thee.[13] Lying on Draupadi's bed thou insultest me, though for thy sake I slay the mightiest of car-warriors! Thou art without any anxiety, O Bhārata, and thou art cruel! I have never obtained any happiness from thee![14] It was for thy good, O chief of men, that Bhishma, firmly devoted to truth, himself told thee the means of his death in battle, and was slain by the heroic and high-souled Cikhandin, the son of Drupada, protected by me![15] I do not derive any pleasure from the thought of thy restoration to sovereignty, since thou art addicted to the evil practice of gambling! Having thyself committed a wicked act to which they only are addicted that are low, thou desirest now to vanquish thy foes through our aid![16] Thou hadst heard of the numerous faults and the great sinfulness of dice that Sahadeva spoke about. Yet dice, which is worshipped by the wicked, thou couldst not abandon! It was for this that all of us have fallen into hell![17] We have never derived any happiness from thee since thou wert engaged in gambling with dice. Having, O son of Pāndu, thyself caused all this calamity, thou art, again, addressing these harsh words to me![18] Slain by us, hostile troops are lying on the field, with mangled bodies and uttering loud wails! It was thou that didst that cruel act in consequence of which the Kauravas have become offenders and are being destroyed![19] Nations from the North, the West, the East, and the South, are being struck, wounded, and slain, after the performance of incomparable feats in battle by great warriors of both sides.[20] It was thou that hadst gambled! It was for thee that we lost

our kingdom! Our calamity arose from thee, O king! Striking us, again, with the cruel goad of thy speeches, O king, do not provoke our wrath![21]—

"Sanjaya said,—'Having addressed these harsh and exceedingly bitter words unto his eldest brother and thereby committed a small sin, the intelligent Savyasāchin of calm wisdom, who is ever actuated by the fear of falling away from virtue, became very cheerless.[22] The son of the chief of the celestials became filled with repentance, and breathing heavily, drew his sword. Seeing this, Krishna asked him,—What is this? Why dost thou again unsheathe thy sword blue as the sky?[23] Tell me what thy answer is, for then I shall give thee counsel for the gratification of thy object!—Thus addressed by that foremost of men, Arjuna in great sorrow answered Keçava, saying,[24]—I shall, putting forth my strength, slay my own self by whom this wicked act hath been done!—Hearing those words of Pārtha, Keçava, that foremost of all righteous persons, said this unto Dhananjaya,[25]—Having said these words unto the king, why hast thou become so cheerless? O slayer of foes, thou desirest now to destroy thy own self. This, however, O Kiritin, is not approved by the righteous![26] If, O hero among men, thou hadst today, from fear of sin, slain this thy eldest brother of virtuous soul, what would then have been thy condition and what wouldst thou not then have done?[27] Morality is subtile, O Bhārata, and unknowable, especially by those that are ignorant. Listen to me as I preach to thee! By destroying thy own self thou wouldst sink into a more terrible hell than if thou hadst slain thy brother![28] Declare now, in words, thy own merits. Thou shalt then, O Pārtha, have slain thy own self![29]—Applauding these words, saying,—Let it be so, O Krishna!—Dhananjaya, the son of Çakra, lowering his bow, said unto Yudhishthira, that foremost of virtuous persons,—Listen, O king![30] There is no other bowman, O ruler of men, like unto myself, except the deity that bears *Pinăka!* I am regarded by even that illustrious deity. In a moment I can destroy this universe of mobile and immobile creatures![31] It was I, O king, that vanquished all the points of the compass with all the kings ruling there, and brought all to thy subjection! The

Rājasuya (performed by thee), brought to completion by gift of *Dakshinā*, and the celestial palace owned by thee, were both due to my prowess![32] In my hands are (marks of) sharp shafts and a stringed bow with arrow fixed thereon. On both my soles are the signs of cars with standards. No one can vanquish a person like me in battle![33] Nations from the North, the West, the East and the South, have been struck down, slain, exterminated, and destroyed. A small remnant only of the *Samsaptakas* is alive. I alone have slain half of the entire (hostile) army![34] Slaughtered by me, the Bharata host that resembled, O king, the very host of the celestials, is lying dead on the field. I slay those with (high) weapons that are conversant with high weapons. For this reason I do not reduce the three worlds to ashes.[35]* Riding upon my terrible and victorious car, Krishna and myself will soon proceed for slaying the Suta's son! Let this king become cheerful now. I will surely slay Karna in battle, with my arrows![36] Either the Suta dame will today be made childless by me, or Kunti will be made childless by Karna! Truly do I say it that I will not put off my armour without having slain Karna with my arrows in battle![37]—'

"Sanjaya said,—'Having said these words unto that foremost of virtuous persons, viz., Yudhishthira, Pārtha threw down his weapons and cast aside his bow and quickly thrust his sword into the sheath.[38] Hanging down his head in shame, the diadem-decked Arjuna, with joined hands, addressed Yudhishthira and said,—Be cheerful, O king, forgiving me! What I have said, you will understand a little while after! I bow to thee![39] —Thus seeking to cheer that royal hero capable of bearing all foes, Arjuna, that foremost of men, standing there, once more said,—This task will not be delayed! It will be accomplished soon! Karna cometh towards me. I shall proceed against

* The meaning is that if I wished to destroy persons unconversant with (superior) weapons by means of the (superior) weapons I have, then, by this time, I could consume the universe. It is, however, a rule with me that I never use my superior weapons against any one who is unacquainted with superior weapons.—T.

him![40] I shall, with my whole soul, proceed for rescuing Bhima from the battle and for slaying the Suta's son! I tell thee that I hold my life for thy good! Know this for the truth, O king![41]—Having said so, the diadem-decked Arjuna of blazing splendour touched the king's feet and rose for proceeding to the field.[42] Hearing, however, those harsh words of his brother Phālguna, Pāndu's son, king Yudhishthira the just, rising up from that bed (on which he had been sitting), said these words unto Pārtha, with his heart filled with sorrow![43]—O Pārtha, I have acted wickedly! For that, ye have been overwhelmed with terrible calamity! Do thou strike off, therefore, this my head today! I am the worst of men, and the exerminater of my race![44] I am a wretch! I am addicted to wicked courses. I am of foolish understanding! I am idle and a coward! I am an insulter of the old! I am cruel! What wouldst thou gain by always being obedient to a cruel person like me?[45] A wretch that I am, I shall this very day retire into the woods! Live you happily without me! The high-souled Bhimasena is fit to be king! A eunuch that I am, what shall I do with sovereignty?[46] I am incapable of bearing these harsh speeches of thyself excited with wrath! Let Bhima become king! Having been insulted thus, O hero, what use have I with life?[47]—Having said these words, the king, leaving that bed, suddenly stood up and desired to go to the woods. Then Vāsudeva, bowing down, said unto him,[48]—O king, the celebrated vow of the wielder of *Gāndiva* who is ever devoted to truth, about his *Gāndiva*, is known to thee![49] That man in the world who would tell him—[Give thy *Gāndiva* to another]—would be slain by him. Even those very words were addressed to him by you.[50] Therefore, for keeping that earnest vow, Pārtha, acting also at my instance, offered you this insult, O lord of Earth! Insult to superiors is said to be their death.[51] For this reason, O thou of mighty arms, it behoveth thee to forgive me that beseech and bow to thee this transgression, O king, of both myself and Arjuna committed for maintaining the truth! Both of us, O great king, throw ourselves on thy mercy![52-53] The Earth shall today drink the blood of the wretched son of Rādhā! I swear truly to thee! Know the Suta's son as slain today! He whose

slaughter thou desirest hath today lost his life![54]—Hearing those words of Krishna, king Yudhishthira the just, in a great flurry, raised the prostrate Hrishikeça,[55] and joining his hands, said in haste,—It is even so as thou hast said! I have been guilty of a transgression![56] I have now been awakened by thee, O Govinda! I am saved by thee, O Mādhava! By thee, O Achyuta, we have today been rescued from a great calamity![57] Both of us stupified by folly, viz., myself and Arjuna, have been rescued from an ocean of distress, having obtained thee as our lord![58] Indeed, having obtained the raft of thy intelligence today, we have, with our relatives and allies, passed over an ocean of sorrow and grief! Having obtained thee, O Achyuta, we are not masterless!—' "[59]

Section LXXI.

"Sanjaya said,—'Having heard these joyful words of king Yudhishthira, Govinda of virtuous soul, that delighter of the Yadus, then addressed Pārtha.[1] The lattter, however, having at the instance of Krishna, addressed those words unto Yudhishthira, became exceedingly cheerless for having committed a little sin.[2] Then Vāsudeva, as if smiling, said unto the son of Pāndu,—What would have been thy condition, O Pārtha, if, observant of virtue, thou hadst slain the son of Dharma with thy sharp sword? Having only addressed the king as *thou*, such cheerlessness hath possessed thy heart![3-4] If thou hadst slain the king, O Pārtha, what wouldst thou have done after that? Morality is so unknowable, especially by persons of foolish understanding![5] Without doubt, great grief would have been thine in consequence of thy fear of sin. Thou wouldst have sunk also in terrible hell in consequence of the slaughter of thy brother![6] Gratify now this king of virtuous behaviour, this foremost of all practicers of virtue, this chief of Kuru's race! Even this is my wish.[7] Gratifying the king with devotion, and after Yudhishthira will have been made happy, we two will proceed against the car of the Suta's son for fighting him.[8] Slaying Karna today with thy keen shafts in battle, do thou, O giver of honors, give great happiness to Dharma's

son![9] Even this, O mighty-armed one, is what I think to be suitable to this hour! Having done this, thy purpose will be achieved![10]—Then Arjuna, O monarch, in shame, touched king Yudhishthira's feet with his head.[11] And he repeatedly said unto that chief of the Bharatas,—Be gratified with me! Forgive, O king, all that I have said from desire of observing virtue and from fear of sin![12]—'*

"Sanjaya said,—Beholding Dhananjaya, that slayer of foes, lying weeping at his feet, O bull of Bharata's race, king Yudhishthira the just[13] raised his brother. And king Yudhishthira, that lord of Earth, then embraced his brother affectionately and wept aloud.[14] The two brothers, of great splendour, having wept for a long while, at last became freed from grief, O monarch, and as cheerful as before.[15] Then embracing him once more with affection and smelling his head, the son of Pāndu, exceedingly gratified, applauded his brother Jaya and said,[16]—O thou of mighty arms, in the very sight of all the troops, my armour, standard, bow, dart, steeds, and arrows, were cut off in battle, O great bowman, by Karna with his shafts, although I exerted myself with care![17] Thinking of and seeing his feats in battle, O Phālguna, I lose my energies in grief. Life itself is no longer dear to me![18] If thou dost not slay that hero in battle today, I will cast away my life-breaths! What use have I with life?[19]—Thus addressed, Vijaya replied, O bull of Bharata's race, saying,—I swear by Truth, O king, and by thy grace,[20] by Bhima, O best of men, and by the twins, O lord of Earth, that today I shall slay Karna, in battle, or, being myself slain by him,[21] fall down on the Earth! Swearing truly, I touch my weapons!—Having said these words unto the king, he addressed Mādhava, saying,[22]—Without doubt, O Krishna, I will slay Karna in battle today! Aided by thy intelligence, blessed be thou, the slaughter of that wicked-souled one is certain![23]—Thus addressed, Keçava, O best of kings, said unto Pārtha,—Thou art competent, O best of the Bharatas, to slay the mighty Karna![24] Even this hath ever been

* Nilakantha believes these verses (1-12) to be interpolations. Nothing more likely. They are evidently repetitions.—T.

my thought, O mighty car-warrior, as to how, O best of men, thou wouldst slay Karna in battle![25]—Endued with great intelligence, Mādhava once more addressed the son of Dharma, saying,—O Yudhishthira, it behoveth thee to comfort Vibhatsu,[26] and command him to slaughter Karna of wicked soul!* Having heard that thou hadst been afflicted with the shafts of Karna, myself and this one came hither, O son of Pāndu, for ascertaining thy plight![27] By good luck, O king, thou wert not slain! By good luck, thou wert not seized! Comfort thy Vibhatsu, and bless him, O sinless one, with thy wishes for his victory![28]—

" 'Yudhishthira said,—Come, come, O Pārtha, O Vibhatsu, and embrace me, O son of Pāndu! Thou hast told me beneficial words that deserved to be said, and I have forgiven thee![29] I command thee, O Dhananjaya, go and slay Karna! Do not, O Pārtha, be angry for the harsh words I said unto thee![30]—'

"Sanjaya continued,—'Then Dhananjaya, O king, bowed unto Yudhishthira by bending his head, and seized with his two hands, O sire, the feet of his eldest brother![31] Raising him and embracing him closely, the king smelt his head and once more said these words unto him,[32]—O Dhananjaya, O thou of mighty arms, I have been greatly honored by thee! Do thou ever win greatness and victory![33]—

" 'Arjuna said,—Approaching Rādhā's son today that is proud of his might, I shall slay that man of sinful deeds with my shafts in battle, along with all his kinsmen and followers![34] He who, having bent the bow strongly, afflicted thee with his shafts, I say, that Karna will obtain today the bitter fruit of that act of his![35] Having slain Karna, O lord of Earth, I shall today come back from the dreadful battle to pay thee my respects by walking behind thee! I tell thee this truly![36] Without having slain Karna I shall not come back today from the great battle. Truly do I swear this by touching thy feet, O lord of the universe![37]—'

"Sanjaya continued,—'Unto the diadem-decked (Arjuna) who was speaking in that way, Yudhishthira, with a cheerful

* The command of a superior is the sure means of success.—T.

heart, said these words of graver import:[38]—Do thou obtain imperishable fame, and such a period of life as accordeth with thy own desire, and victory, and energy, and the destruction of thy foes! Let the gods grant thee prosperity! Obtain thou all these to the measure desired by me! Go quickly to battle, and slay Karna, even as Purandara slew Vritra for his own aggrandisement!—' "[39]

Section LXXII.

"Sanjaya said,—'Having with a cheerful heart gratified king Yudhishthira the just, Pārtha, prepared to slay the Suta's son, addressed Govinda, saying,[1]—Let my car be once more equipt, and let my foremost of steeds be yoked thereto! Let all kinds of weapons be placed upon that great vehicle![2] The steeds have rolled on the ground. They have been trained by persons skilled in horse-lore. Along with the other equipments of the car, let them be quickly brought and decked in their trappings![3] Proceed quickly, O Govinda, for the slaughter of the Suta's son!—Thus addressed, O monarch, by the high-souled Phālguna,[4] Krishna commanded Dāruka, saying,—Do all that Arjuna, that chief of Bharata's race and that foremost of all wielders of the bow, hath said![5]—Thus ordered by Krishna, Dāruka, O best of kings, yoked those steeds unto that car covered with tiger-skins and ever capable of scorching all foes.[6] He then represented unto the high-souled son of Pāndu the fact of having equipt his vehicle. Beholding the car equipt by the high-souled Dāruka,[7] Phālguna, obtaining Yudhishthira's leave and causing the Brāhmanas to perform propitiatory rites and utter benedictions on him, ascended that excellent vehicle.[8] King Yudhishthira the just, of great wisdom, also blessed him. After this, Phālguna proceeded towards Karna's car.[9] Beholding that great bowman thus proceeding, all creatures, O Bhārata, regarded Karna as already slain by the high-souled Pāndava.[10] All the points of the compass, O king, became serene. King-fishers and parrots and herons, O king,[11] wheeled around the son of Pāndu. A large number of beautiful and auspicious birds, O king, called *Pung*,[12] causing Arjuna

(by their timely appearance) to put forth greater speed in battle, cheerfully uttered their cries around him. Terrible *Kankas* and vultures, and cranes and hawks and ravens, O king,[13] tempted by the prospect of food, proceeded in advance of his car, and indicated auspicious omens[14] foreboding the destruction of the hostile host and the slaughter of Karna. And while Pārtha proceeded, a copious perspiration covered his body.[15] His anxiety also became very great as to how he would achieve his vow. The slayer of Madhu then, beholding Pārtha filled with anxiety as he proceeded, addressed the wielder of *Gāndiva* and said these words.'[16]

"'Vāsudeva said,—O wielder of *Gāndiva*, save thee there exists no other man that could vanquish those whom thou hast vanquished with this bow of thine![17] We have seen many heroes, who, endued with prowess like that of Cakra, have attained to the highest regions, encountering thy heroic self in battle![18] Who else, O puissant one, that is not equal to thee, would be safe and sound after encountering Drona and Bhishma and Bhagadatta, O sire, and Vinda and Anuvinda of Avanti and Sudakshina the chief of the Kāmvojas and Crutāyudha of mighty energy and Achyutayudha as well?[19-20] Thou hast celestial weapons, and lightness of hand, and might, and thou art never stupified in battle! Thou hast also that humility which is due to knowledge![21] Thou canst strike with effect! Thou hast sureness of aim, and presence of mind as regards the selection of means, O Arjuna! Thou art competent to destroy all mobile and immobile creatures including the very gods with the *Gandharvas*![22] On Earth, O Pārtha, there is no human warrior who is equal to thee in battle! Amongst all Kshatriyas, invincible in battle, that wield the bow,[23] amongst the very gods, I have not seen or heard of even one that is equal to thee! The Creator of all beings, viz., Brahman, himself created the great bow *Gāndiva*[24] with which thou fightest, O Pārtha! For this reason there is no one that is equal to thee! I must, however, O son of Pāndu, say that which is beneficial to thee![25] Do not, O mighty-armed one, disregard Karna, that ornament of battle! Karna is possessed of might. He is proud and accomplished in weap-

ons. He is a *Mahāratha*.[26] He is accomplished (in the ways of battle) and conversant with all modes of warfare. He is also well acquainted with all that suits place and time. What need is there of saying much? Hear in brief, O son of Pāndu![27] I regard the mighty car-warrior Karna as thy equal, or, perhaps, thy superior! With the greatest care and resolution shouldst thou slay him in great battle![28] In energy he is equal to Agni. As regards speed, he is equal to the impetuosity of the wind. In wrath, he resembles the Destroyer himself. Endued with might, he resembles a lion in the formation of his body.[29] He is eight *Ratnis** in stature. His arms are large. His chest is broad. He is invincible. He is sensitive. He is a hero. He is, again, the foremost of heroes. He is exceedingly handsome.[30] Possessed of every accomplishment of a warrior, he is a dispeller of the fears of friends. Engaged in the good of Dhritarāshtra's son, he always hates the sons of Pāndu.[31] No one, not even the gods with Vāsava at their head, can slay the son of Rādhā, save thee, as I think! Slay, therefore, the Suta's son today![32] No one possessed of flesh and blood, not even the gods fighting with great care, not all the warriors (of the three worlds) fighting together, can vanquish that car-warrior![33] Towards the Pāndavas he is always of wicked soul and sinful behaviour, and cruel, and of wicked intelligence. In his quarrel with the sons of Pāndu, he is actuated by no consideration affecting his own interests. Slaying that Karna, therefore, fulfill thy purpose today![34] Despatch today unto Yama's presence that Suta's son, that foremost of car-warriors, whose death is near! Indeed, slaying that Suta's son, that first of car-warriors, show thy love for Yudhishthira the just![35] I know thy prowess truly, O Pārtha, which is incapable of being resisted by the gods and *Asuras!* The Suta's son of wicked soul, from exceeding pride, always disregards the sons of Pāndu![36] O Dhananjaya, slay that man today for whose sake the wretched Duryodhana regardeth him-

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* A *Ratni* is a sort of cubit measured from the elbow to the end of the closed fist; it is supposed to be equal to the breadth of 21 fingers, making the thumb as the finger of measurement.—T.

self a hero, that root of all (those) sinful persons, that son of a Suta![37] Slay, O Dhananjaya, that tiger among men, that active and proud Karna, who hath the sword for his tongue, the bow for his mouth, and arrows for his teeth![38] I know thee well as regards the energy and the might that are in thee! Slay the brave Karna in battle, like a lion slaying an elephant![39] Slay in battle today, O Pārtha, that Karna, otherwise called Vaikartana, in consequence of whose energy Dhritarāshtra's son disregards thine!—' "[40]

Section LXXIII.

"Sanjaya said,—'Once more Keçava of immeasurable soul said these words unto Arjuna who, O Bhārata, was advancing (to battle), firmly resolved upon slaying Karna.[1]—Today is the seventeenth day, O Bhārata, of this terrible massacre of men and elephants and steeds![2] At the outset vast was the host that belonged to you. Encountering the foe in battle, that host has been very much reduced in numbers, O king![3] The Kauravas also, O Pārtha, were numerous at first, teeming with elephants and steeds. Encountering thee, however, as their foe, they have been nearly exterminated in the van of battle![4] These lords of Earth and these Srinjayas, united together, and these Pāndava troops also, obtaining thy invincible self as their leader, are mantaining their ground on the field![5] Protected by thee, O slayer of foes, the Pānchālas, the Matsyas, the Kārushas, and the Chedis, have caused a great destruction of thy foes![6] Who is there that can vanquish the assembled Kauravas in battle? On the other hand, who is there that can vanquish the mighty car-warriors of the Pāndavas protected by thee?[7] Thou, however, art competent to vanquish in battle the three worlds consisting of the gods, the *Asuras*, and human beings, united together! What need I say then of the Kaurava host?[8] Save thee, O tiger among men, who else is there, even if he resemble Vāsava himself in prowess, that could vanquish king Bhagadatta?[9] So also, O sinless one, all the lords of Earth, united together, are incapable, O Pārtha, of even gazing at this vast force that is protected by thee![10]

So also, O Pārtha, owing to their having been always protected by thee that Dhrishtadyumna and Cikhandin succeeded in slaying Drona and Bhishma![11] Who, indeed, O Pārtha, could vanquish in battle those two mighty car-warriors of the Bharatas, viz., Bhishma and Drona, both of whom were endued with prowess equal that of Cakra himself?[12] Save thee, O tiger among men, what other man in this world is able to vanquish those fierce lords of *Akshauhinis*, those unreturning and invincible heroes, all accomplished in weapons and united together, viz., Cāntanu's son Bhishma, and Drona, and Vaikartana, and Kripa, and Drona's son, and king Duryodhana himself?[13-15] Innumerable divisions of soldiers have been destroyed (by thee), their steeds and cars and elephants having been mangled (with thy shafts)! Numberless Kshatriyas also, wrathful and fierce, hailing from diverse provinces, have been destroyed by thee![16] Teeming with horse and elephants, large bodies of combatants of diverse Kshatriya clans, such as the Govāsas, the Dāsamiyas, the Vasātis, O Bhārata, and the Easterners, the Vātadhānas, and the Bhojas that are very sensitive of their honor, approaching thee and Bhima, O Bhārata, have met with destruction![17-18] Of terrible deeds and exceedingly fierce, the Tushāras, the Yavanas, the Khaças, the Dārvābhisāras, the Daradas, the Cakas, the Kamathas, the Ramathas, the Tanganas,[19] the Andhrakas, the Pulindas, the Kirātas of fierce prowess, the *Mlecchas*, the Mountaineers, and the races hailing from the sea-side,[20] all endued with great wrath and great might, delighting in battle and armed with maces,—these all,—united with the Kurus and fighting wrathfully for Duryodhana's sake, were incapable of being vanquished in battle by anybody else save thee, O scorcher of foes![21]* What man, unprotected by thee, could advance, beholding the mighty and swelling host of the Dhārtarāshtras arrayed in order of battle?[22] Protected by thee, O puissant one, the Pāndavas, filled with wrath, and penetrating into its midst, have destroyed that host shrouded with dust and resembling a swollen sea![23] Seven days have elapsed since the mighty Jayat-

* This is a triplet.—T.

sena the ruler of the Māgadhas was slain in battle by Abhimanyu.[24] After that, ten thousand elephants, of fierce feats, that used to follow that king, were slain by Bhimasena with his mace.[25] After that, other elephants, and car-warriors, by hundreds, have been destroyed by Bhima in the exercise of his might.[26] Even thus, O Pārtha, during the progress of this awful battle, the Kauravas, with their steeds and car-warriors and elephants, encountering Bhimasena and thee, O son of Pāndu, have from hence repaired to the region of Death![27] The van of the Kaurava army, O Pārtha, having been struck down by the Pāndavas, Bhishma shot showers of fierce shafts, O sire![28] Conversant with the highest weapons, he shrouded the Chedis, the Pānchālas, the Kārushas, the Matsyas, and the Kaikayas, with his shafts, and deprived them of life![29] The welkin became filled with gold-winged and straight-coursing shafts, capable of piercing the bodies of all foes, that issued out of his bow.[30] He slew thousands of car-warriors, shooting showers of shafts at a time. In all, he slew a hundred thousand men and elephants of great might.[31] Abandoning the diverse motions, each of a new kind, in which they careered, those wicked kings and elephants, while perishing, destroyed many steeds and cars and elephants. Indeed, numberless were the shafts that Bhishma shot in battle.[32] Slaughtering the Pāndava host for ten days together, Bhishma made the terraces of numberless cars empty and deprived innumerable elephants and steeds of life.[33] Having assumed the form of Rudra or of Upendra in battle, he afflicted the Pāndava divisions and caused a great carnage amongst them.[34] Desirous of rescuing the wicked Suyodhana who was sinking in a raftless sea, he slaughtered many lords of Earth among the Chedis, the Pānchālas, and the Kaikayas, and caused a great massacre of the Pāndava army teeming with cars and steeds and elephants. Innumerable foot-soldiers amongst the Srinjayas, all well armed, and other lords of Earth, were incapable of even looking at that hero when he careered in battle like the Sun himself of scorching splendour.[35-37] At last the Pāndavas, with all their resources, made a mighty effort, and rushed against that warrior who, inspired with the desire of victory, used to career in battle even in this way![38]

Without availing of any aid, he routed, however, the Pāndavas and the Srinjayas in battle, and came to be regarded as the one foremost hero in the world.[39] Encountering him, Cikhandin, protected by thee, slew that tiger among men, with his straight shafts.[40] Having obtained thee that art a tiger among men (as his foe), that grandsire is now stretched on a bed of arrows, like Vritra when he obtained Vāsava for his foe.[41] The fierce Drona also slaughtered the hostile army for five days together. Having made an impenetrable array and caused many mighty car-warriors to be slain,[42] that great car-warrior had protected Jayadratha (for some time). Fierce as the Destroyer himself, he caused a great carnage in the nocturnal battle.[43] Endued with great valour, the heroic son of Bharadwāja consumed innumerable combatants with his arrows. At last, encountering Dhrishtadyumna, he attained to the highest end.[44]* If, on that day, thou hadst not checked in battle all the (Dhārtarāshtra) car-warriors headed by the Suta's son, Drona then would never have been slain.[45] Thou heldst in check the whole Dhārtarāshtra force. It was for this, O Dhananjaya, that Drona could be slain by the son of Prishata.[46] What other Kshatriya, save thee, could in battle achieve such feats for compassing the slaughter of Jayadratha?[47] Checking the vast (Kaurava) army and slaying many brave kings, thou killedst king Jayadratha, aided by the might and energy of thy weapons![48] All the kings regard the slaughter of the ruler of the Sindhus to have been exceedingly wonderful. I, however, do not regard it so, since it is thou that didst it and thou art a great car-warrior![49] If this vast assemblage of Kshatriyas, obtaining thee as a foe, suffer extermination in course of even a whole day, I should, I think, still regard these Kshatriyas to be truly mighty![50]† When Bhishma and Drona have been slain, the terrible Dhārtarāshtra host,

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* 42, 43, 44, constitute one sentence. To avoid a long and cumberous structure, I have split it into three parts.—T.

† The sense is this,—since thou art able to destroy the three worlds in a moment, I would regard these Kshatriyas truly mighty if it takes thee a whole day to exterminate them.—T.

O Pārtha, may be regarded to have lost all its heroes![51] Indeed, with all its foremost warriors slain, with its steeds, cars, and elephants destroyed, the Bharata army looketh today like the firmament reft of Sun, Moon, and stars.[52] Yonder host of fierce prowess, O Pārtha, hath been shorn of its splendours today like the *Asura* host in days of yore shorn of its splendours by Cakra's prowess![53] The remnant of that grand muster now consists of only five great car-warriors, viz., Açwatthāman and Kritavarman and Karna and Calya and Kripa.[54] Slaying those five great car-warriors today, O tiger among men, be thou a hero that hath killed all his foes, and bestow thou the Earth with all her islands and cities on king Yudhishthira![55] Let Prithā's son Yudhishthira of immeasurable energy and prosperity, obtain today the whole Earth with the welkin above it, the waters on it, and the nether regions below it![56] Slaying this host like Vishnu in days of yore slay- the *Daityas* and the *Dānavas*, bestow the Earth on the king, like Hari bestowing (the three worlds) on Cakra![57] Let the Pānchālas rejoice today, their foes being slain, like the celestials rejoicing after the slaughter of the *Dānavas* by Vishnu![58] If in consequence of thy regard for that foremost of men, viz., thy preceptor Drona, thou cherishest compassion for Açwatthāman, if, again, thou hast any kindness for Kripa for the sake of the respect that is due to a preceptor,[59] if, approaching Kritavarman thou dost not despatch him today to Yama's abode in consequence of the honor that is due to one's kinsmen by the mother's side,[60] if, O lotus-eyed one, approaching thy mother's brother, viz., Calya the ruler of the Madras, thou dost not from compassion slay him,[61] I ask thee, do thou, with keen shafts, O foremost of men, slay Karna today with speed, that vile wretch of sinful heart who cherishes the fiercest hate for the sons of Pāndu![62] This is thy noblest duty! There is nothing in it that would be improper. We approve of it, and there is no fault in the act![63] The wicked-souled Karna is the root, O thou of unfading glory, of that attempt, O sinless one, made in the night for burning thy mother with all her children, and of that conduct which Suyodhana adopted towards you in consequence of that match at dice![64] Suyodhana

always hopeth for deliverance through Karna. Filled with rage, he endeavours to afflict me also (in consequence of that support)![65] It is the firm belief of Dhritarāshtra's royal son, O giver of honors, that Karna, without doubt, will slay all the Pārthas in battle[66] Though fully acquainted with thy might, still, O son of Kunti, Dhritarāshtra's son hath selected war with you in consequence of his reliance on Karna.[67] Karna also always says,—[I will vanquish the assembled Pārthas and that mighty car-warrior, viz., Vāsudeva of Daçārha's race!][68]—Buoying up the wicked-souled son of Dhritarāshtra, the wicked Karna always roareth in the (Kuru) assembly! Slay him today, O Bhārata![69] In all the acts of injury, of which Dhritarāshra's son hath been guilty towards you, the wicked-souled Karna of sinful understanding hath been the leader![70] I saw the heroic son of Subhadrā, of eyes like those of a bull, slain by six mighty car-warriors of cruel heart belonging to the Dhārtarāshtra army![71] Grinding those bulls among men, viz., Drona and Drona's son and Kripa and other heroes, he deprived elephants of their riders and mighty car-warriors of their cars.[72] The bull-necked Abhimanyu, that spreader of the fame of both the Kurus and the Vrishnis, deprived steeds also of their riders and foot-soldiers of weapons and life.[73] Routing the (Kaurava) divisions and afflicting many mighty car-warriors, he despatched innumerable men and steeds and elephants to Yama's abode![74] I swear by Truth to thee, O friend, that my limbs are burning at the thought that while the son of Subhadrā was thus advancing, consuming the hostile army with his shafts, even on that occasion the wicked-souled Karna was engaged in acts of hostility to that hero, O lord! Unable, O Pārtha, to stay in that battle before Abhimanyu's face, mangled with the shafts of Subhadrā's son, deprived of consciousness, and bathed in blood, Karna drew deep breaths, inflamed with rage. At last, afflicted with arrows, he was obliged to turn his back upon the field.[75-77] Eagerly desirous of flying away and becoming hopeless of life, he stayed for sometime in battle, perfectly stupified, and exhausted with the wounds he had received.[78] At last, hearing those cruel words of Drona in battle,—words that were suited

to the hour,—Karna cut off Abhimanyu's bow.[79] Made bowless by him in that battle, five great car-warriors then, well-versed in the ways of foul warfare, slew that hero with showers of shafts.[80] Upon the slaughter of that hero, grief entered the heart of every one. Only the wicked-souled Karna and Suyodhana laughed in joy![81] [Thou rememberest also] the harsh and bitter words that Karna cruelly said unto Krishnā in the (Kuru) assembly, in the face of the Pāndavas and the Kurus![82]—[The Pāndavas, O Krishnā, are dead! They have sunk into eternal hell! O thou of large hips, choose other lords now, O thou of sweet speeches![83] Enter now the abode of Dhritarāshtra as a serving woman, or, O thou of curving eye-lashes, thy husbands are no more![84] The Pāndavas will not, O Krishnā, be of any service to thee today! Thou art the wife of men that are slaves, O princess of Pānchāla, and thou art thyself, O beautiful lady, a slave![85] Today only Duryodhana is regarded as the one king on Earth! All other kings of the world are worshipping the agency by which his administration is kept up.[86] Behold now, O amiable one, how all the sons of Pāndu have equally fallen! Overwhelmed by the energy of Dhritarāshtra's son, they are now silently eyeing one another![87] It is evident that these are all sesame seeds without kernel, and have sunk into hell! They will have to serve the Kaurava (Duryodhana), that king of kings, as his slaves!][88]—Even these were the foul words that that wretch, viz., the sinful Karna of exceedingly wicked heart, spoke on that occasion, in thy hearing, O Bhārata![89] Let gold-decked shafts whetted on stone and capable of taking the life of him at whom they are sped, shot by thee, quench (the fire of) those words[90] and all the other wrongs that that wicked-souled wight did unto thee! Let thy shafts quench all those wrongs and the life also of that wicked wight![91] Feeling the touch of terrible arrows sped from *Gāndiva*, let the wicked-souled Karna recollect today the words of Bhishma and Drona![92] Let foe-killing cloth-yard shafts, equipt with the effulgence of lightning, shot by thee, pierce his vital limbs and drink his blood![93] Let fierce and mighty shafts, of great impetuosity, sped by thy arms, penetrate the vitals of Karna today and despatch him to

Yama's abode![94] Let all the kings of the Earth, cheerless and filled with grief and uttering wails of woe, behold Karna fall down from his car today, afflicted with thy arrows![95] Let his kinsmen, with cheerless faces, behold Karna today, fallen down and stretched at his length on the Earth, dipt in gore and with his weapons loosened from his grasp![96] Let the lofty standard of Adhiratha's son, bearing the device of the elephant's rope, fall fluttering on the Earth, cut off by thee with a broad-headed arrow![97] Let Calya fly away in terror, abandoning the gold-decked car (he drives) upon seeing it deprived of its warrior and steeds and cut off into fragments with hundreds of shafts by thee![98] Let thy enemy Suyodhana today, beholding Adhiratha's son slain by thee, despair of both his life and kingdom![99] Yonder, O Pārtha, Karna, equal unto Indra in energy, or, perhaps, Cankara himself, is slaughtering thy troops with his shafts![100] There the Pānchālas, though slaughtered by Karna with his whetted shafts, are yet, O chief of Bharata's race, rushing (to battle), for serving the cause of the Pāndavas.[101] Know, O Pārtha, that Karna is prevailing over the Pānchālas, and the (five) sons of Draupadi, and Dhrishtadyumna and Cikhandin, and the sons of Dhrishtadyumna, and Catānika the son of Nakula, and Nakula himself, and Sahadeva, and Durmukha, and Janamejaya, and Sudharman, and Sātyaki![102-3] The loud uproar made by those allies of thine, viz., the Pānchālas, O scorcher of foes, as they are being struck by Karna in dreadful battle, is heard![104] The Pānchālas have not at all been inspired with fear, nor do they turn away their faces from the battle! Those mighty bowmen are utterly reckless of death in great battle![105] Encountering even that Bhishma who, single-handed, had encompassed the Pāndvava army with clouds of shafts, the Pānchālas did not turn away their faces from him![106] Then again, O chastiser of foes, they always strove with alacrity to forcibly vanquish in battle their great foe, viz., the invincible Drona, that preceptor of all wielders of the bow, that blazing fire of weapons, that hero who always burnt his foes in battle! They have never turned their faces from battle, afeared of Adhiratha's son![107-3] The heroic Karna, however, with his shafts, is taking the lives of the Pānchāla warriors endued with great

activity as they are advancing against him, like a blazing fire taking the lives of myriads of insects![109] The son of Rādhā, in this battle, is destroying in hundreds the Pānchālas that are advancing against him,—those heroes, that is, that are resolved to lay down their lives for the sake of their allies![110] It behoveth thee, O Bhārata, to become a raft and rescue those brave warriors, those great bowmen, that are sinking in the raftless ocean represented by Karna![111] The awful form of that weapon which was obtained by Karna from that foremost of sages, viz., Rāma of Bhrigu's race, hath been displayed![112] Scorching all the troops, that weapon of exceedingly fierce and awful form is blazing with its own energy, surrounding our vast army![113] Those arrows, sped from Karna's bow, are coursing in battle, thick as flights of bees, and scorching thy troops![114] Encountering Karna's weapon in battle, that is irresistible by persons not having their souls under control, there the Pānchālas, O Bhārata, are flying away in all directions![115] Yonder, Bhima, of unappeasable wrath, surrounded on all sides by the Srinjayas, is fighting with Karna, O Pārtha, afflicted by the latter with keen shafts![116] If neglected, Karna will, O Bhārata, exterminate the Pāndavas, the Srinjayas, and the Pānchālas, like a neglected disease whose germ has entered the body![117] Save thee I do not see another warrior in Yudhishthira's army that would come home safe and sound, having encountered the son of Rādhā in battle![118] Slaying that Karna today with thy keen shafts, O bull among men, act according to thy vow, O Pārtha, and win great fame![119] I tell thee truly, thou only art able to vanquish in battle the Kauravas with Karna amongst them, and no one else, O foremost of warriors![120] Achieving this great feat, viz., slaying the mighty car-warrior Karna, attain thy object, O Pārtha, and crowned with success, be happy, O best of men!—' "[121]

Section LXXIV.

"Sanjaya said,—'Hearing these words of Keçava, O Bhārata, Vibhatsu soon cast off his anxiety and became cheerful.[1] Rubbing then the string of *Gāndiva* and stretching it, he

held his bow for the destruction of Karna, and addressed Keçava, saying,[2]—With thee for my protector, O Govinda, and when thou that art acquainted with the past and the future art gratified with me today, victory is sure to be mine![3] Aided by thee, O Krishna, I can, in great battle, destroy the three worlds assembled together, what need be said of Karna then?[4] I see the Pānchāla host is flying away, O Janārddana! I see also Karna careeringg fearlessly in battle![5] I see too the *Bhārgava* weapon careering in all directions, having been invoked by Karna, O thou of Vrishni's race, like the puissant thunder invoked by Cakra![6] This is that battle in which Karna will be slain by me and of which all creatures will speak as long as the Earth will last.[7] Today, O Krishna, unbarbed arrows, impelled by my arms and sped from *Gāndiva*, mangling Karna, will take him to Yama![8] Today king Dhritarāshtra will curse that intelligence of his in consequence of which he had installed Duryodhana, who was undeserving of sovereignty, on the throne![9] Today, O mighty-armed one, Dhritarāshtra will be divested of sovereignty, happiness, prosperity, kingdom, city, and sons![10] I tell thee truly, O Krishna, that today, Karna being slain, Duryodhana will become hopeless of both life and kingdom![11] Today, beholding Karna cut into pieces by me with my arrows, like Vritra in days of yore by Indra in the battle between the gods and the *Asuras*, let king Duryodhana call to mind the words thou hadst spoken for bringing about peace![12] Today let the son of Suvala, O Krishna, know that my shafts are the dice, my *Gāndiva* is box for throwing them, and my car, the chequered cloth![13] O Govinda, slaying Karna with keen shafts I will dispel the long sleeplessness of Kunti's son![14] Today the royal son of Kunti, upon the slaughter of the Suta's son by me, shall be gratified and be of cheerful heart and obtain happiness for ever![15] Today, O Keçava, I will shoot an irresistible and unrivalled arrow that will deprive Karna of life![16] Even this, O Krishna, was the vow of that wicked-souled one about my slaughter, viz.,—*I will not wash my feet till I slay Phālguna!*[17]—Falsifying this vow of that wretch, O slayer of Madhu, I will, with straight shafts, throw down his body today

from his car![18] Today the Earth will drink the blood of that Suta's son who in battle contemns all other men on Earth![19] With Dhritarāshtra's approbation, the Suta's son Karna, boasting of his own merits, had said,—*Thou hast no husband now, O Krishnā!*[20]—My keen shafts will falsify that speech of his! Like angry snakes of virulent poison, they will drink his life-blood![21] Cloth-yard shafts, of the effulgence of the lightning, shot by myself possessed of mighty-arms and sped from *Gāndiva*, will send Karna on his last journey![22] Today the son of Rādhā will repent for those cruel words that he said unto the princess of Pānchāla in the midst of the assembly, in disparagement of the Pāndavas![23] They that were on that occasion sesame seeds without kernel, will today become seeds with kernel after the fall of the Suta's son Karna of wicked soul, otherwise called Vaikartana![24]—*I will save ye from the sons of Pāndu!*—even these were the words that Karna, bragging of his own merits, said unto the sons of Dhritarāshtra! My keen shafts will falsify that speech of his![25] Today, in the very sight of all the bowmen, I will slay that Karna who said—*I will slay all the Pāndavas with their sons!*[26]—Today, O slayer of Madhu, I will slay that Karna, that son of Rādhā, relying on whose prowess the proud son of Dhritarāshtra, of wicked understanding, always disregarded us![27] Today, O Krishna, after Karna's fall, the Dhārtarāshtras with their king, struck with panic, will fly away in all directions, like deer afeared of the lion![28] Today, let king Duryodhana repent himself, upon the slaughter of Karna, with his sons and relatives, by me in battle[29] Today, beholding Karna slain, let the wrathful son of Dhritarāshtra, O Krishna, know me to be the foremost of all bowmen in battle![30] Today I will make king Dhritarāshtra, with his sons and grandsons and counsellors and servants, shelterless![31] Today, cranes and other carnivorous birds will, O Keçava, sport over the limbs of Karna cut off into pieces with my shafts![32] Today, O slayer of Madhu, I will cut off in battle the head of Rādhā's son Karna, in the very sight of all the bowmen![33] Today, O slayer of Madhu, I will cut off in battle the limbs of Rādhā's son of wicked soul with keen *Vipathas* and razor-faced arrows![34] Today the

heroic king Yudhishthira will cast off a great pain and a great sorrow cherished long in his heart![35] Today, O Keçava, slaying the son of Rādhā, with all his kinsmen, I will gladden king Yudhishthira the son of Dharma![36] Today, O Krishna, I will slay the cheerless followers of Karna in battle, with shafts resembling the blazing fire or the poison of the snake![37] Today, with my straight shafts equipt with vulturine feathers, I will, O Govinda, cause the Earth to be strewn with (the bodies of) kings cased in golden armour![38] Today, O slayer of Madhu, I will, with keen shafts, crush the bodies and cut off the heads of all the foes of Abhimanyu![39] Today I will bestow the Earth divested of Dhārtarāshtras on my brother, or, perhaps, thou, O Keçava, wilt walk over the Earth divested of Arujna![40] Today, O Krishṇa, I will free myself from the debt I owe to all bowmen, to my own wrath, to the Kurus, to my shafts, and to *Gāndiva!*[41] Today I will be freed from the grief that I have cherished for thirteen years, O Krishna, by slaying Karna in battle like Maghavat slaying Camvara![42] Today, after I will have slain Karna in battle, let the mighty car-warriors of the Somakas, who are desirous of accomplishing the task of their allies, regard their task as accomplished![43] I do not know what will be the measure, O Mādhava, of the joy of Cini's grandson today after I will have slain Karna and won the victory![44] Today I will slay Karna in battle as also his son, that mighty car-warrior, and give joy to Bhima and the twins and Sātyaki![45] Today, slaying Karna in dreadful battle, I will pay off my debt, O Mādhava, to the Pānchālas with Dhrishtadyumna and Cikhandin![46] Today let all behold the wrathful Dhananjaya fight with the Kauravas in battle and slay the Suta's son![47] Once more let me utter my own praises in thy presence![48] In the science of arms there is none equal to me in the world! In prowess also, who is there that resembles me? What other man is there that is equal to me in forgiveness? In wrath also, there is no one that is equal to me![49] Armed with the bow and aided by the prowess of my arms, I can vanquish the *Asuras* and the gods and all creatures united together! Know that my prowess is higher than the highest![50] Alone assailing all the Kurus and the Vālhikas.

with the fire of my shafts issuing from *Gāndiva*, I will, putting forth my might, burn them with their followers like a fire in the midst of a heap of dry grass at the close of winter![51] My palms bear these marks of arrows and this excellent and outstretched bow with arrow fixed on the string. On each of the soles of my feet occur the mark of a car and a standard. When a person like me goeth forth to battle, he cannot be vanquished by any one![52]—Having said these words unto Achyuta, that foremost of all heroes, that slayer of foes, with blood-red eyes, proceeded quickly to battle, for rescuing Bhima and cutting off the head from Karna's trunk.'"[53]

Section LXXV.

"Dhritarāshtra said,—'In that awful and fathomless encounter of the Pāndavas and the Srinjayas with the warriors of my army, when Dhananjaya, O sire, proceeded for battle, how, indeed, occurred that fight?'[1]

'Sanjaya said,—'The innumerable divisions of the Pāndava army, decked with lofty standards and swelling (with pride and energy) and united together in battle, began to roar aloud, drums and other instruments constituting their mouth, like masses of clouds at the close of summer uttering deep roars.[2] The battle that ensued resembled a baneful shower out of season, cruel and destructive of living creatures. Huge elephants were its clouds; weapons were the water they were to pour; the peal of musical instruments, the rattle of car-wheels, and the noise of palms, constituted their roar; diverse weapons decked with gold formed their flashes of lightning; and arrows and swords and cloth-yard shafts and mighty weapons constituted their torrents of rain. Marked by impetuous onsets, blood flowed in streams in that encounter. Rendered awful by incessant strokes of the sword, it was fraught with a great carnage of Kshatriyas.[3-4] Many car-warriors, united together, encompassed one car-warrior and despatched him to Yama's presence. Or, one foremost of car-warriors despatched a single adversary, or one despatched many adversaries united together.[5]

Again, some one car-warrior despatched to Yama's abode some one adversary along with his driver and steeds. Some one rider, with a single elephant, despatched many car-warriors and horsemen.[6] Similarly, Pārtha, with clouds of shafts, despatched large numbers of cars with drivers and steeds, of elephants and horses with their riders, and of foot-soldiers, belonging to the enemy.[7] Kripa and Cikhandin encountered each other in that battle, while Sātyaki proceeded against Duryodhana. And Crutaçravas was engaged with Drona's son, and Yudhāmanyu with Chitrasena.[8] The great Srinjaya car-warrior Uttamaujas was engaged with Karna's son Sushena, while Sahadeva rushed against Cakuni the king of the Gāndhāras like a hungry lion against a mighty bull.[9] The youthful Catānika, the son of Nakula, rushed against the youthful Vrishasena the son of Karna, shooting showers of shafts. The heroic son of Karna struck that son of the princess of Pānchāla with many arrows.[10] Conversant with all modes of warfare, Mādri's son Nakula, that bull among car-warriors, assailed Kritavarman. The king of the Pānchālas, viz., Dhrishtadyumna the son of Yajnasena, attacked Karna, the commander of the Kaurava army, with all his forces.[11] Duscāsana, O Bhārata, with the swelling host of the *Samsaptakas* forming a portion of the Bharata army, fiercely attacked in that battle Bhima, that foremost of warriors of irresistible impetuosity.[12] The heroic Uttamaujas, putting forth his strength, struck the son of Karna and cut off his head which fell down on the Earth, filling the Earth and the welkin with a loud noise.[13] Beholding the head of Sushena lying on the ground, Karna became filled with grief. Soon, however, in rage he cut off the steeds, the car, and the standard, of his son's slayer with many keen shafts.[14] Meanwhile Uttamaujas, piercing with his keen shafts and cutting off with his bright sword the steeds of Kripa and those warriors also that protected Kripa's sides, quickly ascended the car of Cikhandin.[15] Beholding Kripa deprived of his car, Cikhandin who was on his vehicle, wished not to strike him with his shafts. The son of Drona then, covering with his own the car of Kripa, rescued the latter like a bull sunk in a mire.[16] Meanwile Bhima the son of the Wind-god, clad in golden mail, began to scorch with his

keen arrows the troops of thy sons like the mid-day Sun scorching everything in the summer season.' "[17]

Section LXXVI.

"Sanjaya said,—'During the progress of that fierce engagement, Bhima, while fighting alone, being encompassed by innumerable foes, addressed his driver, saying,—Bear me into the midst of the Dhārtarāshtra host![1] Proceed, O charioteer, with speed, borne by these steeds! I will despatch all these Dhārtarāshtras to the presence of Yama!—Thus urged by Bhimasena, the charioteer proceeded, quickly and with great impetuosity, against thy son's host to that spot whence Bhima desired to slaughter it. Then a large number of Kaurava troops, with elephants and cars and horse and foot, advanced against him from all sides.[2-3] They then, from every side, began to strike that foremost of vehicles belonging to Bhima, with numerous arrows. The high-souled Bhīma, however, with his own shafts of golden wings, cut off all those advancing arrows of his enemies.[4] Thus cut off into two or three fragments with Bhima's arrows, those shafts, equipt with golden wings, of his enemies, fell down on the Earth. Then, O king, amongst those foremost of Kshatriyas, struck with Bhima's shafts, the elephants and cars and horse and foot,[5] set up a loud wail, O monarch, that resembled the din made by mountains when riven with thunder. Thus struck by Bhima, those foremost of Kshatriyas, their limbs pierced with Bhima's powerful shafts, rushed against Bhima in that battle from every side, like new fledged birds towards a tree. When thy troops thus rushed against him, Bhima of infuriate impetuosity displayed all his impetuosity,[6-7] like the Destroyer himself armed with mace when he burns and exterminates all creatures at the end of the *Yuga*. Thy soldiers were unable to resist in that battle that fierce impetuosity of Bhima endued with fierce impetuosity,[8] like that of the Destroyer himself of wide-open mouth when he rusheth at the end of the *Yuga* for exterminating all creatures. Then, O Bhārata, like masses of clouds scattered by the tempest, the Bhārata host, thus mangled and

burnt in that battle by the high-souled Bhima, broke and fled in fear in all directions. Then the mighty Bhimasena of great intelligence once more cheerfully said unto his charioteer,[8-10]—Ascertain, O Suta, whether those assembled cars and standards that are advancing towards me, are ours or the enemy's! Absorbed in battle, I am unable to distinguish them. Let me not shroud our own troops with my shafts![11] O Viçoka, beholding hostile warriors and cars and the tops of their standards on all sides, I am greatly afflicted! The king is in pain. The diadem-decked Arjuna also has not yet come. These things, O Suta, fill my heart with sorrow![12] Even this is my grief, O charioteer, that king Yudhishthira the just should have gone away, leaving me in the midst of the enemy. I do not know whether he, as also Vibhatsu, is alive or dead! This adds to my sorrow![13] I shall, however, though filled with great grief, destroy these hostile troops of great might! Thus slaughtering in the midst of battle my assembled foes, I shall rejoice with thee today![14] Examing all the quivers containing my arrows, tell me, O Suta, ascertaining the matter well, what quantity of arrows is still left on my car, that is, how much of what sort![15]—

"'Thus commanded, Viçoka said,—Of arrows, O hero, thou hast yet sixty thousand, while thy razor-headed shafts number ten thousand, and broad-headed ones number as much. Of cloth-yard shafts thou hast still two thousand, O hero, and of *Pradaras* thou hast still, O Pārtha, three thousand! Indeed, of the weapons, O son of Pāndu, the portion that still remains is not capable of being borne, if placed on carts, by six bullocks.[16] Shoot and hurl them, O learned one, for of maces and swords and other weapons used with the arms alone, thou hast thousands upon thousands, as also lances and scimitars and darts and spears! Never fear that thy weapons will be exhausted![17]—

"'Bhima said,—Behold, O Suta, today this awful battle in which everything will be shrouded with my impetuous arrows sped fiercely from my bow and mangling all my foes, and in consequence of which the very Sun will disappear from the field, making the latter resemble the dark domains of Death![18]

Today, even this will be known to all the Kshatriyas including the very children, O Suta, viz., that Bhimasena hath succumbed in battle or that, alone, he hath subjugated all the Kurus ![19] Today, let all the Kauravas fall in battle or let all the world applaud me beginning with the feats of my earliest years! Alone, I will overthrow them all, or let all of them strike Bhimasena down ![20] Let the gods that aid in the achievement of the best acts, bless me! Let that slayer of foes, viz., Arjuna, come here now like Cakra, duly invoked, quickly coming to a sacrifice ![21] Behold, the Bharata host is breaking! Why do those kings fly away? It is evident that Savyasāchin, that foremost of men, is quickly shrouding that host with his shafts ![22] Behold, those standards, O Viçoka, and elephants and steeds and bands of foot-soldiers are flying away! Behold, these cars, assailed with shafts and darts, with those warriors riding on them, are being scattered, O Suta ![23] Yonder, the Kaurava host, assailed with the shafts, equipt with wings of gold and feathers of peacocks, of Dhananjaya and resembling thunderbolts in force, though slaughtered extensively, is repeatedly filling its gaps ![24] There, cars and steeds and elephants are flying away, crushing down bands of foot-soldiers! Indeed, all the Kauravas, having lost their senses, are flying away, like elephants filled with fear at a forest conflagration,[25] and uttering cries of woe! Those huge elephants, again, O Viçoka are uttering loud cries, assailed with shafts.[26]—

"'Viçoka said,—How is it, O Bhima, that thou dost not hear the loud twang of the yawning *Gāndiva* stretched by Pārtha in wrath? Are these two ears of thine gone?[27] All thy wishes, O son of Pāndu, have been fulfilled! Yonder the Ape (on Arjuna's banner) is seen in the midst of the elephant force (of the enemy)! Behold, the string of *Gāndiva* is flashing repeatedly like lightning amid blue clouds ![28] Yonder, the Ape on Dhananjaya's standard-top is everywhere seen to terrify hostile divisions in this dreadful battle! Even I, looking at it, am struck with fear ![29] There, the beautiful diadem of Arjuna is shining brilliantly! There, the precious jewel on the diadem, endued with the splendour of the Sun, looketh exceedingly resplendent ![30] There, beside him, behold his conch

Devadatta of loud blare and the hue of a white cloud! There, by the side of Janārddana, reins in hand, as he penetrates into the midst of the hostile army, behold his discus of solar effulgence, its nave hard as thunder, and its edge sharp as a razor! Behold, O hero, that discus of Keçava, that enhancer of his fame, which is always worshipped by the Yadus![31-32] There, the trunks, resembling lofty trees perfectly straight, of huge elephants, cut off by Kiritin, are falling upon the Earth! There those huge creatures also, with their riders, pierced and split with shafts, are falling down, like hills riven with thunder.[33] There, behold, O son of Kunti, the *Pānchajanya* of Krishna, exceedingly beautiful and of the hue of the moon, as also the blazing *Kaustubha* on his breast and his triumphal garland![34] Without doubt, that first and foremost of all car-warriors, viz., Pārtha, is advancing, routing the hostile army as he comes, borne by his foremost of steeds, of the hue of white clouds, and urged by Krishna![35] Behold those cars and steeds and bands of foot-soldiers, mangled by thy younger brother with the energy of the chief of the celestials! Behold, they are falling down like a forest uprooted by the tempest caused by Garuda's wings![36] Behold, four hundred car-warriors, with their steeds and drivers, and seven hundred elephants and innumerable foot-soldiers and horsemen, slain in this battle by Kiritin with his mighty shafts![37] Slaughtering the Kurus, the mighty Arjuna is coming towards thy side even like the constellation *Chitrā!* All thy wishes are fulfilled! Thy foes are being exterminated! Let thy might, as also the period of thy life, ever increase![38]—

"'Bhima said,—Since, O Viçoka, thou tellest me of Arjuna's arrival, I will give thee four and ten populous villages and a hundred female slaves and twenty cars, being pleased with thee, O Suta, for this agreeable intelligence imparted by thee!—' "[39]

Section LXXVII.

"Sanjaya said,—'Hearing the roars of cars and the leonine shouts (of the warriors) in battle, Arjuna addressed Govinda,

saying,—Urge the steeds to greater speed![1]—Hearing these words of Arjuna, Govinda said unto him,—I am proceeding with great speed to the spot where Bhima is stationed![2]—Then many lions among men (belonging to the Kaurava army), excited with wrath and accompanied by a large force of cars and horse and elephants and foot and making the Earth resound with the whizz of their arrows, the rattle of their car-wheels, and the tread of their horses' hoofs, advanced against Jaya (Arjuna) as the latter proceeded for victory, borne by his steeds white as snow or conchs and decked in trappings of gold and pearls and gems, like the chief of the celestials in great wrath proceeding, armed with the thunder, against (the *Asura*) Jambha for slaying him.[3-4] Between them and Pārtha, O sire, occurred a great battle destructive of body, life, and sin, like the battle between the *Asuras* and the god Vishnu, that foremost of victors, for the sake of the three worlds.[5] Alone, Pārtha, decked with diadem and garlands, cut off the mighty weapons sped by them as also their heads and arms in diverse ways, with his razor-faced and crescent-shaped and broad-head-arrows of great keenness.[6] Umbrellas, and yak-tails for fanning, and standards, and steeds, and cars, and bands of foot, and elephants, fell down on the Earth, mutilated in diverse ways, like a forest broken down by a tempest.[7] Huge elephants, decked in housings of gold and equipt with triumphal standards and warriors (on their backs), looked resplendent, as they were pierced with shafts of golden wings, like mountains ablaze with light.[8] Piercing elephants and steeds and cars with excellent shafts resembling Vāsava's thunder, Dhananjaya proceeded quickly for the slaughter of Karna, even as Indra in days of yore for riving (the *Asura*) Vala.[9] Then that tiger among men, that mighty-armed chastiser of foes, penetrated into thy host like a *Makara* into the ocean.[10] Beholding the son of Pāndu, thy warriors, O king, accompanied by cars and foot and a large number of elephants and steeds, rushed against him.[11] Tremendous was the din made by them as they advanced against Pārtha, resembling that made by the waters of the ocean lashed into fury by the tempest.[12] Those mighty car-warriors, resembling tigers (in prowess), all rushed in that battle

against that tiger among men, abandoning all fear of death.[13] Arjuna, however, routed the troops of those leaders of the Kurus as they advanced, shooting at him showers of weapons, like a tempest driving off masses of congregated clouds.[14] Those great bowmen, all skilled in smiting, united together, and proceeded against Arjuna with a large number of cars and began to pierce him with keen shafts.[15] Then Arjuna, with his shafts, despatched to Yama's abode several thousands of cars and elephants and steeds.[16] While those great car-warriors in that battle were thus struck with shafts sped from Arjuna's bow, they were filled with fear and seemed to disappear one after another from their cars.[17] In all, Arjuna, with his sharp arrows, slew full four hundred of those heroic car-warriors exerting vigorously in battle.[18] Thus struck in that battle with sharp shafts of diverse kinds, they fled away on all sides, avoiding Arjuna.[19] Tremendous was the uproar made at the van of the army by those warriors as they broke and fled like that made by the surging sea when it breaks upon encountering a mountain.[20] Having routed with his arrows that army struck with fright, Prithā's son Arjuna then proceeded, O sire, against the division of the Suta's son.[21] Loud was the noise with which Arjuna faced his foes, like that made by Gadura in days of yore when swooping down for snakes.[22] Hearing that sound, the mighty Bhimasena, desirous as he had been of obtaining a sight of Pārtha, became filled with joy.[23] As soon as the valiant Bhimasena heard of Pārtha's arrival, he began, O monarch, to grind thy troops, reckless of his very life.[24] Possessed of prowess equal to that of the wind, the valiant Bhima, the son of the Wind-god, began to career in that battle like the wind itself.[25] Afflicted by him, O monarch, thy army, O king, began to reel like a wrecked vessel on the bosom of the sea.[26] Displaying his lightness of hands, Bhima began to cut and mangle that host with his fierce arrows and despatch large numbers to the abode of Yama.[27] Beholding on that occasion the superhuman might of Bhima, O Bhārata, like that of the Destroyer at the end of the *Yuga*, thy warriors became filled with fright.[28] Seeing his mightiest soldiers thus afflicted by Bhimasena, O Bhārata, king Duryodhana address-

ed[29] all his troops and great bowmen, O bull of Bharata's race, commanding them to slay Bhima in that battle, since upon Bhima's fall he would regard the Pāndava troops already exterminated.[30] Accepting that command of thy son, all the kings shrouded Bhima with showers of shafts from every side.[31] Innumerable elephants, O king, and men inspired with desire of victory, and cars, and horse, O monarch, encompassed Vrikodara.[32] Thus encompassed by those brave warriors on all sides, O king, that hero, that chief of Bharata's race, looked resplendent like the Moon surrounded by the stars.[33] Indeed, as the Moon at full within his corona looks beautiful, even so that best of men, exceedingly handsome, looked beautiful in that battle.[34] All those kings, with cruel intent and eyes red in wrath, showered upon Vrikodara their arrowy downpours, moved by the desire of slaying him.[35] Piercing that mighty host with straight shafts, Bhima came out of the press like a fish coming out of a net,[36] having slain ten thousand unretreating elephants, two hundred thousand and two hundred men, O Bhārata,[37] and five thousand horse, and a hundred car-warriors. Having slaughtered these, Bhima caused a river of blood to flow there.[38] Blood constituted its water, and cars its eddies ; and elephants were the alligators with which it teemed. Men were its fishes, and steeds its sharks, and the hair of animals formed its weeds and moss.[39] Arms lopped off from trunks formed its foremost of snakes. Innumerable jewels and gems were carried along by the current. Thighs constituted its gavials, and marrow its mire. And it was covered with heads forming its rocks.[40] And bows and arrows constituted the rafts by which men sought to cross that terrible river, and maces and spiked bludgeons formed its snakes. And umbrellas and standards formed its swans, and head-gears its foam.[41] Necklaces constituted its lotuses, and the earthy dust that arose formed its waves. Those endued with noble qualities could cross it with ease, while those that were timid and afrighted found it exceedingly difficult to cross.[42] Warriors constituting its crocodiles and alligators, it ran towards the region of Yama. Very soon, indeed, did that tiger among men cause that river to flow.[43] Even as the terri-

ble Vaitarani is difficult of being crossed by persons of unrefined souls, that bloody river, terrible and enhancing the fears of the timid, was difficult to cross.[44] Thither where that best of car-warriors, viz., the son of Pāndu, penetrated, thither he felled hostile warriors in hundreds and thousands.[45] Seeing those feats achieved in battle by Bhimasena, Duryodhana, O monarch, addressing Cakuni, said,[46]—Vanquish, O uncle, the mighty Bhimasena in battle! Upon his defeat the mighty host of the Pāndavas may be regarded as defeated![47]—Thus addressed, O monarch, the valiant son of Suvala, competent to wage dreadful battle, proceeded, surrounded by his brothers.[48] Approaching in that battle Bhima of terrible prowess, the heroic Cakuni checked him like the continent resisting the ocean.[49] Though resisted with keen shafts, Bhima, disregarding them all, proceeded against the sons of Suvala.[50] Then Cakuni, O monarch, sped a number of cloth-yard shafts equipt with wings of gold and whetted on stone, at the left side of Bhima's chest.[51] Piercing through the armour of the high-souled son of Pāndu, those fierce shafts, O monarch, equipt with feathers of *Kankas* and peacocks, sunk deep into his body.[52] Deeply pierced in that battle, Bhima, O Bhārata, suddenly shot at Suvala's son a shaft decked with gold.[53] The mighty Cakuni, however, that scorcher of foes, O king, endued with great lightness of hands, cut off into seven fragments that terrible arrow as it coursed towards him.[54] When his shaft fell down on the Earth, Bhima, O king, became highly enraged, and cut off with a broad-headed arrow the bow of Suvala's son with the greatest ease.[55] The valiant son of Suvala then, casting aside that broken bow, quickly took up another and six and ten broad-headed arrows.[56] With two of those straight and broad-headed arrows, O monarch, he struck Bhima himself;[57] with one he cut off Bhima's standard, and with two, his umbrella. With the remaining four, the son of Suvala pierced the four steeds of his antagonist.[58] Filled with rage at this, the valiant Bhima, O monarch, hurled in that battle a dart made of iron, with its staff adorned with gold.[59] That dart, restless as the tongue of a snake hurled from Bhima's arms, speedily fell upon the car of the high-

souled son of Suvala.[60] The latter then, filled with wrath, O monarch, took up that same gold-decked dart and hurled it back at Bhimasena.[61] Piercing through the left arm of the high-souled son of Pāndu, it fell down on the Earth like lightning flashed down from the sky.[62] At this, the Dhārtarāshtras, O monarch, set up a loud roar all around. Bhima, however, could not bear that leonine roar of his foes endued with great activity.[63] The mighty son of Pāndu then, quickly taking up another stringed bow, in a moment, O monarch, covered with shafts the soldiers of Suvala's son in that battle, who were fighting reckless of their very lives.[64] Having slain his four steeds, and then his driver, O king, Bhima of great prowess next cut off his antagonist's standard with a broad-headed arrow without losing a moment.[65] Abandoning with speed that steedless car, Cakuni, that foremost of men, stood on the ground, with his bow ready drawn in his hands, his eyes red like blood in rage, and himself breathing heavily. He then, O king, struck Bhima from every side with innumerable arrows.[66] The valiant Bhima, baffling those shafts, cut off Cakuni's bow in rage and pierced Cakuni himself with many keen arrows.[67] Deeply pierced by his powerful antagonist, that scorcher of foes, O king, fell down on the Earth almost lifeless.[68] Then thy son, O monarch, seeing him stupified, bore him away from battle on his car in the very sight of Bhimasena.[69] When that tiger among men, viz., Cakuni, was thus taken up on Duryodhana's car, the Dhārtarāshtra troops, turning their faces from battle, fled away on all sides, inspired with fear on that occasion of great terror due to Bhimasena.[70] Upon the defeat of Suvala's son, O king, by that great bowman, viz., Bhimasena, thy son Duryodhana, filled with great fright, retreated, borne away by his fleet steeds, from regard for his maternal uncle's life.[71] Beholding the king himself turn away from the battle, the troops, O Bhārata, fled away, from the encounters in which each of them had been engaged.[72] Seeing all the Dhārtarāshtra troops turn away from battle and fly in all directions, Bhima, rushing impetuously, fell upon them, shooting many hundreds of shafts.[73] Slaughtered by Bhima, the retreating Dhārtarāsh-

tras, O king, approaching the spot where Karna was, once more stood for battle, surrounding him.[74] Endued with great might and great energy, Karna then became their refuge. Finding Karna, O bull of Bharata's race, thy troops became comforted and stood cheerfully, relying upon one another, like ship-wrecked mariners, O tiger of men, in their distressful plight, when at last they reach an island. They then, once more, making death itself their goal, proceeded against their foes for battle.' "[75-77]

Section LXXVIII.

"Dhritarāshtra said,—'When our troops were broken in battle by Bhimasena, what, O Sanjaya, did Duryodhana and Suvala's son say?[1] Or, what did Karna, that foremost of victors, or the warriors of my army in that battle, or Kripa, or Kritavarman, or Drona's son, or Dusçāsana, say?[2] Exceedingly wonderful, I think, is the prowess of Pāndu's son, since, single-handed, he fought in battle with all the warriors of my army![3] Did the son of Rādhā act towards the (hostile) troops according to his vow? That slayer of foes, viz., Karna, O Sanjaya, is the prosperity, the armour, the fame, and the very hope of life, of the Kurus![4] Beholding the army broken by Kunti's son of immeasurable energy, what did Karna, the son of Adhiratha and Rādhā, do in that battle?[5] What also did my sons, difficult of defeat in battle, do or the other kings and mighty car-warriors of our army? Tell me all this, O Sanjaya, for thou art skilled in narration!'[6]

"Sanjaya said,—'In that afternoon, O monarch, the Suta's son of great valour began to smite all the Somakas in the very sight of Bhimasena.[7] Bhima also of great strength began to destroy the Dhārtarāshtra troops. Then Karna, addressing (his driver) Calya, said unto him,—Bear me to the Pānchālas![8] —Indeed, beholding his army in course of being routed by Bhimasena of great intelligence, Karna once more addressed his driver, saying,—Bear me to the Pānchālas only![9]—Thus urged, Calya the ruler of the Madras, endued with great might, urged those white steeds that were fleet as thought, towards the

Chedis, the Pānchālas and the Kārushas.[10] Penetrating then into that mighty host, Calya, that grinder of hostile troops, cheerfully conducted those steeds into every spot that Karna, that foremost of warriors, desired to go to.[11] Beholding that car cased in tiger-skins and looking like a cloud, the Pāndus and the Pānchālas, O monarch, became terrified.[12] The rattle then of that car, like unto the peal of thunder, or the sound of a mountain splitting into fragments, became audible in that dreadful battle.[13] With hundreds upon hundreds of keen arrows sped from the bowstring drawn to his ear, Karna then smote hundreds and thousands of warriors belonging to the Pāndava army.[14] While the unvanquished Karna was employed in achieving those feats, many mighty bowmen and great car-warriors among the Pāndavas encompassed him on all sides.[15] Indeed, Cikhandin, and Bhima, and Dhrishtadyumna the son Prishata, and Nakula, and Sahadeva, and the (five) sons of Draupadi, and Sātyaki, surrounded the son of Rādhā, pouring showers of arrows upon him, from desire of despatching him to the other world.[16] The heroic Sātyaki, that best of men, struck Karna in that engagement with twenty keen shafts in the shoulder-joint.[17] Cikhandin struck him with five and twenty shafts, and Dhrishtadyumna struck him with seven, and the sons of Draupadi with four and sixty, and Sahadeva with seven, and Nakula with a hundred, in that battle.[18] The mighty Bhimasena, in that encounter, filled with rage, struck the son of Rādhā in the shoulder-joint with ninety straight shafts.[19] The son of Adhiratha then, of great might, laughing in scorn, and drawing his excellent bow, let off many keen shafts, afflicting his foes.[20] The son of Rādhā pierced each of them in return with five arrows. Cutting off the bow of Sātyaki as also his standard, O bull of Bharata's race,[21] Karna pierced Sātyaki himself with nine shafts in the centre of the chest. Filled with wrath, he then pierced Bhimasena with thirty shafts.[22] With a broad-headed arrow, O sire, he next cut off the standard of Sahadeva, and with three other arrows, that chastiser of foes afflicted Sahadeva's driver.[23] Within the twinkling of an eye he then deprived the (five) sons of Draupadi of their cars, O bull of Bharata's race, which seemed

exceedingly wonderful.[24] Indeed. with his straight shafts causing those heroes to turn back from the fight, the heroic Karna began to slay the Pānchālas and many mighty car-warriors among the Chedis.[25] Thus struck in that battle, O monarch, the Chedis and the Matsyas, rushing against Karna alone, poured upon him showers of shafts.[26] The Suta's son, however, that mighty car-warrior, began to smite them with his keen shafts. I beheld this exceedingly wonderful feat, O Bhārata,[27] viz., that the Suta's son of great prowess, alone and unsupported in that battle, fought with all those bowmen who contended with him to the utmost of their prowess,[28] and checked all those Pāndava warriors, O monarch, with his shafts. With the lightness of hand, O Bhārata, of the high-souled Karna on that occasion,[29] all the gods as also the *Siddhas* and the *Chāranas* were gratified. All the great bowmen among the Dhārtarāshtras also, O best of men, applauded[30] Karna, that foremost of great car-warriors, that first of all bowmen. Then Karna, O monarch, burnt the hostile army[31] like a mighty and blazing conflagration consuming a heap of dry grass in the summer season. Thus slaughtered by Karna, the Pāndava troops, struck with fear, fled in all directions, at the very sight of Karna. Loud wails arose there among the Pānchālas in that great battle,[32-33] while they were thus struck with the keen shafts sped from Karna's bow. Struck with fear at the noise, the vast host of the Pāndavas,[34]—those enemies of Karna,—regarded him as the one warrior in that battle. Then that crusher of foes, viz., the son of Rādhā, once more achieved an exceedingly wonderful feat,[35] inasmuch as all the Pāndavas, united together, were unable to even gaze at him. Like a swelling mass of water breaking when it comes in contact with a mountain,[36] the Pāndava army broke when it came in contact with Karna. Indeed, O king, the mighty-armed Karna in that battle, burning the vast host of the Pāndavas, stood there like a blazing fire without smoke. With great activity that hero, with his shafts, cut off the arms and the heads of his brave foes, O king, and their ears decked with ear-rings. Swords with hilts of ivory, and standards, and darts, and steeds, and elephants,[37-39] and cars of diverse kinds, O king, and

banners, and axles, and yokes, and wheels of many kinds,[40] were cut off in varrious ways by Karna observant of a warrior's vow. There, O Bhārata with elephants and steeds slain by Karna,[41] the Earth became impassable and miry with flesh and blood. The uneven and even spots also of the field, in consequence of slain horse and foot[42] and broken cars and dead elephants, could no longer be distinguished. The combatants could not distinguish friends from foes[43] in that thick darkness caused by shafts when Karna's (celestial) weapon was displayed. The mighty car-warriors of the Pāndavas, O monarch, were completely shrouded with the shafts, decked with gold, that were sped from Karna's bow. Those mighty car-warriors of the Pāndavas, O king, in that battle, though struggling vigorously, were repeatedly broken by the son of Rādhā, even as a herd of deer in the forest is routed by an angry lion![44-46] Routing the foremost of Pānchāla car-warriors and (other) foes, Karna of great fame, in that battle, slew the Pāndava warriors like a wolf slaying smaller animals. Beholding the Pāndava army turn away from battle, the Dhārtarāshtra[47-48] bowmen of great might rushed against the retreating host, uttering terrible shouts. Then Duryodhana, O monarch, filled with great delight,[49] caused diverse musical instruments to be beat and blown in all parts of the army. The great bowmen amongst the Pānchālas, those foremost of men, though broken,[50] returned heroically to the fight, making death their goal, The son of Rādhā, however, that bull among men and scorcher of foes, O monarch, in that battle, broke those returned heroes in diverse ways. There, O Bhārata, twenty car-warriors among the Pānchālas and more than a hundred Chedi warriors were slain by Karna with his shafts. Making the terraces of cars and the backs of steeds empty, O Bhārata,[51-53] and slaying the combatants that fought from the necks of elephants, and routing the foot-soldiers, that scorcher of foes, viz., the Suta's son of great bravery, became incapable of being gazed at like the midday Sun and looked resplendent like the Destroyer himself at the end of the *Yuga*. Thus, O monarch, that slayer of foes, that mighty bowman, viz., Karna, having slain foot, horse, car-warriors, and elephants, stood there on his car, In-

deed, like the Destroyer himself of great might standing after slaying all creatures,[54-56] the mighty car-warrior Karna stood alone, having slain the Somakas. The prowess that we then beheld of the Pānchālas seemed to be exceedingly wonderful,[57] for, though thus struck by Karna, they refused to fly away from that hero at the head of battle. At that time, the king (Duryodhana), and Dusçāsana, and Kripa the son of Caradwata,[58] and Açwatthāman, and Kritavarman, and Cakuni also of great might, slaughtered the Pāndava warriors in hundreds and thousands.[59] The two sons also of Karna, O monarch,—those two brothers of prowess incapable of being baffled,—filled with rage, slaughtered the Pāndava army in several parts of the field.[60] The battle that took place was dreadful and cruel and the carnage that occurred was very great. Similarly the Pāndava heroes, viz., Dhrishtadyumna and Cikhandin[61] and the (five) sons of Draupadi, filled with rage, slaughtered thy host. Even thus a great destruction took place among the Pāndavas everywhere on the field, and even thus thy army also suffered great loss at the hands of the mighty Bhima.' "[62]

SECTION LXXIX.

"Sanjaya said,—'Meanwhile Arjuna, O monarch, having slain the four kinds of forces (of the enemy), and having obtained a sight of the angry son of the Suta in that dreadful battle,[1] caused a river of blood to flow there that was tawny with flesh and marrow and bones.[2] Human heads constituted its rocks and stones. Elephants and steeds formed its banks. Full of the bones of heroic combatants, it resounded with the cries of ravens and vultures. Umbrellas were its swans or rafts. And that river ran, bearing away heroes like trees along its current.[3] (Fallen) necklaces constituted its assemblage of lotuses, and head-gears formed its excellent foam. Bows and shafts constituted its fishes; and the crowns of crushed men floated on its surface.[4]* Shields and armour were its eddies,

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* I confess I do not understand what is meant by *Narakshudrakapālinim.* The version given is offered tentatively.—T.

and cars were the rafts with which it teemed. And it could be easily forded by persons desirous of victory, while to those that were cowards it was unfordable.[5] Having caused that river to flow, Vibhatsu, that slayer of hostile heroes and bull among men, addressing Vāsudeva, said,[6]—Yonder, O Krishna, the standard of the Suta's son is visible! There, Bhimasena and others are fighting with that great car-warrior! There, the Pānchālas, afeared of Karna, are flying away, O Janārddana![7] Yonder, king Duryodhana, with the white umbrella over his head, along with Karna, looketh exceedingly resplendent as he is engaged in routing the Pānchālas![8] There, Kripa, and Kritavarman, and Drona's son, that mighty car-warrior, are protecting king Duryodhana, themselves protected by the Suta's son![9] There, O Krishna, Calya, well conversant with holding the reins, looketh exceedingly resplendent as, seated on the terrace of Karna's car, he guideth that vehicle![10] Bear me to that mighty car-warrior, for even such is the wish cherished by me! Without slaying Karna in this battle I will never return![11] Otherwise, the son of Rādhā, O Janārddana, will, in my sight, exterminate the mighty car-warriors of the Pārthas and the Srinjayas![12]—Thus addressed, Keçava quickly proceeded on his car against thy army, towards the mighty bowman Karna, for causing a single combat to take place between Karna and Savyasāchin.[13] Indeed, the mighty-armed Hari, at the command of Pāndu's son, proceeded on his car, assuring (by that very act) all the Pāndava troops.[14] The rattle then of Arjuna's vehicle rose loud in that battle, resembling, O sire, the tremendous peal of Vāsava's thunder.[15] With that loud rattle of his car-wheels, the son of Pāndu, of prowess incapable of being baffled and endued with immeasurable soul, advanced, vanquishing (as he came) thy host.[16] Beholding Arjuna of white steeds and having Krishna for his driver thus advance, and seeing the standard of that high-souled one, the king of the Madras, addressing Karna, said,[17]—There cometh that car-warrior having white steeds yoked unto his vehicle and having Krishna for his driver, slaying his foes in battle! There cometh he about whom thou wert enquiring?[18] Yonder standeth the son of

Kuntī, holding his bow *Gāndiva!* If thou canst slay him to-day, great good may then be done to us![19] He cometh, O Karna, desirous of an encounter with thee, slaying, as he cometh, our chief warriors! He is incapable, O son of Rādhā, of being resisted by anybody else! Do thou proceed against that hero of Bharata's race![20] Through fear of Arjuna who is slaying large numbers of his foes, there the Dhārtarāshtra army is speedily breaking on all sides![21] Avoiding all our warriors, Dhananjaya advanceth with great speed, for, as I think, an encounter with thee, judging by his form swelling with rage and energy![22] Blazing with wrath, Pārtha will not stop from desire of battle with anybody else save thee, especially when Vrikodara is being so much afflicted (by thee)![23] Learning that king Yudhishthira the just hath been exceedingly mangled and made carless by thee, and seeing (the plight of) Cikhandin, and Sātyaki, and Dhrishtadyumna the son of Prishata,[24] and the (five) sons of Draupadi, and Yudhāmanyu, and Uttamaujas, and the brothers Nakula and Sahadeva,[25] that scorcher of foes, viz., Pārtha, advanceth impetuously on a single car against thee![26] Without doubt, he is advancing with speed against us, avoiding other combatants! Do thou, O Karna, proceed against him, for there is no other bowman (among us that can do so).[27] I do not behold in the world any other bowman, save thee, that would resist the angry Arjuna in battle like the continent (resisting the surging sea)![28] I do not behold any arrangements made for his protection, either on his flanks or at his rear. He advanceth alone against thee! Look after thy success now![29] Thou alone art able to encounter the two Krishnas in battle! That business is thine, O son of Rādhā! Proceed, therefore, against Dhananjaya![30] Thou art the equal of Bhishma, of Drona, of Drona's son, of Kripa! Do thou resist in this great battle the advancing Savyasāchin![31] Indeed, O Karna, slay this Dhananjaya that resembles a snake frequently darting out its tongue, or a roaring bull, or a tiger in the forest![32] There, those kings, those mighty car-warriors of the Dhārtarāshtra army, through fear of Arjuna, are quickly flying away, regardless of one another.[33] Save thee, O Suta's son, there is no other man, O hero, that can, in battle, dispel the fears of those retreating

combatants![34] All those Kurus, O tiger among men, obtaining thee as their refuge in this battle, stand, depending on thee and desirous of thy protection![35] Advance against the son of Pāndu, O son of Rādhā, mustering that courage now with which thou hadst in battle vanquished the almost invincible Vaidehas, the Amvashthas, the Kāmvojas, the Nagnajits, and the Gāndhāras![36] Mustering thy great prowess, O mighty-armed one, proceed against Vāsudeva of Vrishni's race, who is always gratified by the diadem-decked (Arjuna)![37]—

" 'Karna said,—Thou seemest now to be in thy usual frame of mind and thou art now agreeable to me! Do not, O mighty-armed one, entertain any fear of Dhananjaya![38] Behold the might of my arms today, and behold my skill! Single-handed, I will today destroy the mighty host of the Pāndavas, as also those two lions among men, viz., the two Krishnas! I say this truly unto thee![39] I will never return from the field today without slaying those two heroes! Or, slain by those two, I shall today sleep on the field of battle! Victory is uncertain in battle![40] Slaying or slain, I shall today achieve my purpose![41]—

" 'Calya said,—All great car-warriors, O Karna, say that this foremost of car-warriors, (viz., Arjuna), even when alone, is invincible! When, again, he is protected by Krishna, who will venture to vanquish him?[42]—

" 'Karna said,—As far as I have heard, such a superior car-warrior hath never been born on Earth! Behold my prowess, since I will contend in battle with even that Pārtha who is such![43] This prince of Kuru's line, this foremost of car-warriors, careers in battle, borne by his steeds white in hue! Perhaps, he will despatch me to Yama's abode today. Know, however, that with Karna's death, these all will be exterminated![44]* The two arms of this prince are never covered with sweat. They never tremble. They are massive and covered with cicatrices. Firm in the use of weapons, he is possessed of great skill and endued with great lightness of hands. Indeed, there is no warrior equal to the son of Pāndu![45] He taketh a large number of arrows and shooteth them as if they were one.

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* Referring to the Kuru army.—T.

Quickly fixing them on the bow-string, he propelleth them to the distance of two miles. They always fell on the foe. What warrior is there on Earth that is equal to him?[46] That *Atiratha*, endued with great activity, with Krishna as his ally, gratified the god Agni at Khāndava. There, on that occasion, the high-souled Krishna obtained his discus, and Savyasāchin, the son of Pāndu, obtained his bow *Gāndiva*.[47] There that mighty-armed one, endued with might that knows no decay, also obtained his terrible car unto which are yoked those white steeds, as also his two great celestial and inexhaustible quivers, and many celestial weapons, from the god of fire.[48] In the region of Indra he obtained his conch *Devadatta* and slew innumerable *Daityas*, and all the Kālakeyas. Who is there on Earth that is superior to him?[49] Possessed of greatness of soul, he gratified Mahādeva himself in fair fight, and obtained from him the terrible and mighty weapon *Pāçupata* that is capable of destroying the three worlds.[50] The several Regents of the world, united together, gave him their weapons of immeasurable energy, with which that lion among men quickly destroyed in battle those united *Asuras*, viz., the Kālakhanjas.[51] So also, in Virāta's city, having on a single car vanquished all of us, he snatched from us that wealth of kine and took from all the foremost of car-warriors (portions of) their garments.[52] Challenging that foremost of Kshatriyas, that hero having him of Vrishni's race for his ally, that warrior who is endued with such energy and such attributes, I regard myself, O Calya, to be the foremost of persons in all the world in point of courage![53] He is, again, protected by that Keçava of infuriate energy, who is Nārāyana himself and who is without a rival, that high-souled Vāsudeva, that ever-victorious Vishnu armed with conch, discus, and mace, whose attributes all the worlds, united together, cannot (in narrating) exhaust in ten thousand years. Beholding the two Krishnas together on the same car, fear entereth my heart together with courage.*[54-55]

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* Some of the Bengal texts read *Jāyate-asāddhyasancha*. The unpronounced *a* before the last word is the negative particle. The sense seems to be that although Karna is not wanting in courage, yet fear also enters

Pārtha is the foremost of all bowmen, while Nārāyana is unrivalled in encounters with the discus. Even such are Vāsudeva, and the son of Pāndu! Indeed, the mountains of Himavat may move from the spot were they stand, but *not* the two Krishnas![56] Both of them are heroes, possessed of great skill, firm in the use of weapons, and mighty car-warriors. Both of them have adamantine frames. Who else, O Calya, save myself, would proceed against Phālguna and Vāsudeva that are even such?[57] The desire cherished by me today, viz., a battle with the son of Pāndu, O ruler of the Madras, will be fulfilled without delay! Soon will that wonderful and unrivalled and beautiful battle take place! Either I will overthrow those two in battle today, or the two Krishnas will today overthrow me![58]—Saying these words unto Calya, Karna, that slayer of foes, began to utter loud roars in that battle, like those of the clouds. Approaching then thy son, that foremost one among the Kurus, and saluted respectfully by him, Karna said unto that prince[59] as also unto those two mighty-armed warriors, viz., Kripa and the Bhoja chief Kritavarman, and the ruler of the Gāndhāras with his son, and the preceptor's son, and his own younger brother, and all the foot-soldiers and horsemen and elephant-riders, these words,[60] viz.,—Rush towards Achyuta and Arjuna and close up their path all around, and cause them to be tired with exertion, so that, ye lords of Earth, I may easily slay those two after ye all will have mangled them deeply![61]—Saying,—So be it!—those foremost of heroes, desirous of slaying Arjuna, speedily proceeded against him. Those mighty car-warriors then, obeying the behest of Karna, began to strike Dhananjaya with innumerable arrows in that battle.[62] Like the great ocean containing a vast quantity of water receiving all rivers male and female, Arjuna received all those warriors in battle.[63] His foes could not notice when he fixed his excellent arrows on the bowstring and when he let them off. All that could be seen was that men and steeds and elephants, pierced with the arrows sped by Dhanan-

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his heart. His is a mixed feeling at sight of the two Krishnas on the same car.—T.

jaya, continually fell down, deprived of life.[64] Like men with diseased eyes that are unable to gaze at the Sun, the Kauravas on that occasion could not gaze at Jaya who seemed to be possessed of the energy of the all-destroying Sun that rises at the end of the *Yuga*, having arrows for his rays, and *Gāndiva* for his beautiful circular disc.[65] Smiling the while, Pārtha with his own showers of arrows cut off the excellent arrows sped at him by those mighty car-warriors. In return, he struck them with innumerable arrows, drawing his bow *Gāndiva* to a complete circle.[66] As the Sun of fierce rays between the months of *Jaishtha* and *Ashāra* easily drieth up the waters (of the Earth), even so Arjuna, baffling the arrows of his foes, consumed thy troops, O king of kings![67] Then Kripa, and the chief of the Bhojas, and thy son himself, shooting showers of shafts, rushed towards him. Drona's son also, that mighty car-warrior, rushed towards him, shooting his shafts. Indeed, all of them rained their arrows on him, like the clouds pouring torrents of rain on a mountain.[68] The son of Pāndu, however, with great activity and speed, cut off with his own shafts those excellent arrows sped at him with great care in that dreadful battle by those accomplished warriors desirous of slaying him, and pierced the chest of each of his adversaries with three shafts.[69] Having arrows for his fierce rays, the Arjuna-sun, with *Gāndiva* drawn to its fullest stretch constituting his corona, looked resplendent, as he scorched his foes, like the Sun himself between the months of *Jaishtha* and *Ashāra*, within his bright corona.[70] Then Drona's son pierced Dhananjaya with ten foremost of shafts, and Keçava with three, and the four steeds of Dhananjaya with four, and showered many shafts on the Ape on Arjuna's banner.[71] For all that, Dhananjaya cut off the full-drawn bow in his adversary's hand with three shafts, the head of his driver with a razor-faced arrow, and his four steeds with four other shafts, felling last from his enemy's car his standard with three other arrows.[72] The son of Drona then, filled with wrath, took up another costly bow, bright as the body of Takshaka, and decked with gems and diamonds and gold, and resembling a mighty snake caught from the foot of a mountain.[73] String-

ing that bow as he stood on the Earth, and bringing out one after another shafts and weapons, Drona's son, that warrior who excelled in many accomplishments, began to afflict those two unvanquished and foremost of men and pierce them from a near point with many shafts.[74] Then those mighty car-warriors, viz., Kripa and Bhoja and thy son standing at the van of battle, fell upon and shrouded that bull among the Pāndavas, shooting showers of shafts, like the clouds shrouding the dispeller of darkness.[75] Possessed of prowess equal to that of the thousand-armed (Kārttaviryya), Pārtha then showered his shafts on Kripa's bow with arrow fixed on it, his steeds, his standard, and his driver, like the wielder of the thunder in days of yore showering his shafts on (the *Asura)* Vali.[76] His weapons destroyed by Pārtha's shafts, and his standard also having been crushed in that great battle, Kripa was afflicted with as many thousands of arrows by Arjuna as Gangā's son Bhishma before them (viz., on the day of his fall) by the same diadem-decked warrior.[77] The valiant Pārtha then, with his shafts, cut off the standard and the bow of thy roaring son. Destroying next the handsome steeds of Kritavarman, he cut off the latter's standard as well.[78] He then began to destroy with great speed the elephants of the hostile force, as also its cars with their steeds and drivers and bows and standards. Thereupon that vast host of thine broke into a hundred parts like an embankment washed off by the waters.[79] Then Keçava, quickly urging Arjuna's car, placed all his afflicted foes on his right side.[80] Then other warriors, desirous of an encounter, with their well-equipt cars bearing lofty standards, followed Dhananjaya who was proceeding with great speed like Indra proceeding for the slaugther of Vritra.[81] Then those mighty car-warriors, viz., Cikhandin and Sātyaki and the twins, proceeding in the direction of Dhananjaya, checked those foes and, piercing them with keen arrows, uttered terrible roars.[82] Then the Kuru heroes and the Srinjayas, encountering one another with rage, slew one another with straight shafts of great energy, like the *Asuras* and the celestials in days of yore in great battle.[83] Elephant-warriors and horsemen and car-warriors,—all chastisers of foes,—inspired with desire of victory or im-

patient of proceeding to heaven, fell fast on the field. Uttering loud shouts, they pierced one another vigorously with well-shot arrows.[84] In consequence of those high-souled warriors of great courage shooting their arrows at one another in that dreadful battle and by that means causing a darkness there, the points of the compass, cardinal and subsidiary, became enveloped in gloom and the very effulgence of the Sun became totally shrouded.' "[85]

Section LXXX.

"Sanjaya said—'Then, O king, Dhananjaya, desirous of rescuing Kunti's son Bhima who, assailed by many foremost of warriors of the Kuru army, seemed to sink (under that attack),[1] avoided, O Bhārata, the troops of the Suta's son and began, with his shafts, to despatch those hostile heroes (that were opposed to Bhima) to the regions of death.[2]* Successive showers of Arjuna's shafts were seen overspread on the sky, while others were seen to slay thy army.[3] Filling the welkin with his shafts that resembled dense flights of feathery creatures, Dhananjaya, O monarch, at that time, became the very Destroyer unto the Kurus.[4] With his broad-headed arrows, and those equipt with heads flat and sharp as razors, and cloth-yard shafts of bright polish, Pārtha mangled the bodies of his foes and cut off their heads.[5] The field of battle became strewn with falling and fallen warriors, some with bodies cut and mangled, some divested of armour, and some deprived of heads.[6] Like the great Vaitarani (separating the regions of life from those of the dead), the field of battle, O king, became uneven and impassable and unsightly and terrible, in consequence of steeds and cars and elephants, which, struck with Dhananjaya's shafts, were mangled and pierced and crushed and cut off in diverse ways.[7-8] The Earth was also covered with broken

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* The first word of 2 is *Visrijya* and not *Vimridya* as read in many texts. Avoiding Karna's division, Arjuna despatched the assailants of Bhima who seemed to sink under the pressure brought to bear upon him. This seems to be the plain sense of the passage.—T.

shafts and wheels and axles, and with cars that were steedless or that had their steeds and others that were driverless or that had their drivers.[9] Then four hundred well-trained and ever furious elephants, excited with wrath, and ridden by warriors cased in mail of golden hue and adorned with ornaments of gold, and urged by fierce guides with pressure of heels and toes, fell down, struck by the diadem-decked Arjuna with his shafts, like loosened summits, peopled with living creatures, of gigantic mountains.[10-11] Indeed, the Earth became covered with (other) huge elephants struck down by Dhananjaya with his arrows.[12] Like the Sun piercing through masses of clouds, Arjuna's car passed through dense bodies of elephants with juicy secretions flowing adown their bodies and looking like masses of clouds.[13] Phālguna caused his track to be heaped up with slain elephants and men and steeds, and with cars broken in diverse ways, and with lifeless heroes deprived of weapons and engines and of armour, as also with arms of diverse kinds loosened from hands that held them.[14] The twang of *Gāndiva* became tremendously loud, like the peal of thunder in the welkin.[15] The (Dhārtarāshtra) army then, smitten with the shafts of Dhananjaya, broke, like a large vessel on the bosom of the ocean, violently lashed by the tempest.[16] Diverse kinds of fatal shafts, sped from *Gāndiva*, and resembling burning brands and meteors and thunder-bolts, burnt thy army.[17] That mighty host, thus afflicted with Dhananjaya's shafts, looked beautiful like a blazing forest of bamboos on a mountain in the night.[18] Crushed and burnt and thrown into confusion, and mangled and massacred by the diadem-decked Arjuna with his arrows, that host of thine then fled away on all sides.[19] Indeed, the Kauravas, burnt by Savyasāchin, dispersed on all sides, like animals in the great forest frightened at a forest-conflagration.[20] The Kuru host then (that had assailed Bhimasena), abandoning that mighty-armed hero, turned their faces from battle, filled with anxiety.[21] After the Kurus had been routed, the unvanquished Vibhatsu, approaching Bhimasena, stayed there for a moment.[22] Having met Bhima and held a consultation with him, Phālguna informed his brother that the arrows had been extracted from Yudhishthira's body and that the latter was perfectly well.[23]

With Bhimasena's leave, Dhananjaya then proceeded (once more against his foes), causing the Earth and the welkin, O Bhārata, to resound with the rattle of his car.[24] He was then surrounded by ten heroic and foremost of warriors, viz., thy sons, all of whom were Dusçāsana's juniors in age.[25] Afflicting Arjuna with their shafts like hunters afflicting an elephant with burning brands, those heroes, with outstretched bows, seemed to dance, O Bhārata, (on their cars).[26] The slayer of Madhu then, guiding his car, placed all of them to his right. Indeed, he expected that Arjuna would very soon send all of them to Yama's presence.[27] Beholding Arjuna's car proceeding in a different direction, those heroes rushed towards him. Soon, however, Pārtha, with a number of cloth-yard shafts and crescent-shaped arrows, cut off their standards and steeds and bows and arrows, causing them to fall down on the Earth. Then with some broad-headed arrows he cut off and felled their heads decked with lips bit and eyes blood-red in rage. Those faces looked beautiful like an assemblage of lotuses.[28-30] Having slain those ten Kauravas cased in golden mail, with ten broad-headed shafts endued great impetuosity and equipt with wings of gold, that slayer of foes, viz., Arjuna, continued to proceed.' "[31]

Section LXXXI.

"Sanjaya said,—'Meanwhile ninety Kaurava car-warriors rushed for battle against the ape-bannered Arjuna who was advancing, borne by his steeds of exceeding fleetness.[1] Those tigers among men, having sworn a terrible oath about the other world,* encompassed that tiger among men, viz., Arjuna.[2] Krishna, however, (without minding those warriors), urged the white steeds of Arjuna, endued with great speed and adorned with ornaments of gold and covered with net-works of pearls, towards Karna's car.[3] Those ninety *Samsaptaka* cars pursued Dhananjaya, that slayer of foes, pouring upon him showers of

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* Such as—"May we sink in ever-lasting hell if we fly away from Arjuna !" *Vide* the oath of the *Samsaptakas* in the beginning of *Drona Parva.*—T.

shafts, as he proceeded towards Karna's car.[4] Then Arjuna, with his keen shafts, cut off those ninety assailants endued with great activity, along with their drivers and bows and standards.[5] Slain by the diadem-decked Arjuna with diverse kinds of shafts, they fell down like *Siddhas* falling down, with their cars, from heaven upon the exhaustion of their merits.[6] After this, many Kauravas, with cars and elephants and steeds, fearlessly advanced against that foremost one of Kuru's race, that chief of the Bharatas, viz., Phālguna.[7] That large force of thy sons, teeming with struggling men and steeds, and swelling with foremost of elephants, then encompassed Dnananjaya, checking his further progress.[8] The mighty Kaurava bowmen shrouded that descendant of Kuru's race with darts and swords and lances and spears and maces and scimitars and arrows.[9] Like the Sun destroying the darkness with his rays, the son of Pāndu destroyed with his own shafts that shower of weapons overspread in the welkin.[10] Then a force of *Mlecchas* riding thirteen hundred ever-infuriate elephants, at the command of thy son, assailed Pārtha in the flank.[11] With barbed arrows and *Nālikas* and cloth-yard shafts and lances and spears and darts and *Kampanas* and short arrows, they afflicted Pārtha on his car.[12] That matchless shower of weapons, some of which were hurled by the elephants with their tusks, Phālguna cut off with his broad-headed shafts and crescent-shaped arrows of great keenness.[13] With excellent arrows of diverse kinds, he struck all those elephants and their standards and banners and riders like Indra striking mountains with thunder-bolts.[14] Afflicted with gold-winged shafts, those huge elephants decked with necklaces of gold, fell down deprived of life, like mountains ablaze with volcanic fires.[15] Amid that roaring and shouting and wailing army of men and elephants and steeds, the twang of *Gāndiva*, O monarch, rose high.[16] Elephants, O king, struck (with shafts), fled away on all sides. Steeds also, their riders slain, wandered in all directions.[17] Cars, O monarch, looking like the changeful forms of vapour in the sky, deprived of riders and steeds, were seen in thousands.[18] Horsemen, O monarch, wandering hither and thither, were seen to fall down deprived of life by the shafts of Pārtha.[19] At that time the might of

Arjuna's arms was seen. (So great was that might) that alone, in that battle, he vanquished horsemen and elephants and car-warriors (that had been assailing him from every side).[30] Then Bhimasena, beholding the diadem-decked Phālguna encompassed, O bull of Bharata's race, by a large (Kaurava) host consisting of three kinds of forces,[21] abandoned the small unslaughtered remnant of the Kaurava car-warriors with whom he had been engaged, and rushed impetuously, O king, to the spot where Dhananjaya's car was.[22] Meanwhile the Kaurava force that still remained after the heavy slaughter, exceedingly weakened, fled away. Bhima (as already said), beholding Arjuna, proceeded towards his brother.[23] The unfatigued Bhima, armed with a mace, destroyed, in that battle, the portion that still remained, after the greater part had been slaughtered by Arjuna, of the Kaurava horse possessed of great might.[24] Fierce as the death-night, subsisting upon men and elephants and steeds as its food, and capable of crushing walls and mansions and gates of cities, that exceedingly terrible mace of his, Bhima made incessantly to descend on men and elephants and steeds around him. That mace, O sire, slew numberless steeds and riders.[25-26] With that mace the son of Pāndu crushed men and steeds cased in steel armour. Struck therewith, they fell down with great noise.[27] Biting the earth with their teeth, and bathed in blood, these, with the crowns of their heads and bows and lower limbs crushed, laid themselves down on the field, supplying all carnivorous creatures with food.[28] Satiated with blood and flesh and marrow, and eating bones as well, that mace (of Bhimasena) became, like the death-night, difficult of being gazed at.[29] Having slain ten thousand horse and numerous foot, Bhima ran hither and thither in rage, armed with his mace.[30] Then, O Bhārata, thy troops, beholding Bhima mace in hand, thought that Yama himself, armed with his fatal bludgeon, was in their midst.[31] The son of Pāndu then, excited with rage, and resembling an infuriate elephant, penetrated into the elephant division (of the Kauravas), like a *Makara* entering the ocean.[32] Having, with his formidable mace, penetrated into that elephant division, the enraged Bhima, within a very short time, despatched it to Yama's abode.[33] We then beheld those in-

furiate elephants with spiked plates on their bodies, falling on every side, with their riders and standards, like winged mountains.[34] Having destroyed that elephant division, the mighty Bhimasena, once more riding on his car, followed Arjuna in his rear.[35] That great host, thus slaughtered, filled with cheerlessness and about to fly away, stood almost inactive, O monarch, assailed on all sides with weapons.[36] Beholding that host looking humble and standing inactive, and almost motionles, Arjuna covered it with life-scorching shafts.[37] Men and steeds and elephants, pierced in that battle with showers of shafts by the wielder of *Gāndiva*, looked beautiful like *Kadamva* flowers with their filaments.[38] Thus struck with Arjuna's shafts that quickly slew men and steeds and cars and elephants, loud wails, O king, arose from the Kuru army.[39] With cries of *Oh* and *Alas*, and exceedingly frightened, and huddling close to one another, thy army began to turn round with great speed.[40] The battle, however, continued between the Kurus and the Pāndavas of great might. There was not a single car-warrior or horseman or elephant-warrior or steed or elephant that was unwounded.[41] Their coats of mail pierced with shafts and themselves bathed in blood, the troops looked blazing like a forest of flowering *Açokas*.[42] Beholding Savyasāchin putting forth his valor on that occasion, the Kauravas became hopeless of Karna's life.[43] Regarding the touch of Arjuna's shafts to be unbearable, the Kauravas, vanquished by the wielder of *Gāndiva*, fled from the field.[44] Deserting Karna in that battle as they were being thus struck with Arjuna's shafts, they fled away in fear on all sides, loudly calling upon the Suta's son (to rescue them).[45] Pārtha, however, pursued them, shooting hundreds of shafts and gladdening the Pāndava warriors headed by Bhimasena.[46] Thy sons then, O monarch, proceeded towards the car of Karna. Sinking, as they seemed to be, in a fathomless ocean, Karna then became an island unto them.[47] The Kauravas, O monarch, like snakes without poison, took Karna's shelter, moved by the fear of the wielder of *Gāndiva*.[48] Indeed, even as creatures, O sire, endued with actions, from fear of death, take the shelter of virtue,[49] thy sons, O ruler of men, from fear of the high-souled son of Pāndu, took the shelter of the

mighty bowman Karna.[50] Then Karna, uninspired with fear, addressed those distressed warriors afflicted with arrows and bathed in blood, saying,—Do not fear! Come to me![51]—Beholding thy army vigorously broken by Pārtha, Karna, stretching his bow, stood desirous of slaughtering the foe.[52] Seeing that the Kurus had left the field, Karna, that foremost of all wielders of weapons, reflecting a little, set his heart upon the slaughter of Pārtha and began to draw deep breaths.[53] Bending his formidable bow, Adhiratha's son Vrisha once more rushed against the Pānchālas, in the very sight of Savyasāchin[54] Soon, however, many lords of Earth, with eyes red as blood, poured their arrowy downpours on him like clouds pouring rain upon a mountain.[55] Then thousands of arrows, O foremost of living creatures, shot by Karna, O sire, deprived many Pānchālas of their lives.[56] Loud sounds of wail were uttered by the Pānchālas, O thou of great intelligence, while they were being thus smitten by the Suta's son, that rescuer of friends, for the sake of his friends.'"[57]

Section LXXXII.

"Sanjaya said,—'After the Kurus, O king, had been put to flight by the mighty car-warrior Arjuna of white steeds, the Suta's son Karna began to destroy the sons of the Pānchālas with his mighty shafts, like the tempest destroying congregated masses of clouds.[1] Felling Janamejaya's driver with broad-faced shafts called *Anjalikas*, he next slew the steeds of that Pānchāla warrior. With a number of broad-headed arrows he then pierced both Catānika and Sutasoma and then cut off the bows of both those heroes.[2] Next he pierced Dhrishtadyumna with six arrows, and then, without the loss of a moment, he slew in that encounter the steeds of that prince. Having slain next the steeds of Sātyaki, the Suta's son then slew Viçoka the son of the ruler of the Kaikayas.[3] Upon the slaughter of the Kaikaya prince, the commander of the Kaikaya division, viz., Ugrakarman, rushed with speed and striking Prasena the son of Karna with many shafts of fierce impetuosity, caused him to tremble.[4] Then Karna, with three

crescent-shaped arrows, cut off the arms and the head of his son's assailant, whereupon the latter, deprived of life, fell down upon the ground from his car, like a *Çāla* tree with its branches lopped off with an axe.[5] Then Prasena, with many keen arrows of straight course, covered the steedless grandson of Cini, and seemed to dance upon his car. Soon, however, the son of Karna, struck by the grandson of Cini, fell down.[6] Upon the slaughter of his son, Karna, with heart filled with rage, addressed that bull among the Cinis from desire of slaying him, saying,—Thou art slain, O grandson of Cini!—and sped at him an arrow capable of slaying all foes.[7] Then Cikhandin cut off that arrow with three shafts of his, and struck Karna himself with three other shafts. The fierce son of the Suta then, cutting off with a couple of razor-faced arrows the bow and the standard of Cikhandin, struck[8] and pierced Cikhandin himself with six shafts, and then cut off the head of Dhrishtadyumna's son. The high-souled son of Adhiratha then pierced Sutasoma with a very keen shaft.[9] During the progress of that fierce battle, and after Dhrishtadyumna's son had been slain, Krishna, O lion among kings, addressed Pārtha, saying,—The Pānchālas are being exterminated! Go, O Pārtha, and slay Karna![10]—Thus addressed, the mighty-armed Arjuna, that foremost of men, smiled and then proceeded on his car towards the car of Adhiratha's son, desirous, on that occasion of terror, of rescuing the Pānchālas slaughtered by Karna, that leader of car-warriors.[11] Stretching his *Gāndiva* of loud twang, and fiercely striking his palms with his bowstring, he suddenly created a darkness by means of his arrows and destroyed large numbers of men and steeds and cars and standards.[12] The echoes (of that twang) travelled through the welkin. The birds, (no longer finding room in their own element), took shelter in the caverns of mountains. With his full-drawn bow, Arjuna looked resplendent. Indeed, as the diadem-decked Pārtha, at that terrible moment, fell upon the foe,[13] Bhimasena, that foremost of heroes, proceeded on his car behind that son of Pāndu, protecting his rear. Those two princes then, on their cars, proceeded with great speed towards Karna, encountering their foes along the way.[14] During that

interval, the Suta's son fought fiercely, grinding the Somakas. He slew a large number of car-warriors and steeds and elephants, and covered the ten points of the compass with his shafts.[15] Then Uttamaujas and Janamejaya, and the enraged Yudhāmanyu and Cikhandin, uniting with Prishata's son (Dhrishtadyumna) and uttering loud roars, pierced Karna with many shafts.[16] Those five foremost of Pānchāla car-warriors rushed against Karna otherwise called Vaikartana, but they could not shake him off his car like the objects of the senses failing to shake off the person of purified soul from abstinence.[17] Quickly cutting off their bows, standards, steeds, drivers, and banners, with his shafts, Karna struck each of them with five arrows and then uttered a loud roar like a lion.[18] People then became exceedingly cheerless, thinking that the very Earth, with her mountains and trees, might split at the twang of Karna's bow while that hero, with shafts in hand and touching the bowstring, was employed in shooting at his assailants and slaying his foes.[19] Shooting his shafts with that large and extended bow of his that resembled the bow of Cakra himself, the son of Adhiratha looked resplendent like the Sun, with his multitude of blazing rays, within his corona.[20] The Suta's son then pierced Cikhandin with a dozen keen shafts, and Uttamaujas with half a dozen, and Yudhāmanyu with three, and then each of the other two, viz., the Somaka (Janamejaya) and Prishata's son (Dhrishtadyumna) with three shafts.[21] Vanquished in dreadful battle by the Suta's son, O sire, those five mighty car-warriors then stood inactive, gladdening their foes, even as the objects of the senses are vanquished by a person of purified soul.[22] The five sons of Draupadi then, with other well-equipt cars, rescued those maternal uncles of theirs that were sinking in the Karna-ocean, like persons rescuing from the depths of the ocean ship-wrecked merchants in the sea by means of other vessels.[23] Then that bull among the Cinis, cutting off with his own keen shafts the innumerable arrows sped by Karna, and piercing Karna himself with many keen arrows made entirely of iron, pierced thy eldest son with eight shafts.[24] Then Kripa, and the Bhoja chief (Kritavarman), and thy son, and Karna himself, assailed Sātyaki in return

with keen shafts. That foremost one, however, of Yadu's race fought with those four warriors like the chief of the *Daityas* fighting with the regents of the (four) quarters.[25] With his twanging bow stretched to its fullest limits, and from which shafts flowed incessantly, Sātyaki became exceedingly irresistible like the meridian Sun in the autumnal sky.[26] Those scorchers of foes then, viz., the mighty car-warriors among the Pānchālas, once more riding on their cars and clad in mail and united together, protected that foremost one among the Cinis, like the Maruts protecting Cakra while engaged in afflicting his foes in battle.[27] The battle, fraught with the slaughter of men and steeds and elephants, that then ensued between thy foes and the warriors of thy army, became so fierce that it resembled the encounter in days of old between the gods and the *Asuras*.[28] Car-warriors and elephants and steeds and foot-soldiers, covered with showers of diverse weapons, began to move from one point to another. Struck by one another, they reeled or uttered wails of woe in affliction or fell down deprived of life.[29] When such was the state of affairs, thy son Dusçāsana, the younger brother of the king, fearlessly advanced against Bhima, shooting showers of shafts. Vrikodara also rushed impetuously against him, like a lion springing towards a large *Ruru* deer.[30] The encounter then that took place between those two heroes incensed with each other and who engaged in battle's sport making life itself the stake, became exceedingly fierce, resembling that between Camvara and Cakra in days of old.[31] They struck each other deeply with shafts possessed of great energy and capable of piercing each other's body, like two mighty elephants excited with lust and with juicy secretions incessantly trickling adown their bodies, fighting with each other in the vicinity of a she-elephant in her season.[32] Vrikodara, with great speed, cut off, with a couple of razor-headed arrows, the bow and the standard of thy son. With another winged arrow he pierced his antagonist's forehead and then (with a fourth) cut off from his trunk the head of the latter's driver.[33] Prince Duscāsana, taking up another bow, pierced Vrikodara with a dozen shafts. Himself holding the reins of his steeds, he once more poured over Bhima a shower of straight

arrows.[34] Then Dusçāsana sped a shaft bright as the rays of the Sun, decked with gold, diamonds, and other precious gems, capable of piercing the body of his assailant, and irresistible as the stroke of Indra's thunder.[35] His body pierced therewith, Vrikodara fell, with languid limbs and like one deprived of life and with outstretched arms, upon his own excellent car. Recovering his senses, however, he began to roar like a lion.' "[36]

Section LXXXIII.

"Sanjaya said,—'Fighting fiercely, prince Dusçāsana achieved the most difficult feats in that encounter. With a single shaft he cut off Bhima's bow, and then with six shafts he pierced his foe's driver.[1] Having achieved those feats, the prince, endued with great activity, pierced Bhima himself with nine shafts. Indeed, the high-souled warrior, without losing a moment, then pierced Bhimasena with many shafts of great energy.[2] Filled with rage at this, Bhimasena, endued with great activity, sped at thy son a fierce dart. Beholding that terrible dart impetuously coursing towards him like a blazing brand, thy high-souled son cut it off with ten shafts shot from his bow drawn to its fullest stretch.[3]* Seeing that difficult feat achieved by him, all the warriors, filled with joy, applauded him highly. Thy son then once more pierced Bhima deeply with another shaft.[4] Blazing with wrath at sight of Dusçāsana, Bhima then addressed him, saying,—Pierced I have been, O hero, quickly and deeply, by thee! Bear now, however, once more, the stroke of my mace![5]—Having said this, the enraged Bhima took up that terrible mace of his for Dusçāsana's slaughter. Once more addressing him, he said,—O thou of wicked soul, I shall today drink thy blood on the field of battle![6]—Thus addressed, thy son sped at Bhima with great force a fierce dart resembling Death itself. Bhima also, his form filled with wrath, whirled his terrible mace and hurled it at his antagonist.[7] That mace, precipitately breaking Dusçāsana's dart, struck thy son on his head. In-

* A triplet in the Bengal texts.—T.

deed, perspiring like an elephant with juicy secretions trickling adown his body, Bhima, in that dreadful battle, hurled his mace at the prince.[8] With that weapon, Bhimasena forcibly threw Dusçāsana down from his car at a distance measured by the length of ten bows. Struck with that impetuous mace, Dusçāsana, thrown down on the ground, began to tremble.[9] All his steeds also, O king, were slain, and his car too was reduced to atoms by that falling weapon. As regards Dusçāsana himself, his armour and ornaments and attire and garlands were all displaced, and he began to writhe, afflicted with agony.[10] Endued with great activity, Bhimasena then recollected, in the midst of that terrible battle and standing as he did amid many foremost warriors of the Kuru army, all the acts of hostility (done towards the Pāndavas) by thy sons.[11] The mighty-armed Bhima of inconceivable feats, O king, beholding Dusçāsana (in that plight), and recollecting the seizure of Draupadi's tresses and her disrobement while she was ill,[12]—indeed, the innocent Bhima, reflecting also upon the diverse other wrongs inflicted on that princess while her husbands sat with faces turned away from the scene,—blazed up in wrath like fire fed with libations of clarified butter.*[13] Addressing Karna and Suyodhana and Kripa and Drona's son and Kritavarman, he said,—Today I shall slay the wretched Dusçāsana! Let all the warriors protect him (if they can)![14]—Having said this, Bhima of exceeding strength and great activity suddenly rushed, from desire of slaying Dusçāsana.[15] Like a lion of fierce impetuosity rushing towards a mighty elephant, Vrikodara, that foremost of heroes, rushed towards Dusçāsana in that battle and attacked him in the very sight of Suyodhana and Karna. Jumping down from his car, he alighted on the ground, and fixed his eyes steadfastly on his fallen foe.[16] Drawing then his whetted sword of keen edge, and trembling with rage, he placed his foot upon the throat of Dusçāsana, and ripping open the breast of his enemy stretched on the ground, quaffed his warm life-blood.[17] Then throwing him down and cutting off, O king, with that sword, the head of thy son, Bhima of

* *Prasikta*, lit., drenched with.—T.

great intelligence, desirous of accomplishing his vow, again quaffed his enemy's blood, little by little as if for enjoying its taste. Then looking at him with wrathful eyes, he said these words:[18-19]—I regard the taste of this blood of my enemy to be superior to that of my mother's milk, or honey, or clarified butter, or good wine that is prepared from honey, or excellent water, or milk, or curds, or skimmed milk, or all other kinds of drink there are on Earth that are sweet as ambrosia or nectar![20-21]—Once more, Bhima of fierce deeds, his heart filled with wrath, beholding Dusçāsana dead, laughed softly and said,—What more can I do to thee? Death has rescued thee from my hands![22]—They, O king, that saw Bhimasena, while the latter, filled with joy at having quaffed the blood of his foe, was uttering those words and stalking on the field of battle, fell down in fear.[23] They that did not fall down at the sight, saw their weapons drop from their hands. Many, from fear, cried out feebly and looked at Bhima with half-shut eyes.[24] Indeed, all those that stood around Bhima and beheld him drink the blood of Dusçāsana, fled away, overwhelmed with fear, and saying unto one another,—*This one is no human being!*[25]—When Bhima had assumed that form, people, beholding him quaff his enemy's blood, fled away, with Chitrasena, saying unto one another,—*This Bhima must be a Rākshasa!*[26]—Then the (Pānchāla) prince Yudhāmanyu, at the head of his troops, fearlessly pursued the retreating Chitrasena and pierced him with seven keen shafts quickly sped one after another.[27] At this, like a trampled snake of great energy repeatedly darting out his tongue and desirous of vomiting its poison, Chitrasena turned back and pierced the Pānchāla prince with three shafts and his driver with six.[28] The brave Yudhāmanyu then struck off his enemy's head with a shaft equipt with goodly wings and an exceedingly keen point and sped with great care from his bow drawn to its fullest stretch.[29] Upon the fall of his brother Chitrasena, Karna, filled with wrath and displaying his prowess, put the Pāndava host to flight, at which Nakula rushed against that warrior of immeasurable energy.[30] Bhima also, having slain there (at the very sight of Karna) the vindictive Dusçāsana, took up a little

quantity of his blood, and endued as he was with stentorian lungs, said these words in the hearing of all those foremost of heroes of the world :[31]—O wretch among men, here I drink thy life-blood from thy throat! Filled with joy, abuse us once more, saying,—*beast, beast,*—(as thou didst before)![32]—And he continued,—They that danced at us then, saying,—*beast, beast,*—even we will dance at them now, repeating their own words![33] Our sleep at the palace at *Pramānakoti*, the administration of deadly poison to our food, the bites of black cobras, the setting fire to the house of lac,[34] the robbing of our kingdom by gambling, our exile in the woods, the cruel seizure of Draupadi's beautiful tresses,[35] the strokes of shafts and weapons in battle, our miseries at home, the other kinds of sufferings we endured at Virāta's abode,[36]—all these woes borne by us through the counsels of Çakuni and Duryodhana and Rādhā's son, proceeded from thee as their cause![37] Through the wickedness of Dhritarāshtra and his son, we have endured all these woes! Happiness has never been ours![38]—Having said these words, O king, the victorious Vrikodara, once more spoke these words unto Keçava and Arjuna.[39] Indeed, bathed in blood, with blood flowing from his wounds, with face exceedingly red, filled with great wrath, Bhimasena endued with great activity, said these words :—Ye heroes, that which I had vowed in respect of Dusçāsana in battle, I have accomplished today![40] I will soon accomplish my other vow by slaying that second beast, viz., Duryodhana, in this sacrifice of battle! Striking the head of that wicked-souled one with my foot in the presence of the Kauravas, I shall obtain peace![41]—Having said these words, Bhima, filled with great joy, drenched with blood, uttered loud shouts, even as the mighty and high-souled Indra of a thousand eyes had roared after slaying (the *Asura*) Vritra.' "[42]

Section LXXXIV.

"Sanjaya said,—'After the slaughter of Dusçāsana, O king, ten of thy sons, heroes that never retreated from battle, all of whom were great car-warriors, endued with mighty energy,

and filled with the poison of wrath, shrouded Bhima with their shafts.*[1] Nishangin, and Kavachin, and Pāçin, and Dundadhāra, and Dhanurgraha, and Alolupa, and Saha, and Shanda, and Vātavega, and Suvarchasas,[2] these ten, afflicted at the slaughter of their brother, united together and checked the mighty-armed Bhimasena with their shafts.[3] Resisted on all sides with their shafts by those great car-warriors, Bhima, with eyes red as fire with fury, looked resplendent like the Destroyer himself in rage.[4] Pārtha, however, with ten broad-headed shafts of great impetuosity, equipt with golden wings, despatched to Yama's abode those ten Bharata princes decked with golden bracelets.[5] Upon the fall of those ten heroes, thy army fled away in the very sight of the Suta's son, afflicted with the fear of the Pāndavas.[6] Then, O king, a great fear entered the heart of Karna at sight of Bhima's prowess which resembled that of the Destroyer himself unto living creatures.[7] Then Calya, that ornament of assemblies, understanding the state of Karna's mind from a survey of his features, addressed that chastiser of foes in words suited to the hour:[8]—Do not be grieved, O son of Rādhā! This does not become thee! Afflicted with the fear of Bhimasena, these kings are all flying away![9] Exceedingly pained by the calamity that has befallen his brother Dusçāsana in consequence of his blood having been quaffed by the high-souled Bhima, Duryodhana is stupified![10] Kripa and others, and those of the king's brothers that are still alive, with afflicted hearts, their rage quelled by sorrow, are tending Duryodhana, sitting around him.[11] Those heroes, viz., the Pāndavas of sure aim, headed by Dhananjaya, are advancing against thee for battle![12] For these reasons, O tiger among men, mustering all thy prowess and keeping the duties of a Kshatriya before thy eyes, proceed against Dhananjaya![13] The entire burthen (of this battle) has been placed upon thee by the son of Dhritarāshtra! O thou of mighty arms, bear that burthen to the best of thy power and might![14] In victory there will be great fame! In defeat, heaven is certain![15] There, O

* A triplet in the Bengal texts.

son of Rādhā, thy son Vrishasena, filled with wrath at sight of the stupefaction that has overwhelmed thee, is rushing towards the Pāndavas![16]—Hearing these words of Calya of immeasurable energy, Karna, reflecting, concluded unalterably that fighting had become unavoidable.[17] Then Vrishasena, filled with wrath, and riding upon his own car, rushed towards that son of Pāndu, viz., Vrikodara, who, armed with his mace, resembled the Destroyer himself with his fatal rod, and was employed in slaughtering thy troops.[18] That foremost of heroes, viz., Nakula, filled with wrath, rushed at that enemy, of theirs, viz., Karna's son, striking him with arrows, like the victorious Maghavat with joyous heart rushing against (the *Asura*) Jambha.[19] Then the brave Nakula, with a razor-headed shaft, cut off his enemy's standard decked with gems. With a broad-headed arrow, he next cut off the bow also of Karna's son, with a golden belt attached to it.[20] Possessed of mighty weapons, Karna's son then, desirous of showing his regard for Dusçāsana, quickly took up another bow, and pierced Nakula the son of Pāndu with many mighty celestial weapons.[21] The high-souled Nakula then, filled with rage, pierced his antagonist with shafts that resembled large blazing brands. At this, Karna's son also, accomplished in weapons, showered celestial weapons upon Nakula.[22] From rage engendered by the strokes of his enemy's weapons, as also from his own resplendence and the energy of his weapons, the son of Karna blazed up like a fire fed with libations of clarified butter.[23] Indeed, O king, Karna's son then slew with his excellent weapons the beautiful steeds of the delicate Nakula, that were of the Vanāyu breed, white in hue, and decked with trappings of gold.[24] Alighting then from his steedless vehicle, and taking up a bright shield decked with golden moons, and armed also with a sword that was blue as the sky, Nakula, frequently jumping up, careered there like a bird.[25] Performing diverse beautiful evolutions in the air, the son of Pāndu cut off many foremost of men and steeds and elephants. Cut off with that sword, they fell down on the Earth like animals cut off in a horse-sacrifice by the person appointed to that duty.[26] Two thousand well-trained heroes, delighting in battle, hailing from

diverse realms, well-paid, of sure aim, and their limbs smeared with excellent sandal-paste, were quickly cut off by the single-handed Nakula inspired with desire of victory.[27] Then Karna's son, suddenly advancing with great speed against the rushing Nakula in that battle, pierced him from every side with many keen arrows from desire of slaying him.[28] Thus struck with shafts (by Vrishasena), Nakula struck his brave antagonist in return. Pierced by the son of Pāndu, Vrishasena became filled with wrath. Protected, however, in that dreadful battle, by his brother Bhima, the high-souled Nakula achieved such terrible feats on that occasion.[29] Filled with rage, the son of Karna then pierced with eighteen shafts the heroic Nakula who seemed to sport in that battle, while employed, unaided, in destroying the foremost of men and steeds and elephants.[30] Deeply pierced by Vrishasena in that battle, O king, Pāndu's son Nakula, that foremost of men, endued with great activity, became filled with rage and rushed in that encounter against the son of Karna from desire of slaying him.[31] Then Vrishasena poured showers of keen shafts upon Nakula of great energy as the latter precipitately advanced against him in that battle like a hawk with outstretched wings from desire of meat.[32] Baffling, however, his antagonist's showers of shafts, Nakula careered in diverse beautiful motions. Then Karna's son, O king, in that dreadful battle, cut off, with his mighty shafts, the shield, decked with a thousand stars, of Nakula while he was careering with great activity in those beautiful motions.[33] Without losing a moment, that resister of foes, (viz., Vrishasena,) with half a dozen sharp razor-headed shafts, then cut off that naked sword, polished and keen-edged, made of steel, capable of bearing a great strain and of destroying the bodies of all foes, and terrible and fierce as the poison of the snake, of Nakula while he was whirling it rapidly. After this, Vrishasena deeply pierced his antagonist in the centre of his chest with some well-tempered and keen shafts.[34-35] Having achieved those feats in battle that were applauded by all noble persons and that could not be achieved by other men, the high-souled Nakula of great activity, afflicted with those shafts, proceeded to the car, O king, of Bhima-

sena.[36] The steedless son of Mādri, thus afflicted by Karna's son, sprang upon Bhima's car like a lion springing upon a mountain summit, in the sight of Dhananjaya.[37] The high-souled and heroic Vrishasena then, filled with wrath, poured his arrowy showers upon those two mighty car-warriors for piercing those two sons of Pāndu.[38] After the destruction of that car belonging to the son of Pāndu (viz., Nakula,) and after his sword also had been speedily cut off with (Vrishasena's) shafts, many other foremost of Kuru heroes, uniting together, approached the Pāndava brothers, and began to strike them with showers of shafts.[39] Then those two sons of Pāndu, viz., Bhima and Arjuna, filled with wrath, and resembling two fires fed with libations of clarified butter, poured terrible showers of arrows upon Vrishasena and the other assembled warriors around him.[40] The son of the Wind-god then, addressing Phālguna, said,—Behold, Nakula here is being afflicted! The son of Karna is resisting ourselves! Proceed, therefore, against Karna's son![41]—Hearing these words, the diadem-decked (Arjuna) approached the car of his brother Vrikodara. Beholding that hero arrived near, Nakula addressed him, saying,—Do thou speedily slay this one![42]—Thus addressed in that battle by his brother Nakula standing before him, the diadem-decked Arjuna, that formidable hero, precipitately caused his ape-bannered vehicle, guided by Keçava himself, to be driven towards Vrishasena.' "[43]

Section LXXXV.

"Sanjaya said,—'Learning that Nakula had been deprived of his car, afflicted with arrows and mangled with the weapons of Karna's son, and had his shafts, bow, and sword cut off, these eleven formidable resisters of all foes, viz., the five heroic sons of Drupada, the grandson of Cini forming the sixth, and the five sons of Draupadi, quickly proceeded on their loud-sounding cars drawn by bounding steeds, with banners waving in the air, and guided by accomplished drivers. Those well-armed warriors began to destroy thy elephants and cars and men and steeds with shafts that resembled formidable

snakes.[1-2] Then Hridikā's son and Kripa and Drona's son and Duryodhana and Çakuni's son and Vrika and Krātha and Devāvridha,—these foremost of Kaurava car-warriors,—speedily proceeded against them, armed with their bows and mounted upon their cars of rattle deep as the roar of elephants or the clouds.[3] These Kaurava warriors, assailing those foremost of men and first of car-warriors, viz., those eleven heroes (of the Pāndava army), O king, with the mightiest of shafts, checked their progress. At this, the Kulindas, riding upon their elephants of impetuous speed that looked like mountain summits and that were of the hue of newly-risen clouds, advanced against those Kaurava heroes.[4] Well-equipt, and covered with gold, those infuriate elephants, born in Himālayan regions and ridden by accomplished warriors longing for battle, looked resplendent like clouds in the welkin, charged with lightning.[5] The prince of the Kulindas then vigorously assailed Kripa and his driver and steeds, with ten shafts made wholly of iron. Struck (in return) with the shafts of Çaradwat's son, the prince fell down with his elephant on the ground.[6] The younger brother of that prince then, assailing Kripa's car with a number of lances made wholly of iron and all bright as the rays of the Sun, uttered loud roars. The ruler of the Gāndhāras, however, cut off the head of that warrior while still uttering those roars.[7] Upon the fall of those Kulindas, those mighty car-warriors of thy army, filled with joy, blew their sea-born conchs, and, armed with bows, rushed against their enemies.[8] The battle then that once more took place between the Kurus on the one side and the Pāndus and the Srinjayas on the other, with arrows and scimitars and darts and swords and maces and battle-axes, became fierce and awful and exceedingly destructive of men and steeds and elephants.[9] Car-warriors and steeds and elephants and foot, striking one another, fell down on the ground, making the field of battle look like the welkin when congregated mases of clouds charged with lightning and producing incessant peals of thunder are assailed by fierce winds from all sides.[10] Then the chief of the Bhojas struck the huge elephants, the car-warriors, the innumerable foot, and the horse under Çatānika. Struck with Kritavarman's

shafts, these soon fell down on the ground.[11] About this time, struck with Açwatthāman's shafts, three huge elephants equipt with all kinds of weapons, ridden by accomplished warriors, and adorned with lofty standards, fell down lifeless on the ground like gigantic cliffs riven by thunder.[12] Then the third brother of the Kulinda chief assailed thy son Duryodhana with some excellent shafts in the centre of the chest. Thy son, however, pierced him as also his elephant with many whetted shafts.[13] That prince of elephants then, with the prince on his back, fell down, with streams of blood issuing from every part of his body, like a mountain of red chalk in the season of rains, with red streams running adown its breast, tumbling down when riven by the thunder of Cachi's lord.[14] The Kulinda prince, however, having saved himself in time, rode another elephant. Urged by the prince, that animal assailed Krātha with his driver and steeds and car. Pierced, however, with Krātha's shafts, that elephant, with its rider, fell down like a thunder-riven hill.[15] The ruler of the Krāthas, that invincible car-warrior, however, struck with shafts by the prince born on the mountains from the back of another elephant, fell down with his steeds, driver, bow, and standard, like a mighty tree uprooted by the tempest.[16] Then Vrika deeply pierced with a dozen shafts that prince having his abode on the Himavat as he stood on his elephant. The huge beast quickly crushed with his four legs (the Kaurava warrior) Vrika with his steeds and car.[17] That prince of elephants then, with its rider, deeply pierced by the son of Vabhru, advanced impetuously against the latter. Vabhru's son, however, that prince of the Magadhas, afflicted with arrows by Sahadeva's son, fell down.[18] The prince of the Kulindas then, with that elephant of his which was capable of slaying the foremost of warriors with its tusks and body, rushed impetuously towards Cakuni for slaying him. The mountaineer succeeded in afflicting Cakuni greatly. Soon, however, the chief of the Gāndhāras cut off his head.[19] About this time huge elephants and steeds and car-warriors and large bands of foot, struck by Catānika, fell down on the Earth, paralysed and crushed, like snakes beat by the tempest caused

by Garuda's wings.[20] Then a Kulinda warrior (on the Kaurava side), smiling the while, pierced Catānika the son of Nakula with many whetted arrows. Nakula's son, however, with a razor-headed arrow, cut off from his antagonist's trunk his head resembling a lotus.[21] Then Karna's son pierced Catānika with three arrows made wholly of iron and Arjuna also with as many. And he pierced Bhima with three arrows and Nakula with seven, and Janārddana with a dozen.[22] Beholding that feat of Vrishasena, that achiever of superhuman feats, the Kauravas became filled with joy and applauded him greatly. They, however, that were conversant with Dhananjaya's prowess, regarded Vrishasena as a libation already poured on the fire.[23] The diadem-decked Arjuna then, that slayer of hostile heroes, seeing Mādri's son Nakula, that foremost of men, deprived of his steeds in the midst of all, and beholding Janārddana mangled with arrows, rushed in that battle against Vrishasena who was then staying in front of the Suta's son (Karna).[24] Like Namuchi rushing against Indra, Karna's son, that great car-warrior, also rushed, in that battle, against that fierce and foremost of men, viz., Arjuna, that warrior possessing thousands of arrows, as the latter advanced towards him.[25] Unsupported by any one, the high-souled son of Karna, quickly piercing Pārtha with a shaft in that battle, uttered a loud shout, like Namuchi in days of old after having pierced Indra.[26] Once more Vrishasena pierced Pārtha in the left arm-pit with many formidable shafts. Piercing Krishna next with nine arrows, he struck Pārtha again with ten shafts.[27] The white-steeded Arjuna, having before been pierced by Vrishasena with those formidable arrows, became slightly enraged and set his heart on the slaughter of Karna's son.[28] The high-souled and diadem-decked Arjuna then, his brow furrowed from wrath with three lines, quickly sped from the van of battle a number of shafts for the destruction of Vrishasena in that encounter.[29] With eyes red in wrath, that hero capable of slaying Yama himself if the latter fought with him, then laughed terribly and said unto Karna and all the other Kaurava heroes headed by Duryodhana and Drona's son, these words:—Today, O Karna, in thy very sight in this battle, I will despatch the

fierce Vrishasena unto Yama's abode with my keen arrows! People say that all of you, united together, slew my son, endued with great activity, in my absence, and while he was alone and unsupported on his car! I, however, will slay thy son in the very sight of ye all! Let all the Kaurava car-warriors protect him! I will slay the fierce Vrishasena! After that, I will slay thee, O fool, even I, viz., Arjuna, in the midst of battle! Today I will, in battle, slay thee that art the root of this quarrel and that hast become so proud inconsequence of Duryodhana's patronage! Putting forth my strength, I will certainly slay thee in this battle, and Bhimasena will slay this Duryodhana, this wretch among men, through whose evil policy this quarrel born of dice hath arisen![30-34]—Having said these words, Arjuna rubbed the string of his bow and took aim at Vrishasena in that battle, and sped, O king, a number of shafts for the slaughter of Karna's son.[35] The diadem-decked Arjuna then, fearlessly and with great force, pierced Vrishasena with ten shafts in all his vital limbs. With four fierce razor-headed arrows he cut off Vrishasena's bow and two arms and head.[36] Struck with Pārtha's shafts, the son of Karna, deprived of arms and head, fell down on the Earth from his car, like a gigantic *Çāla* adorned with flowers falling down from a mountain summit.[37] Beholding his son thus struck with arrows and fall down from his vehicle, the Suta's son Karna, endued with great activity and scorched with grief on account of the death of his son, quickly proceeded on his car, inspired with wrath, against the car of the diadem-decked Pārtha.[38] Indeed, beholding his son slain in his sight by the white-steeded Arjuna in battle, the high-souled Karna, filled with great wrath, rushed against Krishna and Arjuna.' "*[39]

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* In numbering the verses of this section, I have followed neither the Bengal nor the Bombay edition, although in the Bombay edition there are in all 39 verses in this section as shown above. Almost all the Bengal texts, so far as this section is concerned, appear to be faulty.—T.

Section LXXXVI.

"Sanjaya said,—'Beholding the gigantic and roaring Karna, incapable of being resisted by the very gods, advancing like the surging sea, that bull among men, viz., he of Daçārha's race, addressed Arjuna, saying,[1]—That car-warrior having white steeds and owning Calya for his driver cometh hither with whom thou art to contend in battle! Therefore, O Dhananjaya, summon all thy coolness![2] Behold then, O son of Pāndu, the well-equipt car of Karna! White steeds are yoked unto it and Rādhā's son himself is the warrior that stands upon it![3] Teeming with banners and decked with rows of bells, it looks like a celestial car borne along the welkin by steeds white in hue.[4] Behold also the standard of the high-souled Karna, bearing the device of the elephant's rope, and looking like the bow of Indra himself that devides the firmament by a clear line.[5] Behold Karna as he advanceth from desire of doing what is agreeable to Dhritarāshtra's son, shooting showers of shafts like the clouds pouring torrents of rain![6] There the royal chief of the Madras, stationed on the fore-part of the car, guideth the steeds of Rādhā's son of immeasurable energy![7] Hear the peal of their drums and the fierce blare of their conchs! Hear, O son of Pāndu, the diverse leonine roars coming from every side![8] Hear the terrible twang, silencing all other loud sounds, of the bow *(Vijaya)* stretched by Karna of immeasurable energy![9] There, the mighty car-warriors among the Pānchālas, with their followers, are breaking like a herd of deer in the great forest at the sight of an angry lion![10] It behoveth thee, O son of Kunti, to slay the Suta's son with every care! No other person save thee can venture to bear the shafts of Karna![11] It is well known to me that thou art competent to vanquish in battle the three worlds with all their mobile and immobile creatures including the very gods and the *Gandharvas!*[12] What need be said about battling with that puissant one, when people are incapable of even gazing at him, viz., the fierce and terrible Içāna, that great god, the three-eyed *Çarva*, otherwise called *Kaparddin?*[13] Thou, however, hadst, by battle, gratified that god of gods

himself, that Civa who is the source of bliss unto all creatures, that deity called *Sthānu !* The other deities also have all given thee boons ![14] Through the grace, O Pārtha, of that god of gods, that deity armed with trident, slay Karna, O mighty-armed one, like Indra slaying the *Asura* Namuchi! Let prosperity be ever to thee, O Pārtha, and do thou obtain victory in battle !'[15]—

" 'Arjuna said,—My victory, O Krishna, is certain ! There is no doubt in this, since thou, O slayer of Madhu, that art the master of all the worlds, art gratified with me ![16] Urge the steeds, O Hrishikeça, and my car, O great car-warrior ! Today Phālguna will not return from battle without slaying Karna ![17] Behold Karna slain today and cut into pieces with my shafts ! Or, O Govinda, thou wilt today behold me slain with (Karna's) arrows ![18] That terrible battle, capable of stupifying the three worlds, is at hand ! As long as the Earth will last, people will speak of it ![19]—Saying these words unto Krishna who is never tired with exertion, Pārtha quickly proceeded on his car against Karna like an elephant against a rival elephant.[20] Once more Pārtha of great energy said unto Krishna, that chastiser of foes, these words, viz.,—Urge the steeds, O Hrishikeca, for time passeth !—Thus addressed by the high-souled son of Pāndu,[21] Keçava wished him victory and urged those steeds fleet as thought. Then that car of Pāndu's son, possessed of great speed, soon reached the front of Karna's car.' "[22]

Section LXXXVII.

"Sanjaya said,—'Beholding Vrishasena slain, Karna, filled with grief and rage, shed tears from his eyes for the death of his son.[1] Endued with great energy, with eyes red as copper from rage, Karna proceeded in the face of his foe, having summoned Dhananjaya to battle.[2] Then those two cars, both possessed of solar effulgence and covered with tiger-skins, when they came together, looked like two Suns close to each other.[3] Both having white steeds and both crushers of foes, those two great bowmen, those two warriors possessed of

solar effulgence, looked resplendent like the Sun and the Moon in the firmament.[4] Beholding those two warriors that resembled Indra and Virochana's son (Vali) carefully preparing for battle for the conquest of the three worlds, all creatures were filled with wonder.[5] Seeing those two warriors rushing towards each other with the clatter of car-wheels, the twang of bows, the sound of palms, the whizz of arrows, and leonine shouts, and seeing also their standards, viz., that of Karna bearing the elephant's rope and that of Pārtha bearing the ape, approach each other, all the lords of Earth became filled with wonder.[6-7] Seeing those two car-warriors engaged with each other, O Bhārata, all the kings uttered leonine shouts and cheered them repeatedly with applause.[8] Beholding that single combat between Pārtha and Karna, thousands of combatants there slapped their arm-pits and waved their garments on the air.[9] The Kauravas beat their musical instruments and blew their numerous conchs for gladdening Karna.[10] Similarly, all the Pāndavas, for gladdening Dhananjaya, caused every point of the compass to resound with the blasts of their trumpets and conchs.[11] With those leonine shouts and the slaps on armpits and other loud cries and roars of brave warriors, tremendous became the noise there on the occasion of that encounter between Karna and Arjuna.[12] People beheld those two tigers among men, those two foremost of car-warriors, stationed on their cars, each armed with his formidable bow, each equipt with arrows and darts, and each owning a lofty standard.[13] Both were clad in mail, both had scimitars tied to their belts, both had white steeds, and both were adorned with excellent conchs. One had Krishna for driver on his car, and the other had Calya. Both of them were great car-warriors and both looked alike.[14] Both possessed of leonine necks and long arms, the eyes of both were red, and both were adorned with garlands of gold. Both were armed with bows that seemed to flash like lightning, and both were adorned with wealth of weapons.[15] Both had yak-tails for being fanned therewith, and both were decked with white umbrellas held over them. Both had excellent quivers and both looked exceedingly handsome.[16] The limbs of both were smeared with red sandal-paste

and both looked like infuriate bulls. Both were broad-necked like the lion, both were broad-chested, and both endued with great strength.[17] Challenging each other, O king, each desired to slay the other. And they rushed against each other like two mighty bulls in a cowpen.[18] They were like a couple of infuriate elephants or of angry mountains or of infant snakes of virulent poison or of all destroying Yamas.[19] Enraged with each other like Indra and Vritra, they looked like the Sun and the Moon in splendour. Filled with wrath, they resembled two mighty planets risen for the destruction of the world at the end of the *Yuga*.[20] Both of them born of celestial fathers, and both resembling gods in beauty, they were of godlike energy. Indeed, they looked like the Sun and the Moon come of their own accord on the field of battle.[21] Both of them endued with great might, both filled with pride in battle, they were armed with diverse weapons. Beholding those two tigers among men, those two heroes endued with the impetuosity of tigers, thy troops, O monarch, were filled with great joy.[22] Seeing those two tigers among men, viz., Karna and Dhananjaya, engaged in battle, a doubt entered the hearts of all as to which of them would be victorious.[23] Both armed with superior weapons, and both well-practised in battle, both made the welkin resound with the slaps on their arm-pits.[24] Both possessed of great celebrity in consequence of prowess and might, they resembled the *Asura* Camvara and the chief of the celestials in respect of their skill in battle.[25] Both equal to Kārtaviryya or Daçaratha's son in battle, both resembled Vishnu himself in energy or Bhava himself in fight.[26] Both had white steeds, O king, and both were borne on foremost of cars. Both of them, again, had foremost of drivers in that great battle.[27] Beholding, O monarch, those two great car-warriors looking resplendent on their cars, the bands of *Siddhas* and *Chāranas* that came there became filled with wonder.[28] The Dhārtarāshtras then, O bull of Bharata's race, with their troops, encompassed the high-souled Karna, that ornament of battle, without losing any time.[29] Similarly the Pāndavas headed by Dhrishtadyumna, filled with joy, encompassed the high-souled Pārtha who was unrivalled in battle.[30]

Karna became the stake, O monarch, of thy army in that battle, while Pārtha became the stake of the Pāndavas.[31] The soldiers of both sides were as members of that assembly and became the spectators of that game. Indeed, as regards the parties engaged in the game of battle, either victory or defeat was certain.[32] Those two then, viz., Karna and Arjuna, for victory or the reverse, began the match between ourselves and the Pāndavas both standing on the field of battle.[33] Skilled in fight, the two heroes, O monarch, in that encounter, became highly enraged with each other and wished to slay each other.[34] Desiring to take each other's life, like Indra and Vritra, O lord, they faced each other like two mighty comets of terrible form.[35] Then in the sky, differences and disputes, accompanied with revilings, arose among the creatures there, O bull of Bharata's race, on the subject of Karna and Arjuna. All the inhabitants of the world, O sire, were heard to differ amongst themselves.[36] The gods, the *Dānavas*, the *Gandharvas*, the *Piçāchas*, the Snakes, the *Rākshasas*, adopted opposite sides in that encounter between Karna and Arjuna.[37] The welkin, O monarch, with all the stars, became anxious on Karna's account, while the wide Earth became so on Pārtha's account, like the mother for her son.[38] The rivers, the seas, the mountains, O best of men, the trees, the deciduous plants and herbs, took the side of the diadem-decked Arjuna.[39] The *Asuras*, the *Yātudhānas*, the *Guhyakas*, O scorcher of foes, and ravens and other rangers of the sky, sided Karna.[40] All the gems and precious jewels, the four *Vedas* with the histories as the fifth, the *Upavedas*, the *Upanishads*, with all their mysteries, and the compilations,[41] and Vāsuki, and Chitrasena, and Takshaka, and Upatakshaka, and all the mountains, and all the offspring of Kadru with their children, all the great snakes endued with poison, and the *Nāgas*, took the side of Arjuna.[42] *Airāvata* and his children, the offspring of Surabhi, the offspring of Vaiçāli, and the *Bhogins*,—these sided Arjuna. The smaller snakes all sided Karna.[43] Wolves and wild stags and all kinds of auspicious animals and birds were, O king, for victory to Pārtha.[44] The *Vasus*, the *Maruts*, the *Sāddhyas*, the *Rudras*, the *Viçwe-*

devas, and the *Açwins*, and Agni and Indra and Soma and Pavana, and the ten points of the compass, became the partisans of Dhananjaya, while all the *Adityas* sided Karna.[45] The Vaiçyas, the Cudras, the Sutas, and those castes that were of a mixed origin, all, O king, adopted the side of Rādhā's son.[46] The celestials, however, with the *Pitris*, and with all that were numbered with them as also with their followers, and Yama and Vaiçravana and Varuna were on the side of Arjuna. The Brāhmanas, the Kshatriyas, the sacrifices, and those gifts called *Dakshinās*, were for Arjuna.[47] The *Pretas*, the *Piçāchas*, many carnivorous animals and birds, the *Rākshasas* with all the monsters of the sea, the dogs, and the jackals were for Karna.[48] The diverse tribes of celestial and regenerate and royal *Rishis* were for the son of Pāndu. The *Gandharvas* headed by Tumvuru, O king, were on the side of Arjuna.[49] With the offspring of *Pradhā* and *Mauni*, the several classes of *Gandharvas* and *Apsaras*, and many wise sages, having for their vehicles wolves and stags and elephants and steeds and cars and foot and clouds and the wind, came there for witnessing the encounter between Karna and Arjuna.[50-51] The gods, the *Dānavas*, the *Gandharvas*, the *Nāgas*, the *Yakshas*, the birds, the great *Rishis* versed in the *Vedas*, the *Pitris* that subsist upon the gifts called *Swadhā*,[52] and asceticism and the sciences, and the (celestial) herbs with diverse virtues, came, O monarch, and took up their stations in the welkin, making a great noise.[53] Brahman, with the regenerate *Rishis* and the Lords of creatures, and Bhava himself on his car, came to that part of the welkin.[54] Beholding those two high-souled ones, viz., Karna and Dhananjaya, about to encounter each other, Cakra himself said,—Let Arjuna vanquish Karna!—Surya, however, said,—Let Karna vanquish Arjuna![55] Indeed, let my son Karna, slaying Arjuna, gain the victory in this battle!—Let my son, slaying Karna, win the victory![56]—Even thus did Surya and Vāsava, those two foremost of personages, who were there and had adopted opposite sides, disputed with each other.[57] Beholding those two high-souled ones, viz., Karna and Dhananjaya, about to engage in battle, the gods and the *Asuras* adopted opposite sides.[58] The three worlds

with the celestial *Rishis* and all the gods and all other creatures, trembled at the sight.[59] The gods were on the side of Pārtha, while the *Asuras* were on that of Karna. Thus all creatures were interested in that encounter, siding this or that leader of car-warriors, *i. e*, the Kuru or the Pāndava hero.[60] Beholding the Self-born Lord of Creation (viz., Brahman), the gods urged him, saying,—Let, O god, the success of these two lions among men be equal![61] Let not the vast universe be destroyed in consequence of this encounter between Karna and Arjuna! O Self-born one, say but the word, let the success of these two be equal![62]—Hearing these words, Maghavat, bowing down unto the Grandsire, represented this unto that god of gods, that foremost one of all intelligent beings, saying,[63]—Formerly it was said by thy holy self that the two Krishnas are always sure to win victory! Let it be (now) as thou hadst then said! Be gratified with me, O holy one![64] At this, Brahman and Içāna replied unto the chief of the celestials, saying,—The victory of the high-souled Vijaya is certain,[65] *i. e.*, of that Savyasāchin who gratified the eater of sacrificial libations in the forest of Khāndava and who, coming to heaven, rendered assistance to thee, O Cakra![66] Karna is on the side of the *Dānavas*. It is proper, therefore, that he should meet with defeat! By this, without doubt, the purposes of the gods will be achieved![67] One's own business, O chief of the celestials, should always be important! The high-souled Phālguna, again, is devoted to truth and to morality! He must always be victorious, without doubt.[68] He by whom the high-souled and holy god having the bull on his standard was gratified, why should not he, O thou of a hundred eyes, be victorious,[69] he, that is, who hath for the driver of his car that Lord of the universe, viz., Vishnu himself? Possessed of great energy of mind and great strength, Pārtha is a hero, accomplished in arms and endued with ascetic merit.[70] Possessed also of great energy of body, he beareth the entire science of weapons. Indeed, Pārtha hath every accomplishment. He ought to be victorious, since that would accomplish the purposes of the gods.[71] In consequence of his greatness, Pārtha transgresses destiny itself, whether favorable or un-

favorable; and when he does so, a great destruction of creatures takes place.[72] When the two Krishnas are excited with wrath, they show regard for nothing. These two bulls among beings are the Creators of all real and unreal things.[73] These two are Nara and Nārāyana, the two ancient and best of *Rishis.* There is none to rule over them. They are rulers over all! Perfectly fearless, they are scorchers of all foes![74] In heaven or among human beings, there is none equal to either of them. The three worlds with the celestial *Rishis* and the *Chāranas* are behind these two.[75]* All the gods and all creatures walk behind them. The entire universe exists in consequence of the power of these two.[76] Let Karna, that bull among men, obtain these foremost regions of bliss here! Let him obtain identity with the *Vasus* or the *Maruts!*[77] Let him, with Drona and Bhishma, be worshipped in heaven, for Vikartana's son is brave and is a hero. Let the victory, however, belong to the two Krishnas![78]—After those two foremost ones among the gods (viz., Brahman and Içāna), had said so, the deity of a thousand eyes, worshipping those words of Brahman and Içāna and saluting all creatures, himself said,[79]—Ye have heard what has been said by the two gods for the benefit of the universe! It will be even so and not otherwise. Stay ye then, with cheerful hearts![80] Hearing these words of Indra, all creatures, O sire, became filled with wonder and applauded, O king, that deity.[81] The celestials then showered diverse kinds of fragrant flowers and blew their trumpets.[82] Indeed, the gods, the *Dānavas*, and the *Gandharvas* all waited there for witnessing that matchless single combat between those two lions among men.[83] The two cars, O king, upon which Karna and Arjuna were stationed, had white steeds yoked unto them both. And both had excellent standards, and both produced a loud rattle.[84] Many foremost of heroes, approaching the brave Vāsudeva and Arjuna as also Calya and Karna, began each to blow his conch.[85] The battle then commenced (between the two warriors), inspiring all timid persons with fear. Fiercely they challenged each other, like

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* Literally, "walk behind these two."—T.

Cakra and Camvara.[86] The standards of the two heroes, perfectly bright, looked exceedingly beautiful on their cars, like the planets *Rāhu* and *Ketu* risen in the firmament at the time of the universal dissolution.[87] The elephant's rope on Karna's banner, looking like a snake of virulent poison and made of jewels and gems and exceedingly strong and resembling the bow of Indra, looked resplendent (as it waved in the air).[88] That foremost of apes, again, belonging to Pārtha, with jaws wide open and terrible, and difficult of being gazed at like the Sun himself, inspired fear by his formidable teeth.[89] The impetuous Ape on the standard of the wielder of *Gāndiva*, becoming desirous of battle, rushed from his station and fell upon Karna's standard.[90] Endued with great impetuosity, the Ape, darting forward, struck the elephant's rope with his nails and teeth, like Garuda falling upon a snake.[91] Decked with rows of little bells, hard as iron, and resembling the fatal noose (in the hands of Yama or Varuna), the elephant's rope, filled with wrath, closed with the Ape.[92] Thus in that fierce single combat between those two heroes, which was the result of what had been settled at the time of the match at dice, their standards first battled with each other. Meanwhile the steeds of the one neighed at the steeds of the other.[93] The lotuseyed Keçava pierced Calya with his keen glances. The latter also cast similar glances at the former.[94] Vāsudeva, however, vanquished Calya with those glances of his, while Dhananjaya the son of Kunti vanquished Karna with his glances.[95] Then the Suta's son, smilingly addressing Calya, said,—If Pārtha by any means slays me in battle today,[96] tell me truly, O friend, what thou wilt do after that!—Calya answered, saying,—If thou art slain, I myself will slay both Krishna and Dhananjaya![97]—Once more the ruler of the Madras said,—If, O Karna, the white-steeded Arjuna slays thee in battle today, I myself, on a single car, will slay both Mādhava and Phālguna![98]—

"Sanjaya continued,—'Arjuna also asked Govinda a similar question. Krishna, however, smiling, said unto Pārtha these words of grave import:[99]—The Sun himself may fall down from his place, the Earth herself may split into a thousand fragments; fire itself may become cold. Still Karna will not

be able to slay thee, O Dhananjaya![100] If, however, any such occurrence takes place, know then that the destruction of the universe will be at hand! As regards myself, I will, using my bare arms, slay both Karna and Calya in battle![101]—Hearing these words of Krishna, the ape-bannered Arjuna, smiling, replied unto Krishna who was never fatigued with exertion, saying,[102]—Calya and Karna, united together, are not a match for myself alone, O Janārddana! Thou shalt today, O Krishna, behold Karna with his standard and banners, with Calya and his car and steeds, with his umbrella and armour and darts and shafts and bow, cut into pieces with my shafts in battle![103-4] Thou shalt today behold him with his car and steeds and darts and armour and weapons, reduced to dust like a tree in the forest crushed by a tusker![105] Today the widowhood of the wives of Rādhā's son is at hand! Verily, they must have in their (last night's) dreams seen signs of approaching evil, O Mādhava![106] Verily, thou shalt today see the wives of Karna become widows! I cannot restrain my wrath at what was done before now by this fool of little foresight when he beheld Krishnā dragged to the assembly and when laughing at us he abused us repeatedly in vile words![107-8] Today, O Govinda, thou shalt behold Karna crushed by me like a tree with its load of flowers crushed by an infuriate elephant.[109] Today, O slayer of Madhu, thou shalt, after Karna's fall, hear those sweet words, viz.,—*By good luck, O thou of Vrishni's race, victory hath been thine!*[110]—Thou shalt today comfort the mother of Abhimanyu with a lighter heart for having paid thy debt to the foe! Today thou shalt, filled with joy, comfort thy paternal aunt Kunti![111] Today thou shalt, O Mādhava, comfort Krishnā of tearful face and king Yudhishthira the just with words sweet as nectar!' "[112]—

Section LXXVIII.

"Sanjaya said,—'Meanwhile the welkin, filled with gods and *Nāgas* and *Asuras* and *Siddhas* and *Yakshas* and with large bands of *Gandharvas* and *Rākshasas* and *Apsaras*, and re-

generate *Rishis* and royal sages and birds of excellent feathers,* assumed a wonderful aspect.[1] All human beings assembled there beheld those beings of wonderful aspect staying in the sky, and the sky itself resounded with the voice of musical instruments and song and adulatory hymns and laughter and dance, and diverse other kinds of charming sounds.[2] Then the Kaurava and the Pāndava warriors, filled with joy, and causing the Earth and the ten points of the compass to resound with the voice of musical instruments, the blare of conchs, and leonine roars and the din of battle, began to slaughter each other's foes.[3] Teeming with men and steeds and elephants and cars and weapons, unbearable to combatants in consequence of the falling of maces and swords and darts and rapiers, abounding with heroes, and crowded with lifeless bodies, the field of battle, crimsoned with gore, looked exceedingly resplendent.[4] Indeed, the battle between the Kurus and the Pāndavas then resembled that in days of yore between the gods and the *Asuras*. After that fierce and awful battle had commenced between Dhananjaya and Adhiratha's son, each of those two heroes, clad in excellent mail, shrouded the ten points of the compass and the host opposed to him with keen and straight arrows. A darkness having been caused there with the arrows shot on that occasion, neither thy warriors nor the enemy could any longer see anything.[5-6] From fear all the warriors there sought the protection of either Karna or Arjuna like rays of light spread out in the welkin converging towards either the Sun or the Moon. The two heroes then, each baffling with his own the other's weapons like the east and the west winds encountering each other,[7] looked exceedingly resplendent like the Sun and the Moon risen after despelling the darkness caused by the clouds and covering the welkin. Each having encouraged his troops, saying,—*Do not fly away!*—the enemy and thy warriors stood their ground,[8] encircling those two mighty car-warriors like the gods and the *Asuras* standing around Vāsava and Camvara. The two armies then greeted those two best of men with the

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* Garuda and his progeny.—T.

sounds of drums and other instruments and with leonine roars,[9] at which those two bulls among men looked beautiful like the Sun and the Moon greeted by roaring clouds gathered around.* Each armed with a formidable bow drawn to a complete circle and looking like a (solar or lunar) corona, those two heroes of great splendour, shooting in that battle thousands of arrows that constituted their rays,[10] resembled two unbearable Suns risen at the end of the *Yuga* for burning the entire universe with its mobile and immobile creatures. Both invincible, both capable of exterminating foes, each desirous of slaying the other, and each displaying his skill upon the other,[11] those two warriors, viz., Karna and the son of Pāndu, closed fearlessly with each other in that dreadful battle, like Indra and the *Asura* Jambha. Invoking the mightiest of weapons then, those two formidable bowmen began, with their terrible shafts,[12] to slay innumerable men and steeds and elephants as also to strike each other, O king! Afflicted once more by those two foremost of men, the troops of both the Kurus and the Pāndavas, consisting of elephants and foot and horse and car-warriors, fled away on all sides like other animals in the forest when assailed by the lion. Then Duryodhana, and the chief of the Bhojas, and Suvala's son, and Kripa, and the son of Caradwat's daughter,[13-14]—these five great car-warriors,—assailed Dhananjaya and Keçava with shafts capable of producing great pain. Dhananjaya, however, with his shafts, cut off at the same time the bows, the quivers, the steeds, the elephants, and the cars with their drivers, of those warriors, and mangling every one of them with excellent shafts, pierced the Suta's son with a dozen arrows. Then a hundred cars, a hundred elephants, and a number of Caka and Tukhāra and Yavana horsemen, accompanied by some of the foremost combatants among the Kāmvojas, quickly rushed against Arjuna from desire of slaying him. Speedily cutting off with the shafts and razor-headed arrows in his hands the excellent weapons of his foes as also their heads,[15-17] and steeds, and ele-

* The second line of 9 and the first of 10, as read in the Bengal texts, are incorrect and unmeaning. I adopt the Bombay readings.—T.

phants, and cars, Dhananjaya felled his contending enemies on the field. Then in the welkin blasts of celestial trumpets were blown by the excellent gods. These were mingled with the praises of Arjuna.[18] Blown by gentle breezes, excellent floral showers, fragrant and auspicious, fell (upon Arjuna's head). Beholding that incident, which was witnessed by gods and men, all creatures, O king, were filled with wonder.[19]* Only thy son and the Suta's son who were both of the same opinion, felt neither pain nor wonder. Then Drona's son, catching hold of Duryodhana's hand,† and adopting a soothing tone, addressed thy son, saying,[20]—Be gratified, O Duryodhana! Make peace with the Pāndavas! There is no need for quarrel. Fie on war! The preceptor, conversant with the mightiest of weapons and like unto *Brahma* itself, hath been slain! Other bulls among men, headed by Bhishma, have also been slain![21] As regards myself, I am unslayable, as also my maternal uncle. Rule the kingdom for ever, (sharing it) with the sons of Pāndu! Dissuaded by me, Dhananjaya will abstain. Janārddana also doth not desire hostilities.[22] Yudhishthira is always engaged in the good of all creatures. Vrikodara is obedient to him. So also are the twins. Peace being made between thee and the Pārthas, all creatures will be benefited through, as it would seem, thy desire![23] Let the kings that are still alive go back to their homes! Let the troops abstain from hostilities! If thou dost not listen to my words, O king, struck by foes in battle thou wilt have to burn with grief![24] Thou hast beheld, as well as the universe, what has been achieved by the single-handed Arjuna decked with diadem and garlands! The slayer of Vala himself could not achieve its like, nor the Destroyer, nor Prachetas, nor the illustrious king of the *Yakshas*![25] Dhananjaya, as regards his merits, is even

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* In the first line of 19, for *nipetu* &c., the Bengal texts incorrectly read *na petu* &c.—T.

† As the touching of hands was not the custom then, I am inclined to think that *Karam Karena* &c., means 'squeezing his own hands.' It is almost a stereotyped expression for signifying agony Açwatthāman was pained to see the carnage.—T.

much greater than that. He will never transgress whatever I say unto him. He will always follow thee! Be thou gratified, O king, for the benefit of the universe![26] Thou always honorest me greatly. I, too, bear a great friendship for thee! It is for this that I say so unto thee! I shall dissuade Karna also, provided thou art inclined to peace![27] Discerning persons say that there are four kinds of friends, viz., those that are naturally so, those that are made so by conciliation, those that become so through wealth, and lastly those brought under subjection by the exercise of power. All these elements are owned by thee with regard to the sons of Pāndu.[28] The Pāndavas, O hero, are naturally thy friends. Obtain them again as friends for certain by conciliation. If upon thyself being gratified they agree to become friends, do thou, O king of kings, act in that way![29]—Those beneficial words having been said unto him by his friend, Duryodhana reflected for sometime. Drawing deep breaths, he then, with a cheerless heart, said,—It is as thou, O friend, hast said! Listen, however, to the words that I would say unto thee![30] The wicked-hearted Vrikodara, having slain Dusçāsana like a tiger, spoke words that still dwell in my heart! Thou also heardst the same! How then can there be peace?[31] Arjuna again will not be able to bear Karna in battle, like a tempest whose force is weakened when encountering the mighty mountains of Meru. Nor will the sons of Prithā have the least confidence in me, thinking of the many acts of forceful hostility (done by me towards them).[32] Nor, O preceptor's son of unfading glory, doth it behove thee to say unto Karna now—*Abstain from battle!*—Phālguna is exceedingly tired today. Karna will soon slay him![33]—Having with humility said these words repeatedly unto the preceptor's son, thy son commanded his own troops, saying,—Armed with arrows, rush against and slay these foes! Why stand ye inactive?' "[34]

Section LXXXIX.

"Sanjaya said,—'Then when the blare of conchs and the peal of drums became very loud, those two foremost of men,

both owning white steeds, viz., the Suta's son Vaikartana and Arjuna, encountered each other in consequence, O king, of thy son's evil policy.[1] Those two heroes endued with great impetuosity, viz., Dhananjaya and Adhiratha's son, closed with each other like two infuriate Himālayan elephants, both of full-grown tusks, fighting with each other for the sake of a she-elephant in her season.[2] Like a mass of clouds encountering another mass, or a mountain encountering a mountain, those two warriors, both pouring showers of arrows, encountered each other, their bows loudly twanging the while, and the wheels of their cars producing a deafening clatter, and their bowstrings and palms emitting loud sounds.[3] Like two mountains, both endued with tall cliffs and abounding with trees and creepers and herbs and both teeming with the diverse other denizens that are natural to them, moving towards each other for an encounter, those two mighty warriors encountered each other, each striking the other with mighty weapons.[4] The combat between the two heroes became furious like that between the chief of the celestials and Virochana's son in days of yore. Incapable of being endured by others and marked by a river whose distasteful water consisted of blood, the limbs of those two heroes, as also their drivers and animals, became exceedingly mangled.[5] Like two large lakes, both teeming with lotuses of diverse kinds and fish and tortoises, and echoing with the voices of diverse kinds of fowl, and softly stirred by the wind, approaching each other, those two cars graced with standards approached each other.[6] Both endued with prowess equal to that of the great Indra, both resembling the great Indra himself, those two mighty car-warriors struck each other with shafts that resembled the great Indra's thunder, like the great Indra himself and (the *Asura*) Vritra.[7] Both the armies consisting of cars and elephants and steeds and foot, all equipt with beautiful armour and ornaments and robes and weapons, and those also that were in the welkin, were inspired with fear upon beholding that encounter of wonderful aspect between Arjuna and Karna.[8] Others among the spectators, filled with joy and uttering leonine shouts, raised their arms, waving their fingers or the pieces of cloth they held, when Arjuna

rushed against the son of Adhiratha, from desire of slaughter, like one infuriate elephant rushing against another.[9] The Somakas then loudly shouted to Pārtha, saying,—Be quick, O Arjuna, go and pierce Karna! Cut off his head without delay, and (with it) the desire of Dhritarāshtra's son for kingdom![10] —Similarly many warriors of ours that were there, said unto Karna,—Proceed, proceed, O Karna, and slay Arjuna with keen shafts! Let the sons of Prithā once more go to the woods for ever![11]—Then Karna first pierced Pārtha in that encounter, with ten mighty shafts. Arjuna pierced him in return with ten keen-pointed shafts, shot with great vigor, in the centre of the chest.[12] Indeed, the Suta's son and Arjuna then mangled each other with many shafts equipt with goodly wings. Desirous of obtaining advantage of each other's *laches* in that dreadful encounter, with cheerful hearts they rushed against each other fiercely.[13] Rubbing his two arms and the string also of *Gāndiva*, that fierce bowman, viz., Arjuna, then sped showers of cloth-yard shafts, and *Nālikas*, and arrows equipt with heads like boar's ears and razors, and *Anjalikas*, and crescent-shaped arrows.[14] Those arrows of Pārtha, O king, spread over the welkin, penetrated into Karna's car like flights of birds, with heads bent down, penetrating in the evening into a tree for roosting there in the night.[15] All those arrows, however, O king, that Arjuna, that victor over all foes, with furrowed brow and angry glances, sped at Karna,—all those successive showers of shafts shot by the son of Pāndu,—were cut off by the Suta's son with his own arrows.[16] The son of Indra then sped at Karna a fiery weapon capable of slaying all foes. Covering the Earth and the welkin and the ten points of the compass and the very course of the Sun with its effulgence, it caused his own body also to blaze up with light.[17] The robes of all the warriors took fire, at which they fled away. Loud sounds also arose there like to what is heard when a forest of bamboos in a wilderness is on fire.[18] Beholding that fiery weapon acting on all sides, the Suta's son Karna of great valor shot in that encounter the *Vāruna* weapon for quenching it. That conflagration then, in consequence of Karna's weapon, became quenched.[19] A large mass of clouds

quickly caused all the points of the compass to be enveloped with darkness. Those clouds whose extremities presented the aspect of mountains, surrounding every side, flowed the Earth with water.[20] That fierce conflagration, though it was such, was still quenched by those clouds within a trice. The entire welkin and all the directions, cardinal and subsidiary, were shrouded by clouds.[21] Thus shrouded by clouds, all the points of the compass became dark and nothing could be seen. Then Arjuna dispelled those clouds caused by Karna, by means of the *Vāyavya* weapon.[22] After this, Dhananjaya, incapable of being over-mastered by foes, inspired *Gāndiva*, its string, and his shafts, with *mantras*, and invoked into existence another weapon that was the favourite of the chief of the celestials and that resembled the thunder in energy and prowess.[23] Then razor-headed arrows, and *Anjalikas*, and crescent-shaped shafts, and *Nālikas*, and cloth-yard shafts and those equipt with heads like the boar's ear, all keen and sharp, issued from *Gāndiva* in thousands, endued with the force and impetuosity of the thunder.[24] Possessed of great might and great energy, those impetuous and keen shafts equipt with vulturine feathers, piercing all the limbs, the steeds, the bow, the yoke, the wheels, and the standard of Karna, quickly penetrated into them like snakes frighten by Garuda penetrating into the Earth. Pierced all over with arrows and bathed in blood, [the high-souled]* Karna then, with eyes rolling in wrath,[25-26] bending his bow of enduring string and producing a twang loud as the roar of the sea, invoked into existence the *Bhārgava* weapon. Cutting off Pārtha's showers of shafts proceeding from the mouth of that weapon of Indra (which Arjuna had shot), Karna,[27] having thus baffled his antagonist's weapon with his own, destroyed cars and elephants and foot-soldiers (of the Pāndava army). Unable to endure the feats of Arjuna in that fierce battle, the mighty car-warrior Karna did this, through the energy of the *Bhārgava* weapon.[28] Filled with wrath and possessed of great activity, the Suta's son, that foremost of men, laughing at the two Krishnas, pierced the foremost of

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* This occurs in 27.—T.

Pānchāla warriors with well-shot arrows in that battle.[29] Then the Pānchālas and the Somakas, O king, thus afflicted by Karna with showers of shafts in that encounter, became filled with wrath and uniting together pierced the Suta's son with keen arrows from every side.[30] Quickly cutting off those arrows with his own, the Suta's son, vigorously agitating them in that battle, afflicted with many shafts the cars, the elephants, and the steeds of the Pānchālas.[31] Their bodies pierced with those shafts of Karna, they fell down, deprived of life, on the Earth, making loud sounds, like mighty elephants slain by an angry lion of terrible strength.[32] Having slain those foremost of warriors, those heroes endued with great strength, those leaders of the Pānchāla forces who had always challenged him (to battle), Karna, O king, as he shot his arrows, looked beautiful like a mass of clouds pouring torrents of rain.[33] Then thy warriors, thinking that Karna had won the victory, clapped loudly and uttered leonine roars. O chief of the Kurus, all of them then regarded the two Krishnas as brought by Karna under his power,[34] seeing that valor, incapable of being borne by foes, of the mighty car-warrior Karna. Beholding that weapon of Dhananjaya frustrated by Karna in the midst of battle,[35] the angry son of the Wind-god, with eyes blazing with wrath, began to squeeze his hands. Indeed, the wrathful Bhima, his anger being provoked, drew deep breaths and addressing Arjuna of true aim, said,[36]—How, O Jishnu, could this wretch fallen off from virtue, this Suta's son, putting forth his might in battle, slay so many foremost of Pānchāla warriors, in thy sight?[37] Before now thou couldst not be conquered by the very gods or the *Kālakeyas*. Thou receivedst the touch of the arms of Sthānu himself! How, then, O diadem-decked Arjuna, could the Suta's son pierce thee first with ten long shafts such as are used by car-warriors?[38] That the Suta's son should today have succeeded in baffling the arrows shot by thee, seems to me to be very amazing! Recollect the woes of Krishnā, and those disagreeable, keen, and cutting words that this wicked-souled and fearless son of a Suta used towards us, viz., *Sesame seeds without kernel!*—Recollecting all this, O Savyasāchin, quickly

slay the wretched Karna in battle today![39-40] Why, O diadem-decked Arjuna, dost thou show such indifference (towards this act)? This is not the time for showing thy indifference to Karna's slaughter! That patience with which thou hadst vanquished all creatures and fed Agni at Khāndava,[41] with that patience, slay thou the Suta's son! I also will crush him with my mace!—Then Vāsudeva, beholding Pārtha's shafts baffled by Karna, said unto the former,[42]—What is this, O diadem-decked Arjuna, that Karna should succeed in crushing thy weapons today with his? Why dost thou, O hero, lose thy wits? Markest thou not that the Kauravas, [standing behind Karna], are even now shouting in joy?[43] Indeed, all of them know that thy weapons are being baffled by Karna with his! That patience with which, *Yuga* after *Yuga*, thou hast slain persons having the quality of darkness for their weapon, as also terrible *Kshatriyas*, and *Asuras* born of pride, in many a battle,—with that patience do thou slay Karna today! Putting forth thy might, strike off the head of that foe of thine with this *Sudarçana*, of edge keen as a razor, that I give unto thee, like Cakra striking off the head of his foe Namuchi, with the thunderbolt! That patience with which thou hadst gratified the illustrious deity Mahādeva in the guise of a hunter,[44-46] summoning that that patience once again, O hero, slay the Suta's son with all his followers! After that, bestow upon king Yudhishthira the Earth with her belt of seas, her towns and villages, and wealth, and from off whose surface all foes will have been removed! By that act, O Pārtha, do thou also win unrivalled fame!—Thus addressed (by Krishna), the high-souled Pārtha of exceeding might set his heart upon the slaughter of the Suta's son.[47-48] Indeed, urged by Bhima and Janārddana, and recollecting (his woes), and taking an internal survey of himself, and calling to mind the object for which he had come to this world, he addressed Keçava, saying,[49]—I will now invoke into existence a mighty and fierce weapon for the good of the world and the destruction of the Suta's son! Let me have thy permission, as also Brahman's and Bhava's, and of all those that are conversant with *Brahma*![50]—Having said these words unto

the holy Keçava, Savyasāchin of immeasurable soul bowed unto Brahman and invoked into existence that excellent and irresistible weapon called *Brāhma* which could be applied by the mind alone.[51] Baffling that weapon, however, Karna looked beautiful as he continued, like a cloud pouring torrents of rain, to shoot his shafts. Beholding that weapon of the diadem-decked Arjuna baffled in the midst of battle by Karna,[52] the wrathful and mighty Bhima, blazing up with rage, addressed Arjuna of sure aim and said,—People say that thou art a master of the high *Brāhma* weapon, that mighty means (for achieving the destruction of foes)![53] Do thou then, O Savyasāchin, use another weapon of the same kind!—Thus addressed by his brother, Savyasāchin used a second weapon of the kind. With that, Pārtha of abundant energy shrouded all the points of the compass, cardinal and subsidiary,[54] with arrows sped from *Gāndiva* that resembled fierce snakes and were like the blazing rays of the Sun. Created by that bull of Bharata's race, those arrows of golden wings, in hundreds upon hundreds,[55] endued with the effulgence of the *Yuga* fire or the Sun, in a moment shrouded the car of Karna. Thence also issued long darts and battle-axes and disci and cloth-yard shafts in hundreds, all of awful forms, at which hostile warriors all around began to be deprived of life. The head of some hostile warrior, severed from his trunk, fell down on the field of battle.[56-57] Another, beholding his fallen comrade, fell down dead on the Earth, through fear. The (right) arm of a third, large and massive as the trunk of an elephant, cut off (by Pārtha), fell down with the sword in grasp.[58] The left arm of a fourth, cut off with a razor-headed arrow, fell down with the shield in it. Even thus, Pārtha, decked with diadem and garlands, wounded and slew all the foremost warriors[59] of Duryodhana's army with his terrible and death-dealing shafts. Vaikartana also, in the midst of that battle, shot thousands of arrows.[60] These, with a loud whizz, fell upon the son of Pāndu like torrents of rain poured from the clouds. Then piercing Bhimasena and Janārddana and the diadem-decked Arjuna of superhuman feats, each with three arrows, Karna of terrible might uttered a loud and awful roar. Struck with

Karna's shafts, the diadem-decked Arjuna, beholding Bhima and Janārddana,[61-62] became unable to endure (the feats of his antagonist). Once more, therefore, Pārtha shot eight and ten arrows. Piercing the beautiful standard of Karna with one of those arrows, he pierced Calya with four and Karna himself with three.[63] With ten other well-shot shafts he then struck the Kaurava warrior Sabhāpati clad in golden mail. Thereupon that prince, deprived of head and arms and steeds and driver and bow and standard,[64] fell down, wounded and dead, from his foremost of cars, like a *Çāla* tree cut down with an axe. Once more piercing Karna with three, eight, twelve, four, and ten arrows,[65] Pārtha slew four hundred elephants equipt with many weapons, and eight hundred car-warriors, and one thousand steeds with riders, and eight thousand brave foot-soldiers.[66] And soon Pārtha made Karna with his driver and car and steeds and standard invisible with straightly coursing shafts. Then the Kauravas, thus slaughtered by Dhananjaya, loudly addressed Adhiratha's son, saying,[67]—Shoot thy arrows and slay the son of Pāndu! Already, he has begun to exterminate the Kurus with his shafts!* Thus urged, Karna, with his best endeavours, incessantly shot many arrows.[68] Capable of cutting the very vitals, those blood-drinking shafts, well sped by Karna, slew large numbers of the Pāndavas and the Pānchālas. Thus those two foremost of all bowmen, those two warriors of great strength that were capable of bearing all foes,[69] those two heroes acquainted with weapons, struck the warriors opposed to them as also each other, with many mighty weapons. Then Yudhishthira clad in golden mail, his arrows having been extracted and himself made sound with *mantras* and drugs by foremost of surgeons well disposed towards him, quickly came to that spot for witnessing (the encounter between Arjuna and Karna). Beholding king Yudhishthira the just arrived there like the resplendent full Moon freed from the jaws of Rāhu and risen in the firmament, all creatures became filled with delight. Beholding those two foremost of warriors, those two first of heroes and slayers of

* Read with a slight variation in the Bomay text.—T.

foes, viz., Karna and Pārtha, engaged in fight, the spectators, both celestial and terrestrial, restraining the animals they rode or that were yoked unto their vehicles, stood motionless. As the two heroes, O king, struck each other with many foremost of arrows, O king, the sounds caused by the bows, bowstrings, and palms, of both Dhananjaya and Adhiratha's son, became tremendous and their well sped arrows also caused a deafening whizz. Then the bowstring of the son of Pāndu, stretched with force, broke with a loud noise.[70-74] During the interval thus offered, the Suta's son pierced Pārtha with a hundred small arrows, keen and steeped in oil, winged with the feathers of birds, and resembling snakes freed from their sloughs.[75] He then quickly pierced Vāsudeva with sixty shafts, and then Phālguna again with eight. Surya's son then pierced Bhima with thousands upon thousands of mighty arrows.[76] Having pierced Krishna and Pārtha's standard, Karna felled many amongst the Somakas that followed Pārtha. These, however, in return, shrouded Karna with showers of straight shafts like masses of clouds shrouding the Sun in the welkin.[77] Accomplished in the use of weapons, the Suta's son, stupifying those advancing warriors with his shafts and baffling all the weapons shot by them, destroyed theirs cars and steeds and elephants.[78] And the Suta's son, O king, also afflicted with his arrows many foremost warriors among them. Their bodies pierced with Karna's shafts, they fell down on the ground, deprived of life and making a loud noise as they fell.[79] Indeed, those mighty combatants, afflicted by Karna of terrible strength, perished like a pack of dogs afflicted by an angry lion. And once more many foremost of combatants among the Pānchālas and many such (among the Kauravas) fell down after this, slain by Karna and Dhananjaya.[80] Deprived of life by the mighty Karna with well-armed arrows shot with great force, many fell down, purging the contents of their stomachs. Then thy troops, regarding the victory to be already theirs, clapped furiously and uttered loud leonine roars.[81] Indeed, in that dreadful encounter, all of them regarded the two Krishnas to have been brought by Karna under his power. Then quickly bending his bowstring and baffling all those shafts of Adhi-

ratha's son,[82] Pārtha, filled with rage in consequence of his limbs having been mangled with Karna's arrows, assailed the Kauravas. Rubbing his bowstring, he clapped his palms and suddenly caused a darkness there with the showers of shafts he shot.[83] The diadem-decked Arjuna pierced Karna and Calya and all the Kurus with those arrows. The welkin having been darkened by means of that mighty weapon, the very birds were unable to range in their element, a delicious wind then blew, bearing fragrant odors. Laughing the while, Pārtha forcibly struck Calya's armour with ten arrows.[84] Piercing Karna next with a dozen shafts, he struck him once more with seven. Deeply struck with those winged arrows of fierce energy shot with great force from Pārtha's bow,[85] Karna, with mangled limbs and body bathed in blood, looked resplendent like Rudra at the universal destruction, sporting in the midst of a crematorium at noon or eve, his body dyed with blood.*[86] The son of Adhiratha then pierced Dhananjaya who resembled the chief of the celestials himself (in energy and might) with three arrows, and he caused five other blazing arrows resembling five snakes to penetrate the body of Krishna.[87] Shot with great force, those arrows, decked with gold, pierced through the armour of that foremost of beings and passing out of his body fell upon the Earth. Endued with great energy, they entered the Earth with great force and having bathed (in the waters of the Bhogavati in the nether region) coursed back towards Karna.[88] Those shafts were five mighty snakes that had adopted the side of Takshaka's son (Açwasena whose mother Pārtha had slain at Khāndava). With ten broad-headed arrows shot with great force, Arjuna cut off each of those five snakes into three fragments whereupon they fell down on the Earth.[89] Beholding Krishna's limbs thus mangled with those snakes transformed into arrows sped from Karna's arms, Arjuna decked with diadem and garlands blazed up with wrath like a fire engaged in burning

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* *Raudra muhurta*,—certain hours are especially regarded as fierce, because appropriated by *Rākshasas* and evil genii for their rounds over the world.—T.

a heap of dry grass.[90] He then pierced Karna in all his vital limbs with many blazing and fatal shafts shot from the bow-string stretched to the very ear. (Deeply pierced), Karna trembled in pain. With the greatest difficulty he stood, summoning all his patience.[91] Dhananjaya having been filled with wrath, all the points of the compass, cardinal and subsidiary, the very splendour of the Sun, and Karna's car, O king, all became invisible with the showers shot by him. The welkin seemed as if it were shrouded by a thick frost.[92] Then that slayer of foes, that bull of Kuru's race, that foremost of heroes, viz., Savyasāchin, O king, soon slew in that battle two thousand foremost of Kuru warriors, with their cars and steeds and drivers, forming the protectors of Karna's car-wheels and wings and his van-guard and rear-guard, and who constituted the very pick of Duryodhana's car-force, and who, urged by Duryodhana, had been fighting with great energy.[93-95] Then thy sons and the Kauravas that were still alive fled away, deserting Karna, and abandoning their dying and the wounded, and their wailing sons and sires.[96] Beholding himself abandoned by the terrified Kurus and seeing the space around him empty, Karna felt no agitation, O Bhārata, but, on the other hand, rushed at Arjuna, with a cheerful heart.' "*[97]

Section XC.

"Sanjaya said,—'Flying away in consequence of the falling of Arjuna's arrows, the broken divisions of the Kauravas, staying at a distance, continued to gaze at Arjuna's weapon swelling with energy and careering around with the effulgence of lightning.[1] Then Karna, with showers of terrible shafts, baffled that weapon of Arjuna while it was still careering in the welkin and which Arjuna had shot with great vigor in that fierce encounter for the destruction of his foe.[2] Indeed, that weapon (of Pārtha) which, swelling with energy, had been consuming the Kurus, the Suta's son now crushed with his

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* In numbering the *slokas* of this Section I have followed the Bombay edition.—T.

shafts winged with gold. Bending then his own loud-sounding bow of irrefragable string, Karna shot showers of shafts.[3] The Suta's son destroyed that burning weapon of Arjuna with his own foe-killing weapon of great power which he had obtained from Rāma, and which resembled (in efficacy) an *Atharvan* rite. And he pierced Pārtha also with numerous keen shafts.[4] The encounter then, O king, that took place between Arjuna and the son of Adhiratha, became a very dreadful one. They continued to strike each other with arrows like two fierce elephants striking each other with their tusks.[5] All the points of the compass then became shrouded with weapons and the very Sun became invisible. Indeed, Karna and Pārtha, with their arrowy downpours, made the welkin one vast expanse of arrows without any space between.[6] All the Kauravas and the Somakas then beheld a wide-spread arrowy net. In that dense darkness caused by arrows, they were unable to see anything else.[7] Those two foremost of men, both accomplished in weapons, as they incessantly aimed and shot innumerable arrows, O king, displayed diverse kinds of beautiful manœvres.[8] While they were thus contending with each other in battle, sometimes the Suta's son prevailed over his rival and sometimes the diadem-decked Pārtha prevailed over his, in prowess and weapons and lightness of hands.[9] Beholding that terrible and awful passage-at-arms between those two heroes each of whom was desirous of availing of the other's *laches*, all the other warriors on the field of battle became filled with wonder.[10] The beings in the welkin, O king, applauded Karna and Arjuna. Indeed, many of them at a time, filled with joy, cheerfully shouted, sometimes saying,—*Excellent, O Karna!*—and sometimes saying,—*Excellent, O Arjuna!*[11]—During the progress of that fierce encounter, while the Earth was being pressed deep with the weight of cars and the tread of steeds and elephants, the snake Açwasena, who was hostile to Arjuna, was passing his time in the nether region.[12] Freed from the conflagration at Khāndava, O king, he had, from anger, penetrated through the Earth (for going to the subterranean region). That brave snake, recollecting the death of his mother and the enmity he on that account harboured against

Arjuna, now rose from the lower region. Endued with the power of ascending the skies, he soared up with great speed upon beholding that fight between Karna and Arjuna.[13] Thinking that that was the time for gratifying his animosity towards, as he thought, the wicked-souled Pārtha, he quickly entered into Karna's quiver, O king, in the form of an arrow.[14] At that time a net of arrows was seen, shedding its bright arrows around. Karna and Pārtha made the welkin one dense mass of arrows by means of their arrowy downpours.[15] Beholding that wide-spread expanse of arrows, all the Kauravas and the Somakas became filled with fear. In that thick and awful darkness caused by arrows they were unable to see anything else.[16] Then those two tigers among men, those two foremost of all bowmen in the world, those two heroes, fatigued with their exertions in battle, looked at each other.[17] Both of them were then fanned with excellent and waving fans made of young (palm) leaves and sprinkled with fragrant sandal-water by many *Apsaras* staying in the welkin. And Cakra and Surya, using their hands, gently brushed the faces of those two heroes.[18] When at last Karna found that he could not prevail over Pārtha and when he was exceedingly scorched with the shafts of the former, that hero, his limbs very much mangled, set his heart upon that shaft of his which lay singly within a quiver.[19] The Suta's son then fixed on his bowstring that foe-killing, exceedingly keen, snake-mouthed, blazing, and fierce shaft, which had been polished according to rule, and which he had long kept for the sake of Pārtha's destruction.[20] Stretching his bowstring to his ear, Karna fixed that shaft of fierce energy and blazing splendour, that ever-worshipped weapon which lay within a golden quiver amid sandal dust, and aimed it at Pārtha.[21] Indeed, he aimed that blazing arrow, born in Airāvata's race, for cutting off Phālguna's head in battle. All the points of the compass and the welkin became ablaze and terrible meteors and thunder-bolts fell.[22] When that snake of the form of an arrow was fixed on the bowstring, the Regents of the world, including Cakra, set up loud wails. The Suta's son did not know that the snake Açwasena had entered his arrow by the aid of his *Yoga* powers.[23]

Beholding Vaikartana aim that arrow, the high-souled ruler of the Madras, addressing Karna, said,—This arrow, O Karna, will not succeed in striking off Arjuna's head! Searching carefully, fix another arrow that may succeed in striking off thy enemy's head![24]—Endued with great activity, the Suta's son, with eyes burning in wrath, then said unto the ruler of the Madras,—O Calya, Karna never aimeth an arrow twice! Persons like us never become crooked warriors![25]—Having said these words, Karna, with great care, let off that shaft which he had worshipped for many long years. Bent upon winning the victory, O king, he quickly said unto his rival,—Thou art slain, O Phālguna![26]—Sped from Karna's arms, that shaft of awful whiz, resembling fire or the Sun in splendour, as it left the bowstring, blazed up in the welkin and seemed to divide it by a line such as is visible on the crown of a woman dividing her tresses.[27] Beholding that shaft blazing in the welkin, the slayer of Kansa, viz., Mādhava, with great speed and the greatest ease, pressed down with his feet that excellent car, causing it to sink about a cubit deep.[28] At this, the steeds, white as the rays of the Moon and decked in trappings of gold, bending their knees, laid themselves down on the ground. Indeed, seeing that snake (in the form of an arrow) aimed by Karna, Mādhava,[29] that foremost of all persons endued with might, put forth his strength and thus pressed down with his feet that car into the Earth, whereat the steeds, (as already said) bending down their knees, laid themselves down upon the Earth when the car itself had sunk into it.[30]* Then loud sounds arose in the welkin in applause of Vāsudeva. Many celestial voices were heard, and celestial flowers were showered upon Krishna, and leonine shouts also were uttered. When the car had thus been pressed down into the Earth through the exertions of the slayer of Madhu,[31] the excellent ornament of Arjuna's head, celebrated throughout the Earth, the welkin, heaven, and the waters, the Suta's son swept off from the crown of his rival, with that arrow, in consequence of the very nature of that snaky weapon

* The last line of 29 and the two lines of 30 do not occur in the Bombay edition. They are evidently a repetition.—T.

and the great care and wrath with which it had been shot.[32] That diadem, endued with the splendour of the Sun or the Moon or fire or a planet, and adorned with gold and pearls and gems and diamonds, had with great care been made by the puissant Self-born himself for Purandara.[33] Costly as its appearance indicated it was, inspiring terror in the hearts of foes, contributing to the happiness of him that wore it, and shedding a fragrance, that ornament had been given by the chief of the celestials himself with a cheerful heart unto Pārtha while the latter had proceeded to slaughter the foes of the gods.[34] That diadem was incapable of being crushed by Rudra and the Lord of waters and Cakra and Kuvera with *Pināka* and noose and thunder-bolt and the very foremost of shafts. It could not be endured by even the foremost ones among the gods. Vrisha, however, now broke it forcibly with his snake-inspired shaft.[35] Endued with great activity, that wicked-natured snake of fierce form and false vows, falling upon that diadem decked with gold and gems, swept it away from Arjuna's head.[36] That snake, O king, forcibly tore it away from Pārtha's head, quickly reducing into fragments that well-made ornament set over with many a gem and blazing with beauty, like the thunder-bolt riving a mountain-summit decked with lofty and beautiful trees graced with flowers.[37]* Crushed by that excellent weapon, possessed of splendour, and blazing with the fire of (the snake's) poison, that beautiful and much-liked diadem of Pārtha fell down on the Earth like the blazing disc of the Sun from the *Asta* hills.[38] Indeed, that snake forcibly swept away from Arjuna's head that diadem adorned with many gems, like the thunder of Indra felling a beautiful mountain-summit adorned with lofty trees bearing budding leaves and flowers.[39] As the Earth, welkin, heaven, and the waters, when agitated by a tempest, roar aloud, O Bhārata, even such was the roar that arose in all the worlds at that time. Hearing that tremendous noise, people, notwithstanding their efforts to be calm, became extremely agitated and reeled as they stood.[40] Reft of diadem, the dark-complexioned and youthful Pārtha looked beautiful

* A triplet.—T.

like a blue mountain of lofty summit. Binding then his locks with a white cloth, Arjuna stood perfectly unmoved. With that white gear on his head, he looked like the *Udaya* hill illumined with the rays of the Sun.[41] Thus that she-snake (whom Arjuna had killed at Khāndava) of excellent mouth, through her son in the form of an arrow, sped by Surya's son, beholding Arjuna of exceeding energy and might standing with his head at a level with the reins of the steeds, took away his diadem only, that well-made ornament (formerly) owned by Aditi's son and endued with the effulgence of Surya himself. But Arjuna also (as will appear in the sequel) did not return from that battle without causing the snake to succumb to the power of Yama.[42]* Sped from Karna's arms, that costly shaft resembling fire or the Sun in effulgence, viz., that mighty snake who from before had become the deadly foe of Arjuna, thus crushing the latter's diadem, went away.[43] Having burnt the gold-decked diadem of Arjuna displayed on his head, he desired to come at Arjuna once more with great speed. Asked, however, by Karna (who saw him but knew him not), he said these words :[44]—Thou hadst sped me, O Karna, without having seen me. It was for this that I could not strike off Arjuna's head. Do thou quickly shoot me once again, after seeing me well. I shall then slay thy foe and mine too![45]—Thus addressed in that battle by him, the Suta's son said,—Who are you possessed of such fierce form?—The snake answered, saying,—Know me as one that has been wronged by Pārtha! My enmity towards him is due to his having slain my mother![46] If the wielder of the thunder-bolt himself were to protect Pārtha, the latter would still have to go to the domains of the king of the *Pitris!* Do not disregard me! Do my bidding! I will slay thy foe! Shoot me without delay![47]—Hearing those words, Karna said,—Karna, O snake, never desires to have victory in battle today by relying on another's might! Even if I have to slay a hundred Arjunas, I will not, O snake, still shoot the same shaft twice![48]

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* This verse appears to be one of the *cruces* of Vyāsa. I have followed Nilakantha in interpreting it.—T.

—Once more addressing him in the midst of battle, that best of men, viz., Surya's son Karna, said,—Aided by the nature of my other snaky weapons, and by resolute effort and wrath, I shall slay Pārtha! Be thou happy and go elsewhere![49]—Thus addressed, in battle, by Karna, that prince of snakes, unable from rage to bear those words, himself proceeded, O king, for the slaughter of Pārtha, having assumed the form of an arrow. Of fierce form, the desire he ardently cherished was the destruction of his enemy.[50] Then Krishna, addressing Pārtha in that encounter, said unto him,—Slay that great snake inimical to thee!—Thus addressed by the slayer of Madhu, the wielder of *Gāndiva*, that bowman who was always fierce unto foes, enquired of him, saying,—Who is that snake that advanceth of his own accord against me, as if, indeed, he advanceth right against the mouth of Garuda?[51]—Krishna replied,—Whilst thou, armed with bow, wert engaged at Khāndava in gratifying the god Agni, this snake was then in the sky, his body ensconced within his mother's. Thinking that it was only a single snake that was so staying in the sky, thou killedst the mother![52] Remembering that act of hostility done by thee, he cometh towards thee today for thy destruction! O resister of foes, behold him coming like a blazing meteor, falling from the firmament!—'[53]

"Sanjaya continued,—'Then Jishnu, turning his face in rage, cut off, with six keen shafts, that snake in the welkin as the latter was coursing in a slanting direction. His body thus cut off, he fell down on the Earth.[54] After that snake had been cut off by Arjuna, the lord Keçava himself, O king, of massive arms, that foremost of beings, raised up with his arms that car from the Earth.[55] At that time, Karna, glancing obliquely at Dhananjaya, pierced that foremost of persons, viz., Krishna, with ten shafts whetted on stone and equipt with peacock feathers.[56] Then Dhananjaya, piercing Karna with a dozen well-shot and keen arrows equipt with heads like the boar's ear, sped a cloth-yard shaft endued with the energy of a snake of virulent poison and shot from his bowstring stretched to his ear.[57] That foremost of shafts, well shot by Arjuna, penetrated through Karna's armour, and as if suspending his life-breaths, drank his blood and entered the Earth,

its wings also having been drenched with gore.[58] Endued with great activity, Vrisha, enraged at the stroke of that shaft, like a snake beat with a stick, shot many mighty shafts, like a snake of virulent poison vomiting its venom.[59] And he pierced Janārddana with a dozen shafts and Arjuna, with nine and ninety. And once more piercing the son of Pāndu with a terrible shaft, Karna laughed and uttered a loud roar.[60] The son of Pāndu, however, could not endure his enemy's joy. Acquainted with all the vital parts of the human body, Pārtha, possessed of prowess like that of Indra, pierced those vital limbs with hundreds of arrows even as Indra had struck Vala with great energy.[61] Then Arjuna sped ninety arrows, each resembling the rod of Death, at Karna. Deeply pierced with those shafts, Karna trembled like a mountain riven with thunder.[62] The head-gear of Karna, adorned with costly gems and precious diamonds and pure gold, as also his ear-rings, cut off by Dhananjaya with his winged arrows, fell down on the Earth.[63] The costly and bright armour also of the Suta's son that had been forged with great care by many foremost of artists working for a long time, the son of Pāndu cut off within a moment into many fragments.[64] After thus divesting him of his armour, Pārtha then, in rage, pierced Karna with four whetted shafts of great energy. Struck forcibly by his foe, Karna suffered great pain like a diseased person afflicted by bile, phlegm, wind, and fever.[65] Once more Arjuna, with great speed, mangled Karna, piercing his very vitals, with numerous excellent shafts, of great keenness, and sped from his circling bow with much force and speed and care.[66] Deeply struck by Pārtha with those diverse arrows of keen points and fierce energy, Karna (covered with blood) looked resplendent like a mountain of red chalk with streams of red water running adown its breast.[67] Once more Arjuna pierced Karna in the centre of the chest with many straight-coursing and strong shafts made entirely of iron and equipt with wings of gold and each resembling the fiery rod of the Destroyer, like the son of Agni piercing the Krauncha mountains.[68]* Then the Suta's

* Agni's son is the celestial generalissimo Kārtikeya, the slayer of

son, casting aside his bow that resembled the very bow of Cakra, as also his quiver, felt great pain, and stood inactive, stupified, and reeling, his grasp loosened and himself in great anguish.[69] The virtuous Arjuna, observant of the duty of manliness, wished not to slay his enemy while fallen into such distress. The younger brother of Indra then, with great excitement, addressed him, saying,—Why, O son of Pāndu, dost thou become so forgetful ?[70] They that are truly wise never spare their foes, however weak, even for a moment! He that is learned earneth both merit and fame by slaying foes fallen into distress![71] Lose no time in precipitately crushing Karna who is always inimical to thee and who is the first of heroes! The Suta's son, when able, will once more advance against thee as before. Slay him, therefore, like Indra slaying the *Asura* Namuchi![72]—Saying,—So be it, O Krishna!—and worshipping Janārddana, Arjuna, that foremost of all persons in Kuru's race, once more quickly pierced Karna with many excellent arrows like the ruler of heaven piercing the *Asura* Camvara.[73] The diadem-decked Pārtha, O Bhārata, covered Karna and his car and steeds with many calf-toothed arrows, and putting forth all his vigor he shrouded all the points of the compass with shafts equipt with wings of gold.[74] Pierced with those arrows equipt with heads like the calf's tooth, Adhiratha's son of broad chest looked resplendent like an *Açoka* or *Palāça* or *Çālmali* decked with its flowery load or a mountain overgrown with a forest of sandal trees.[75] Indeed, with those numerous arrows sticking to his body, Karna, O monarch, in that battle, looked resplendent like the prince of mountains with its top and glens overgrown with trees or decked with flowering *Karnikāras*.[76] Karna also, shooting repeated showers of arrows, looked, with those arrows constituting his rays, like the Sun coursing towards the Asta hills, with disc bright with crimson rays.[77] Shafts, however, of keen points, sped from Arjuna's arms, encountering in the welkin the blazing arrows, resembling mighty snakes, sped from the arms of Adhiratha's

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Tāraka. Other traditions represent him as the son of Hara and Pārvati.—T.

son, destroyed them all.[78] Recovering his coolness, and shooting many shafts that resembled angry snakes, Karna then pierced Pārtha with ten shafts and Krishna with half a dozen, each of which looked like an angry snake.[79] Then Dhananjaya desired to shoot a mighty and terrible arrow, made wholly of iron, resembling the poison of the snake or fire in energy, and whose whiz resembled the peal of Indra's thunder, and which was inspired with the force of a high (celestial) weapon.[80] At that time, when the hour of Karna's death had come, *Kāla*, approaching invisibly, and alluding to the Brāhmana's curse,* and desirous of informing Karna that his death was near, told him,—*The Earth is devouring thy wheel!*[81]—Indeed, O foremost of men, when the hour of Karna's death came, the high *Brāhma* weapon that the illustrious Bhārgava had imparted unto him, escaped from his memory. And the Earth also began to devour the left wheel of his car.[82] Then in consequence of the curse of that foremost of Brāhmanas, Karna's car began to reel, having sunk deep into the Earth and having been transfixed at that spot like a sacred tree with its load of flowers standing upon an elevated platform.[83]† When his car began to reel from the curse of the Brāhmana, and when the high weapon he had obtained from Rāma no longer shone in him through inward light, and when his terrible snake-mouthed shaft also had been cut off by Pārtha, Karna became filled with melancholy.[84] Unable to endure all those calamities, he waved his arms and began to rail at righteousness, saying,—They that are conversant with righteousness always say that righteousness protects those that are righteous![85] As regards ourselves, we always endeavour, to the best of our ability and knowledge, to practise righteousness. That righteousness, however, is destroying us now instead of protecting us that are devoted to it. I, therefore, think that righteousness does not always protect its worshippers![86]—While saying these words,

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* *Vide* Page 150. Verse 41, *Karna Parva.*—T.

† To this day, sacred trees, such as the banian or the *Açwattha*, may be seen in villages and towns, with elevated platforms of brick or earth round their trunks. Upon these platforms the village elders may be seen sitting and smoking and deciding many important causes.—T.

he became exceedingly agitated by the strokes of Arjuna's arrows. His steeds and his driver also were displaced from their usual position. His very vitals having been struck, he became indifferent as to what he did, and repeatedly railed at righteousness in that battle.[87] He then pierced Krishna in the arm with three terrible arrows, and Pārtha too with seven.[88] Then Arjuna sped seven and ten terrible arrows, perfectly straight and of fierce impetuosity, resembling fire in splendour and like unto Indra's thunder in force.[89] Endued with awful impetuosity, those arrows pierced Karna and passing out of his body fell upon the surface of the Earth. Trembling at the shock, Karna then displayed his activity to the utmost of his power.[90] Steadying himself by a powerful effort, he invoked the *Brāhma* weapon. Beholding the *Brāhma* weapon, Arjuna invoked the *Aindra* weapon with proper *mantras*.[91] Inspiring *Gāndiva*, its string, and his shafts also, with *mantras*, that scorcher of foes shot showers of arrows like Purandara pouring rain in torrents.[92] Those arrows endued with great energy and power, issuing out of Pārtha's car, were seen to be displayed in the vicinity of Karna's vehicle. The mighty car-warrior Karna baffled all those shafts displayed in his front.[93] Seeing that weapon thus destroyed, the Vrishni hero, addressing Arjuna, said,—Shoot high weapons, O Pārtha! The son of Rādhā baffles thy shafts![94]—With proper *mantras*, Arjuna then fixed the *Brāhma* weapon on his string, and shrouding all the points of the compass with arrows, Pārtha struck Karna (with many) arrows.[95] Then Karna, with a number of whetted shafts endued with great energy, cut off the string of Arjuna's bow. Similarly he cut off the second string, and then the third, and then the fourth, and then the fifth.[96] The sixth also was cut off by Vrisha, and then the seventh, then the eighth, then the ninth, then the tenth, and then at last the eleventh. Capable of shooting hundreds upon hundreds of arrows, Karna knew not that Pārtha had a hundred strings to his bow.[97] Tying then another string to his bow and shooting many arrows, the son of Pāndu covered Karna with shafts that resembled snakes of blazing mouths.[98] So quickly did Arjuna replace each broken string that Karna could not mark when

it was broken and when replaced. The feat seemed to him to be exceedingly wonderful.[99] The son of Rādhā baffled with his own weapons those of Savyasāchin. Displaying also his own prowess, he seemed to get the better of Dhananjaya at that time.[100] Then Krishna, beholding Arjuna afflicted with the weapons of Karna, said these words unto Pārtha, viz.,—*Approaching Karna, strike him with superior weapons!*[101]—Then Dhananjaya, filled with rage, inspiring with *mantras* another celestial weapon that looked like fire and that resembled the poison of the snake and that was as hard as the essence of adamant,[102] and uniting the *Raudra* weapon with it, became desirous of shooting it at his foe. At that time, O king, the Earth swallowed up one of wheels of Karna's car.[103] Quickly alighting then from his vehicle, he seized his sunken wheel with his two arms and endeavoured to lift it up with a great effort.[104] Drawn up with force by Karna, the Earth, which had swallowed up his wheel, rose up to a height of four fingers' breadth, with her seven islands and her hills and waters and forests.[105] Seeing his wheel swallowed, the son of Rādhā shed tears from wrath, and beholding Arjuna, filled with rage he said these words:[106]—O Pārtha, O Pārtha, wait for a moment, that is, till I lift this sunken wheel![107] Beholding, O Pārtha, the left wheel of my car swallowed through accident by the Earth, abandon (instead of cherishing) this purpose (of striking and slaying me) that is capable of being harboured by only a coward![108] Brave warriors that are observant of the practices of the righteous, never shoot their weapons at persons with dishevelled hair, or at those that have turned their faces from battle, or at a Brāhmana, or at him who joins his palms, or at him who yields himself up or beggeth for quarter, or at one who has put up his weapon, or at one whose arrows are exhausted, or at one whose armour is displaced, or at one whose weapon has fallen off or been broken![109-10] Thou art the bravest of men in the world. Thou art also of righteous behaviour, O son of Pāndu! Thou art well acquainted with the rules of battle. For these reasons, excuse me for a moment,[111] that is, till I extricate my wheel, O Dhananjaya, from the Earth! Thyself staying on

thy car and myself standing weak and languid on the Earth, it behoveth thee not to slay me now !'[118] Neither Vāsudeva, nor thou, O son of Pāndu, inspires or inspirest me with the slightest fear ! Thou art born in the Kshatriya order ! Thou art the perpetuator of a high race ! Recollecting the teachings of righteousness, excuse me for a moment, O son of Pāndu !' "[119]—

Section XCI.

"Sanjaya said,—'Then Vāsudeva, stationed on the car, addressed Karna, saying,—By good luck it is, O son of Rādhā, that thou rememberest virtue ! It is generally seen that they that are mean, when they sink into distress, rail at Providence but never at their own misdeeds.[1] Thyself and Suyodhana and Dusçāsana and Cakuni the son of Suvala, had caused Draupadi, clad in a single piece of raiment, to be brought into the midst of the assembly. On that occasion, O Karna, this virtue of thine did not manifest itself ![2] When at the assembly Cakuni, an adept in dice, vanquished Kunti's son Yudhishthira who was unacquainted with it, whither had this virtue of thine then gone ?[3] When the Kuru king (Duryodhana), acting under thy counsels, treated Bhimasena in that way with the aid of snakes and poisoned food, whither had this virtue of thine then gone ?[4] When the period of exile into the words was over as also the thirteenth year,* thou didst not make over to the Pāndavas their kingdom. Whither had this virtue of thine then gone ?[5] Thou hadst set fire to tho house of lac at Vārnāvata for burning to death the sleeping Pāndavas. Whither then, O son of Rādhā, had this virtue of thine gone ?[6] Thou hadst laughed at Krishnā while she stood in the midst of the assembly, scantily dressed because in her season and obedient to Dusçāsana's will, whither, then, O Karna, had this virtue of thine gone ?[7] When invading the apartment reserved for females the innocent Krishnā was dragged, thou didst not interfere. Whither, O son of Rādhā, had this virtue of thine gone ?[8] Thyself addressing the princess Draupadi, that lady

* The thirteenth was the year of concealment.—T.

whose tread is as dignified as that of the elephant, in these words, viz.,—*The Pāndavas, O Krishnā, are lost. They have sunk into eternal hell. Do thou choose another husband!*—thou hadst looked on the scene with delight! Whither then, O Karna, had this virtue of thine gone?[9] Covetous of kingdom and relying on the ruler of the Gāndhāras, thou hadst summoned the Pāndavas (to a match at dice). Whither then had this virtue of thine gone?[10] When many mighty car-warriors, encompassing the boy Abhimanyu in battle, slew him, whither had this virtue of thine then gone?[11] If this virtue that thou now invokest was nowhere on those occasions, what is the use then of parching thy palate now by uttering that word? Thou art now for the practice of virtue, O Suta, but thou shalt not escape with life![12] Like Nala who was defeated by Pushkara with the aid of dice but who regained his kingdom by prowess, the Pāndavas, who are free from cupidity, will recover their kingdom by the prowess of their arms, aided with all their friends![13] Having slain in battle their powerful foes, they, with the Somakas, will recover their kingdom. The Dhārtarāshtras will meet with destruction at the hands of those lions among men (viz., the sons of Pāndu), that are always protected by virtue!—'[14]

"Sanjaya continued,—'Thus addressed, O Bhārata, by Vāsudeva, Karna hung down his head in shame and gave no answer.[15] With lips quivering in rage, he raised his bow, O Bhārata, and endued as he was with great energy and prowess, he continued to fight with Pārtha.[16] Then Vāsudeva, addressing Phālguna, that bull among men, said,—O thou of great might, piercing Karna with a celestial weapon, throw him down![17]—Thus addressed by the holy one, Arjuna became filled with rage. Indeed, remembering the incidents alluded to by Krishna, Dhananjaya blazed up with fury.[18] Then, O king, blazing flames of fire seemed to emanate from all the pores of the angry Pārtha's body. The sight seemed to be exceedingly wonderful.[19] Beholding it, Karna, invoking the *Brāhma* weapon, showered his shafts upon Dhananjaya, and once more made an effort to extricate his car.[20] Pārtha also, by the aid of the *Brāhma* weapon, poured arrowy downpours

upon Karna. Baffling with his own weapon the weapon of his foe, the son of Pāndu continued to strike him.[21] The son of Kunti then, aiming at Karna, sped another favourite weapon of his that was inspired with the energy of Agni. Sped by Arjuna, that weapon blazed up with its own energy.[22] Karna, however, quenched that conflagration with the *Vāruna* weapon. The Suta's son also, by the clouds he created, caused all the points of the compass to be shrouded with a darkness such as may be seen in a rainy day.[23] The son of Pāndu, endued with great energy, fearlessly dispelled those clouds by means of the *Vāyavya* weapon in the very sight of Karna.[24] The Suta's son then, for slaying the son of Pāndu, took up a terrible arrow blazing like fire.[25] When that adored shaft was fixed on the bowstring, the Earth, O king, trembled with her mountains and waters and forests.[26] Violent winds began to blow, bearing hard pebbles. All the points of the compass became enveloped with dust. Wails of grief, O Bhārata, arose among the gods in the welkin.[27] Beholding that shaft aimed by the Suta's son, O sire, the Pāndavas, with cheerlees hearts, gave themselves up to great sorrow.[28] That shaft of keen point and endued with the effulgence of Cakra's thunder, sped from Karna's arms, fell upon Dhananjaya's chest and penetrated it like a mighty snake penetrating an anthill.[29] That grinder of foes, viz., the high-souled Vibhatsu, thus deeply pierced in that encounter, began to reel. His grasp became loosened, at which his bow *Gāndiva* dropped from his hand. He trembled like the prince of mountains in an earthquake.[30] Availing of that opportunity, the mighty car-warrior Vrisha, desirous of extricating his car-wheel that had been swallowed up by the Earth, jumped down from his vehicle. Seizing the wheel with his two arms he endeavoured to drag it up, but though possessed of great strength, he failed in his efforts as destiny would have it.[31] Meanwhile the diadem-decked and high-souled Arjuna, recovering his senses, took up a shaft, fatal as the rod of Death, and called *Anjalika*.* Then

* So called because the heads of those arrows were broad as the two hands joined together.—T.

Vāsudeva, addressing Pārtha, said,—Cut off with thy arrow the head of this enemy of thine, viz., Vrisha, before he succeeds in getting up on his car![32]—Applauding those words of the lord Vāsudeva, and while the wheel of his enemy was still sunk, the mighty car-warrior Arjuna took up a razor-headed arrow of blazing effulgence and struck the standard (of Karna) bearing the elephant's rope and bright as the spotless Sun.[33] That standard bearing the device of the costly elephant's rope, was adorned with gold and pearls and gems and diamonds, and forged with care by foremost of artists excelling in knowledge, and possessed of great beauty, and variegated with pure gold.[34] That standard always used to fill thy troops with high courage and the enemy with fear. Its form commanded applause. Celebrated over the whole world, it resembled the Sun in splendour. Indeed, its effulgence was like that of fire or the Sun or the Moon.[35] The diadem-decked Arjuna, with that razor-headed shaft, exceedingly sharp, equipt with wings of gold, possessed of the splendour of fire when fed with libations of clarified butter, and blazing with beauty, cut off that standard of Adhiratha's son, that great car-warrior.[36] With that standard, as it fell, the fame, pride, hope of victory, and everything dear, as also the hearts of the Kurus, fell, and loud wails of *Oh* and *Alas* arose (from the Kuru army).[37] Beholding that standard cut off and thrown down by that hero of Kuru's race possessed of great lightness of hand, thy troops, O Bhārata, were no longer hopeful of Karna's victory.[38] Hastening then for Karna's destruction, Pārtha took out from his quiver an excellent *Anjalika* weapon that resembled the thunder of Indra or the rod of fire and that was possessed of the effulgence of the thousand-rayed Sun.[39] Capable of penetrating the very vitals, besmeared with blood and flesh, resembling fire or the Sun, made of costly materials, destructive of men, steeds, and elephants, of straight course and fierce impetuosity, it measured three cubits and six feet.[40] Endued with the force of the thousand-eyed Indra's thunder, irresistible as *Rākshasas* in the night, resembling *Pināka* or Nārāyana's discus, it was exceedingly terrible and destructive of all living creatures.[41] Pārtha cheerfully took up that great weapon, in the shape of an arrow, which

could not be resisted by the very gods,—that high-souled being which was always adored by the son of Pāndu, and which was capable of vanquishing the very gods and the *Asuras*.[42] Beholding that shaft grasped by Pārtha in, that battle, the entire universe shook with its mobile and immobile creatures. Indeed, seeing that weapon raised (for being sped) in that dreadful battle, the *Rishis* loudly cried out,—Peace be to be universe![43]—The wielder of *Gāndiva* then fixed on his bow that unrivalled arrow, uniting it with a high and mighty weapon. Drawing his bow *Gāndiva*, he quickly said,[44]—Let this shaft of mine be like a mighty weapon capable of quickly destroying the body and heart of my enemy, if I have ever practised ascetic austerities, gratified by superiors, and listened to the counsels of well-wishers![45] Let this shaft, worshipped by me and possessed of great sharpness slay my enemy Karna by that Truth!—Having said these words Dhananjaya let off that terrible shaft for the destruction of Karna,[46]—that arrow fierce and efficacious as a rite prescribed in the *Atharvan* of Angiras, blazing with effulgence, and incapable of being endured by Death himself in battle. And the diadem-decked Pārtha, desirous of slaying Karna, with great cheerfulness, said,—Let this shaft conduce to my victory! Shot by me, let this arrow possessed of the splendour of fire or the Sun take Karna to the presence of Yama![47]—Saying these words, Arjuna, decked with diadem and garlands, cherishing feelings of hostility towards Karna and desirous of slaying him, cheerfully struck his foe with that foremost of shafts which was possessed of the splendour of the Sun or the Moon and capable of bestowing victory.[48] Thus sped by that mighty warrior, that shaft endued with the energy of the Sun caused all the points of the compass to blaze up with light. With that weapon Arjuna struck off his enemy's head like Indra striking off the head of Vritra with his thunder.[49] Indeed, O king, that excellent *Anjalika* weapon inspired with *mantras* into a mighty weapon, the son of Indra cut off the head of Vaikartana in the afternoon.[50] Thus cut off with that *Anjalika*, the trunk of Karna fell down on the Earth.[51] The head also of that commander of the (Kaurava) army, endued with splendour equal to that of the risen Sun

and resembling the meridian Sun of autumn, fell down on the Earth like the Sun of bloody disc dropped down from the *Asta* hills.[52] Indeed, that head abandoned with great unwillingness the body, exceedingly beautiful and always nursed in luxury, of Karna of noble deeds, like an owner abandoning with great unwillingness his commodious mansion filled with great wealth.[53] Cut off with Arjuna's arrow, and deprived of life, the tall trunk of Karna endued with great splendour, with blood issuing from every wound, fell down like the thunder-riven summit of a mountain of red chalk with crimson streams running adown its sides after a shower.[54] Then from that body of the fallen Karna a light passing through the welkin penetrated the Sun. This wonderful sight, O king, was beheld by all the human warriors after the fall of Karna.[55] Then the Pāndavas, beholding Karna slain by Phālguna, loudly blew their conchs. Similarly, Krishna and Dhananjaya also, filled with delight, and losing no time, blew their conchs.[56] The Somakas, beholding Karna slain and lying on the field, were filled with joy and uttered loud shouts with the other troops (of the Pāndava army). In great delight they blew their trumpets and waved their arms and garments.[57] All the warriors, O king, approaching Pārtha, began to applaud him joyfully. Others, possessed of might, danced, embracing each other, and uttering loud shouts, said,—By good luck, Karna hath been stretched on the Earth and mangled with arrows![58]—Indeed, the severed head of Karna looked beautiful like a mountain summit loosened by a tempest, or a quenched fire after the sacrifice is over, or the image of the Sun after it has reached the Asta hills.[59] The Karna-sun, with arrows for its rays, after having scorched the hostile army, was at last caused to be set by the mighty Arjuna-time.[60] As the Sun, while proceeding towards the Asta hills, retires taking away with him all his rays, even so that shaft (of Arjuna) passed out, taking with it Karna's life-breaths.[61] The death hour of the Suta's son, O sire, was the afternoon of that day.* Cut off with the *Anjalika* weapon in that battle, the

* I adopt the Bombay reading of this line, and follow Nilakantha's gloss in interpreting it.—T.

head of Karna fell down along with his body.[62] Indeed, that arrow of Arjuna, in the very sight of the Kaurava troops, quickly took away the head and the body of Karna.[63] Beholding the heroic Karna thrown down stretched on the Earth, pierced with arrows and bathed in blood, the king of the Madras went away on that car deprived of its standard.[64] After the fall of Karna, the Kauravas, deeply pierced with shafts in that battle, and afflicted with fear, fled away from the field, frequently casting their eyes on that lofty standard of Arjuna that blazed with splendour.[65] The beautiful head, graced with a face that resembled a lotus of thousand petals, of Karna whose feats were like those of the thousand-eyed Indra, fell down on the Earth like the thousand-rayed Sun as he looks at the close of day.' "[66]

Section XCII.

"Sanjaya said,—'Beholding the troops crushed with arrows in that encounter between Karna and Arjuna, Calya proceeded, filled with wrath, on that car divested of its equipments.[1] Beholding his army deprived of the Suta's son and its cars and steeds and elephants destroyed, Duryodhana, with eyes bathed in tears, repeatedly sighed the very picture of woe.[2] Desirous of beholding the heroic Karna, pierced with arrows and bathed in blood, and stretched on the Earth like the Sun dropped from the skies at will, the warriors came there and stood surrounding the fallen hero.[3] Amongst those belonging to the enemy and thy army that thus stood there, some showed signs of joy, some of fear, some of sorrow, some of wonder, and some gave themselves up to great grief, according to their respective natures.[4] Others amongst the Kauravas, hearing that Karna of mighty energy, had been slain by Dhananjaya, his armour, ornaments, robes, and weapons, having all been displaced, fled in fear like a herd of kine afflicted with exceeding fear at losing its bull.[5] Bhima then, uttering loud roars and causing the welkin to tremble with those awful and tremendous shouts, began to slap his armpits, jump, and dance, frightening the Dhārtarāshtras by those movements.[6] The Somakas and the Srinjayas

also loudly blew their conchs. All the Kshatriyas embraced one another in joy, upon beholding the Suta's son slain at that juncture.[7] Having fought a dreadful battle, Karna was slain by Arjuna like an elephant by a lion. That bull among men, viz., Arjuna, thus accomplished his vow. Indeed, even thus, Pārtha reached the end of his hostility (towards Karna).[8] The ruler of the Madras, with stupified heart, quickly proceeding, O king, to the side of Duryodhana, on that car divested of standard, said in sorrow these words:[9]—The elephants, the steeds, and the foremost of car-warriors of thy army have been slain! In consequence of those mighty warriors, and steeds, and elephants huge as hills, having been slain after coming into contact with one another, thy host looks like the domains of Yama![10] Never before, O Bhārata, has a battle been fought like that between Karna and Arjuna today! Karna had powerfully assailed the two Krishnas today and all others who are thy foes![11] Destiny, however, has certainly flowed, controlled by Pārtha. It is for this that Destiny is protecting the Pāndavas and weakening us! Many are the heroes who, resolved to accomplish thy objects, have been forcibly slain by the enemy.[12] Brave kings, who in energy, courage, and might, were equal to Kuvera or Yama or Vāsava or the Lord of the waters, who were possessed of every merit, who were almost unslayable, and who were desirous of achieving thy object, have in battle been slain by the Pāndavas! Do not, O Bhārata, grieve for this! This is Destiny! Comfort thyself! Success cannot be always attained!*[13-14]—Hearing these words of the ruler of the Madras and reflecting on his own evil doings, Duryodhana, with a cheerless heart, became almost deprived of his senses and sighed repeatedly the very picture of woe.'"[15]

Section XCIII.

"Dhritarāshtra said,—'What was the aspect of the Kuru and the Srinjaya host on that awful day while it was crushed with arrows and scorched (with weapons) in that encounter be-

* I adopt the Bombay reading of the last line of 14.—T.

tween Karna and Arjuna and while it was flying away from the field?'[1]

"Sanjaya said,—'Hear, O king, with attention how that awful and great carnage of human beings and elephants and steeds occurred in battle![2] When, after Karna's fall Pārtha uttered leonine shouts, a great fright entered the hearts of thy sons.[3] Upon the fall of Karna no warriror of thy army set his heart on rallying the troops or putting forth his prowess.[4] Their refuge having been destroyed by Arjuna, they were then like raftless merchants, whose vessels have wrecked on the fathomless ocean, desirous of crossing the uncrossable main.[5] After the slaughter of the Suta's son, O king, the Kauravas, terrified and mangled with shafts, masterless and desirous of protection, became like a herd of elephants afflicted by lions.[6] Vanquished by Savyasāchin on that afternoon, they fled away like bulls with broken horns or snakes with broken fangs.[7] Their foremost of heroes slain, their troops thrown into confusion, themselves mangled with keen arrows, thy sons, after the fall of Karna, O king, fled away in fear.[8] Divested of weapons and armour, no longer able to ascertain which point of the compass was which, and deprived of their senses, they crushed one another in course of their flight, and looked at one another, afflicted with fear.[9]—*It is me that Vibhatsu is pursuing with speed!—It is me that Vrikodara is pursuing with speed!*—thought every one among the Kauravas who became pale with fear and fell down as they fled.[10] Some on horses, some on cars, some on elephants, and some on foot, mighty car-warriors, endued with great speed, fled away in fear.[11] Cars were broken by elephants, horsemen were crushed by great car-warriors, and bands of foot-soldiers were trod down by bodies of horse, as these fled in fear.[12] Like people without protectors in a forest teeming with beasts of prey and robbers, thy warriors became, after the fall of the Suta's son![13] They were then like elephants without riders and men without arms. Afflicted with fear, they looked upon the whole world as if it were full of Pārtha.[14] Beholding them fly away afflicted with the fear of Bhimasena, indeed, seeing his troops thus leave the field in thousands, Duryodhana, uttering cries of *Oh* and *Alas*, ad-

dressed his driver, saying,[15]*—Pārtha will never be able to transgress myself standing bow in hand! Urge my steeds slowly behind all the troops![16] Without doubt, if I fight standing in the rear of the army, the son of Kunti will never be able to transgress me even as the vasty deep is unable to transgress its continents.[17] Slaying Arjuna and Govinda and the proud Vrikodara and the rest of my foes, I will free myself from the debt I owe to Karna![18]—Hearing these words of the Kuru king that were so worthy of a hero and honorable man, the charioteer slowly urged his steeds adorned with trappings of gold.[19] Then five and twenty thousand warriors on foot, belonging to thy army, without cars and cavalry and elephants among them, prepared for battle.[20] Bhimasena filled with wrath, and Dhrishtadyumna the son of Prishata, encompassed them with four kinds of forces and began to strike them with their shafts.[21] In return, those warriors fought with Bhima and Prishata's son. Some amongst them challenged the two heroes by name.[22] Then Bhimasena became filled with rage. Alighting from his car, mace in hand, he fought with those warriors arrived for battle.[23] Observant of the rules of fair fight, Vrikodara, the son of Kunti, came down from his car, and relying upon the might of his arms, began to fight on foot with those foes of his that were on foot.[24] Taking up his massive mace adorned with gold, he began to slaughter them all, like the Destroyer armed with his bludgeon.[25] The Kaurava warriors on foot, filled with rage and becoming reckless of their lives, rushed against Bhima in that battle like insects upon a blazing fire.[26] Those infuriate combatants, difficult of being defeated in battle, approaching Bhimasena, perished in a trice like living creatures upon seeing the Destroyer.[27] The mighty Bhima, armed with mace, careered like a hawk and destroyed all those five and twenty thousand combatants.[28] Having slain that division of heroic warriors, Bhima, of prowess incapable of being baffled and great might, once more stood, with Dhrishtadyumna before him.[29] Possessed of great energy, Dhananjaya

* The Bombay reading is *kā hi Krityā*, &c. This seems to be correct.—T.

proceeded against the (remnant of the) car force (of the Kauravas).[30] The two sons of Mādri, and Sātyaki, filled with joy, rushed with speed against Cakuni and slaughtered the troops of Suvala's son.[31] Having slain with keen shafts his cavalry and elephants in that encounter, they rushed impetuously against Cakuni himself upon which a great battle took place.[32] Meanwhile Dhananjaya, O lord, proceeding against thy car-force, twanged his bow *Gāndiva* celebrated over the three worlds.[33] Beholding that car having white steeds yoked unto it and owning Krishna for its driver, and seeing that Arjuna was the warrior standing on it, thy troops fled away in fear.[34] Five and twenty thousand soldiers on foot, deprived of cars and mangled with shafts, had perished (at the hands of Bhima and Dhrishtadyumna).[35] Having slain them, that tiger among men, that great car-warrior among the Pānchālas, viz., the high-souled Dhrishtadyumna the son of the Pānchāla king,[36] soon showed himself, with Bhimasena before him. That slayer of foes and mighty bowman appeared exceedingly handsome.[37] Beholding Dhrishtadyumna's car which had steeds white as pigeons yoked unto it and whose lofty standard was made of the trunk of a *Kovidāra*, the Kauravas fled away in great fear.[38] The twins (Nakula and Sahadeva) of great fame, and Sātyaki, having pursued with great speed the king of the Gāndhāras who was possessed of lightness of hands in the use of weapons, reappeared (amid the Pāndava ranks).[39] Chekitāna and Cikhandin and the (five) sons of Draupadi, O sire, having slaughtered thy vast army, blew their conchs.[40] All those heroes, although they saw thy troops flying away with faces turned from the field, still pursued them, like bulls pursuing angry bulls after vanquishing them.[41] Pāndu's son Savyasāchin of great might, O king, beholding a remnant of thy army still standing for battle, became filled with wrath.[42] Possessed of great energy, Dhananjaya rushed against that car-force, drawing his bow *Gāndiva* celebrated over the three worlds.[43] Suddenly he shrouded them with showers of arrows. The dust that was raised darkened the scene and nothing could any longer be distinguished.[44] When the Earth was thus shrouded with dust and when darkness covered everything, thy troops, O king, fled on all sides from

fear.[45] When the Kuru army thus broke, the Kuru king, O monarch, viz., thy son, rushed against all his foes advancing against him.[46] Then Duryodhana challenged all the Pāndavas to battle, O chief of Bharata's race, like the *Asura* Vali in days of yore challenging the gods.[47] At this, all the Pāndava heroes, uniting together, rushed against the advancing Duryodhana, shooting and hurling at him diverse weapons and upbraiding him repeatedly.[48] Duryodhana, however, filled with rage, fearlessly slaughtered those enemies of his in hundreds and thousands, with keen shafts.[49] The prowess that we then beheld of thy son was exceedingly wonderful, for alone and unsupported, he fought with all the Pāndavas united together.[50] Duryodhana then beheld his own troops who, mangled with arrows, had set their hearts on flight, gone not far from the field.[51] Rallying them then, O monarch, thy son who was resolved to maintain his honor, gladdening those warriors of his, said these words unto them![52]—I do not see that spot in Earth or on the mountains, whither, if ye fly, the Pāndavas will not slay ye! What use then in flying away?[53] Small is the force that the Pāndavas now have! The two Krishnas also are exceedingly mangled! If all of us stay for battle, victory will certainly be ours![54] If we fly in disunion, the sinful Pāndavas, pursuing us, will certainly slay all of us! For this, it is better that we should die in battle![55] Death in battle is fraught with happiness! Fight, observant of the Kshatriya's duty! He that is dead knows no misery! On the other hand, such a one enjoys eternal bliss hereafter![56] Listen, ye Kshatriyas, ay, all of ye, that are assembled here! When the destroyer Yama spareth neither the hero nor the coward, who is there so foolish of understanding, although observant of a Kshatriya's vow like us, that would not fight?[57] Would ye place yourselves under the power of the angry foe Bhimasena? It behoveth ye not to abandon the duty observed by your sires and grandsires![58] There is no greater sin for a Kshatriya than flight from battle! There is no more blessed path for heaven, ye Kauravas, than the duty of battle! Slain in battle, ye warriors, enjoy heaven without delay!—'[59]

"Sanjaya continued,—'While even these words were being

uttered by thy son, the (Kaurava) warriors, exceedingly mangled, fled away on all sides, regardless of that speech.' "[50]

Section XCIV.

"Sanjaya said,—'The ruler of the Madras then, beholding thy son employed in rallying the troops, with fear depicted in his countenance and with heart stupified with grief, said these words unto Duryodhana.[1]

" 'Calya said,—Behold this awful field of battle, O hero, covered with heaps of slain men and steeds and elephants! Some tracts are covered with fallen elephants, huge as mountains, exceedingly mangled, their vital limbs pierced with shafts, lying helplessly, deprived of life, their armour displaced, and the weapons, the shields and the swords with which they were equipt lying scattered about! These fallen animals resemble huge mountains riven with thunder, with their rocks and lofty trees and herbs loosened from them and lying all around![2-3] The bells and iron hooks and lances and standards with which those huge creatures had been equipt are lying on the ground. Adorned with housings of gold, their bodies are now bathed in blood! Some tracts, again, are covered with fallen steeds, mangled with shafts, breathing hard in pain, and vomiting blood.[4] Some of them are sending forth soft wails of pain, some are biting the Earth with rolling eyes, and some are uttering piteous neighs. Portions of the field are covered with horsemen and elephant-warriors fallen off from their animals, and with bands of car-warriors forcibly thrown down from their cars.[5] Some of them are already dead and some are on the point of death. Covered also with the corpses of men and steeds and elephants as also with crushed cars and other huge elephants with their trunks and limbs cut off, the Earth has become awful to look at like the great *Vaitarani* (skirting the domains of Yama).[6] Indeed, the Earth looketh even such, being strewn with other elephants, stretched on the ground with trembling bodies and broken tusks, vomiting blood, uttering soft cries in pain, deprived of the warriors on their backs, divested of the armour that covered their limbs, and reft of the foot-soldiers

that protected their flanks and rear, and with their quivers and banners and standards displaced, their bodies adorned with housings of gold struck deep with the weapons of the foe![7] The Earth looked like the cloud-covered welkin in consequence of being strewn with the fallen bodies of elephant-warriors and horse-men and car-warriors, all of great fame, and of foot-soldiers slain by foes fighting face to face, and divested of armour and ornaments and attire and weapons.[8] Covered with thousands of fallen combatants mangled with arrows, fully exposed to the view, and deprived of consciousness,—with some amongst them whose breaths were returning slowly,—the Earth seemed as if covered with many extinguished fires.[9] With those foremost of heroes among both the Kurus and the Srinjayas, pierced with arrows and deprived of life by Pārtha and Karna, the Earth seemed as if strewn with blazing plants fallen from the firmament, or like the nocturnal firmament itself bespangled with blazing planets of serene light.[10]* The shafts sped from the arms of Karna and Arjuna, piercing through the bodies of elephants and steeds and men and quickly stilling their lives, entered the Earth like mighty snakes entering their holes with heads bent downwards.[11] The Earth has become impassable with heaps of slain men and steeds and elephants, and with cars broken with the shafts of Dhananjaya and Adhiratha's son and with the numberless shafts themselves shot by them![12]† Strewn with well-equipt cars crushed by means of mighty shafts along with the warriors and the weapons and the

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* Verses 9 and 10 as in the Bengal texts do not agree with those in the Bombay edition In every *sloka* from 1 to 8 diverse differences of reading occur. I have mainly followed the Bengal texts, making an occasional correction by the aid of the Bombay edition.—T.

† Like the previous verses, this also, as read in the Bombay edition, differs in many respects from the form in which it occurs in the Bengal texts. Instead of *Gajairasankhais* of the Bengal texts, the Bombay reading is *Gajaischa-sankhe.* Then for *Avabhinnais* the Bombay reading is *Apaviddhais.* There are other differences again which need not be mentioned. The fact is, it is tiresome to note all or even many of the variations in reading which one meets with by comparing the verses of this section as they occur in the Bengal and the Bombay texts.—T.

standards upon them,—cars, that is, with their traces broken, their joints separated, their axles and yokes and *Trivenus* reduced to fragments, their wheels loosened, their *Upashkaras* destroyed, their *Anukarsnas* cut into pieces, the fastenings of their quivers cut off, and their niches (for the accommodation of drivers) broken,—strewn with those vehicles adorned with gems and gold, the Earth looks like the firmament overspread with autumnal clouds.[13-14] In consequence of well-equipt royal cars deprived of riders and dragged by fleet steeds, as also of men and elephants and cars and horses that fled very quickly, the army has been broken in diverse ways.[15] Spiked maces with golden bells, battle-axes, sharp lances, heavy clubs, mallets, bright unsheathed swords, and maces covered with cloth of gold, have fallen on the field.[16] Bows decked with ornaments of gold, and shafts equipt with beautiful wings of pure gold, and bright unsheathed rapiers of excellent temper, and lances, and scimitars bright as gold,[17] and umbrellas, and fans, and conchs, and arms decked with excellent flowers and gold, and housings of elephants, and standards, and car-fences, and diadems, and necklaces, and brilliant crowns,[18] and yak-tails lying about, O king, and garlands luminous with corals and pearls, and chaplets for the head, and bracelets for both the wrist and the upper arms, and collars for the neck with strings of gold,[19] and diverse kinds of costly diamonds and gems and pearls, and bodies brought up in great luxury, and heads beautiful as the moon, are lying scattered about.[20] Abandoning their bodies and enjoyments and robes and diverse kinds of agreeable pleasures, and acquiring great merit for the devotion they showed to the virtues of their order, they have speedily gone in a blaze of fame to regions of bliss![21] Turn back, O Duryodhana! Let the troops retire! O king, O giver of honors, proceed towards thy camp! There, the Sun is hanging low in the welkin, O lord! Remember, O ruler of men, that thou art the cause of all this![22]—Having said these words, unto Duryodhana, Calya, with heart filled with grief, stopped. Duryodhana, however, at that time, deeply afflicted and deprived of his senses, and with eyes bathed in tears, wept for the Suta's son, saying,—*Oh Karna! Oh Karna!*[23]—Then all the kings

headed by Drona's son, repeatedly comforting Duryodhana, proceeded towards the camp, frequently looking back at the lofty standard of Arjuna that seemed to be ablaze with his fame.[24] At that terrible hour when everything around looked so resplendent, the Kauravas, all of whom had resolved to repair to the other world, their features incapable of recognition owing to the blood that covered them, beholding the Earth, that was drenched with the blood flowing from the bodies of men and steeds and elephants, look like a courtezan attired in crimson robes and floral garlands and ornaments of gold, were unable, O king, to stand there![25-26] Filled with grief at the slaughter of Karna, they indulged in loud lamentations, saying, —*Alas, Karna! Alas, Karna!*—Beholding the Sun assume a crimson hue, all of them speedily proceeded towards their camp.[27] As regards Karna, though slain and pierced with gold-winged shafts whetted on stone and equipt with feathers dyed in blood and sped from *Gāndiva*, yet that hero, lying on the ground, looked resplendent like the Sun himself of bright rays.[28] It seemed that the illustrious Surya, ever kind to his worshippers, having touched with his rays the gore-drenched body of Karna, proceeded, with aspect crimson in grief, to the other ocean from desire of a bath.[29]* Thinking so, the throngs of celestials and *Rishis* (that had come there for witnessing the battle) left the scene for proceeding to their respective abodes. The large crowd of other beings also, entertaining the same thought, went away, repairing as they chose to heaven or the Earth.[30] The foremost of Kuru heroes also, having beheld that wonderful battle between Dhananjaya and Adhiratha's son, which had inspired all living creatures with dread, proceeded (to

* The beauty of this simile will be understood when it is remembered that the custom, observed to this day in India by the relatives of a dead person, is to bathe in a tank or stream soon after receiving the news of death. If again the corpse is touched, the same rite of purification has to be performed. Here, Surya is the sire of Karna, and the latter had also been a devout worshipper of that sire. The setting Sun is, therefore, represented as proceeding to the western ocean for a bath, having witnessed the death of his child and having also touched the body of that child with his rays, the Sanskrit word for ray being *Kara* which stands also for the hand.—T.

their nightly quarters), filled with wonder and applauding (the encounter).[31] Though his armour had been cut off with arrows, and though he had been slain in course of that dreadful fight, still that beauty of features which the son of Rādhā possessed did not abandon him when dead.[32] Indeed, every one beheld the body of the hero to resemble heated gold. It seemed to be endued with life and possessed of the effulgence of fire or the Sun.[33] All the warriors, O king, were inspired with fright at sight of the Suta's son lying dead on the field, like other animals at sight of the lion.[34] Indeed, though dead, that tiger among men seemed ready to utter his commands. Nothing, in that illustrious dead, seemed changed.[35] Clad in a beautiful attire, and possessed of a neck that was very beautiful, the Suta's son owned a face which resembled the full moon in splendour.[36] Adorned with diverse ornaments and decked with *Angadas* made of bright gold, Vaikartana, though slain, lay stretched like a gigantic tree adorned with branches and twigs.[37] Indeed, that tiger among men lay like a heap of pure gold, or like a blazing fire extinguished with the water of Pārtha's shafts.[38] Even as a blazing conflagration is extinguished when it comes in contact with water, the Karna-conflagration was extinguished by the Pārtha-cloud in that battle.[39] Having shot showers of arrows and scorched the ten points of the compass, that tiger among men, viz., Karna, along with his sons, was quieted by Pārtha's energy. He left the world, taking away with him that blazing glory of his own which he had earned on Earth by fair fight.[40] Having scorched the Pāndavas and the Pānchālas with the energy of his weapons, having poured showers of arrows and burnt the hostile divisions,[41] having, indeed, heated the universe like the thousand-rayed Surya of great beauty, Karna, otherwise called Vaikartana, left the world, with his sons and followers.[42] Thus fell that hero who was a *Kalpa* tree unto these swarms of birds represented by suitors. Solicited by suitors he always said,—*I give*—but never the words—*I have not*![43]—The righteous always regarded him as a righteous person. Even such was Vrisha who fell in single combat! All the wealth of that high-souled person had been dedicated to the Brāhmanas. There was

nothing, not even his life, that he could not give away unto the Brāhmanas.[44] He was ever the favourite of ladies, exceedingly liberal, and a mighty car-warrior. Burnt by the weapons of Pārtha, he attained to the highest end.[45*] He, relying upon whom thy son had provoked hostilities, thus went to heaven, taking away with him the hope of victory, the happiness, and the armour of the Kauravas![46] When Karna fell, the rivers stood still. The Sun set with a pale hue. The planet Mercury, the son of Soma, assuming the hue of fire or the Sun, appeared to course through the firmament in a slanting direction.[47] The firmament seemed to be rent in twain; the Earth uttered loud roars; violent and awful winds began to blow. All the points of the horizon, covered with smoke, seemed to be ablaze. The great oceans were agitated and uttered awful sounds.[48] The mountains with their forests began to tremble, and all creatures, O sire, felt pain. The planet Jupiter, afflicting the constellation *Rohini*, assumed the hue of the Moon or the Sun.[49] Upon the fall of Karna, the subsidiary points also of the compass became ablaze. The welkin became enveloped in darkness. The Earth trembled. Meteors of blazing splendour fell. *Rākshasas* and other wanderers of the night became filled with joy.[50] When Arjuna, with that razor-faced shaft, struck off Karna's head adorned with a face beautiful as the Moon, then, O king, loud cries of *Oh* and *Alas* were heard of creatures in heaven, in the welkin, and on the Earth.[51] Having in battle slain his foe Karna who was worshipped by the gods, the *Gandharvas*, and human beings, Prithā's son Arjuna looked resplendent in his energy like the deity of a thousand eyes after the slaughter of Vritra.[52] Then riding on that car of theirs whose rattle resembled the roar of the clouds and whose splendour was like that of the meridian Sun of the autumnal sky, which was adorned with banners and equipt with a standard incessantly producing an awful noise, whose

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* Some of the Bengal texts read the first line of 45 differently. If that reading be adopted, the translation would run thus,—'He was ever the favorite of men. He was exceedingly liberal. Indeed, he who had always loved to give away, at last met with death.'—T.

effulgence resembled that of the snow or the Moon or the conch or the crystal,[53] and whose steeds were like those of Indra himself, those two foremost of men, viz., the son of Pāndu and the crusher of Keçin, whose energy resembled that of the great Indra, and who were adorned with gold and pearls and gems and diamonds and corals, and who were like fire or the Sun in splendour, fearlessly careered over the field of battle with great speed, like Vishnu and Vāsava mounted on the same chariot.[54-55] Forcibly divesting the enemy of his splendour by means of the twang of *Gāndiva* and the slaps of their palms, and slaying the Kurus with showers of shafts, the Ape-bannered Arjuna, and the Garuda-bannered Krishna,[56] both of whom were possessed of immeasurable prowess,—those two foremost of men,—filled with joy, took up with their hands their loud-sounding conchs adorned with gold and white as snow, and placing them against their lips, blew them simultaneously with those beautiful mouths of theirs, piercing the hearts of their foes with the sound.[57] The blare of *Pānchajanya* and that of *Devadatta* filled the Earth, the welkin, and heaven.[58] At the sound of the heroic Mādhava's conch as also at that of Arjuna's, all the Kauravas, O best of kings, became filled with fright.[59] Those foremost of men, causing the forests, the mountains, the rivers, and the points of the compass to resound with the blare of their conchs, and filling the army of thy son with fright, gladdened Yudhishthira therewith.[60] As soon as the Kauravas heard the blare of those conchs that were thus being blown, all of them left the field with great speed, deserting the ruler of the Madras and the chief of the Bharatas, O Bhārata, viz., Duryodhana.[61] Then diverse creatures, uniting together, congratulated Dhananjaya, that hero shining resplendent on the field of battle, as also Janārddana, those two foremost of men who then looked like a couple of risen Suns.[62] Pierced with Karna's arrows, those two chastisers of foes, viz., Achyuta and Arjuna, looked resplendent like the bright and many-rayed Moon and the Sun risen after dispelling a gloom.[63] Casting off those arrows, those two mighty warriors, both endued with unrivalled prowess, surrounded by well-wishers and friends, happily entered

their own encampment, like the lords Vāsava and Vishnu duly invoked by sacrificial priests.[64]* Upon the slaughter of Karna in that dreadful battle, the gods, *Gandharvas*, human beings, *Chāranas*, great *Rishis*, *Yakshas*, and great *Nāgas*, worshipped Krishna and Arjuna with great respect and wished them victory (in all things).[65] Having received all their friends then, each accordnig to his age, and applauded by those friends in return for their incomparable feats, the two heroes rejoiced with their friends, like the chief of the celestials and Vishnu after the overthrow of Vali.' "[66]

Section XCV.

"Sanjaya said,—'Upon the fall of Karna otherwise called Vaikartana, the Kauravas, afflicted with fear, fled away on all sides, casting their eyes on empty space.[1] Indeed, hearing that the heroic Karna had been slain by the foe, all thy troops, stupified with fear, broke and fled in all directions.[2]† Then, O king, the Kuru leaders, filled with anxiety, desired to withdraw their troops, O Bhārata, whose flight had been endeavoured to be checked by thy son.[3] Understanding their wishes, thy son, O bull of Bharata's race, acted according to the advice of Calya, withdrew the army.[4] Then Kritavarman, O Bhārata, surrounded by the unslaughtered remnant of the Nārāyana troops of thy army, quickly proceeded towards the encampment.[5] Surrounded by a thousand Gāndhāras, Cakuni, beholding the son of Adhiratha slain, proceeded quickly towards the encampment.[6] Caradwat's son Kripa, O king, surrounded by the large elephant force that resembled a mass of clouds, proceeded quickly towards the encampment.[7] The heroic Açwatthāman, repeatedly drawing deep breaths at sight of the victory of the Pāndavas, proceeded quickly towards the encampment.[8] Surrounded by the unslaughtered remnant of the *Samsaptakas* which was still a large force, Suçarman also, O king, proceeded, casting his

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* Some of the Bengal texts read *Sadasyanindyau* which is unmeaning. Of course, the correct reading is *Sadasyapujitau*.—T.

† The Bombay edition reads the second line of 2 differently.—T.

eyes on those terrified soldiers.[9]* King Duryodhana, deeply afflicted and deprived of everything, proceeded, his heart filled with grief, and a prey to many cheerless thoughts.[10] Calya, that foremost of car-warriors, proceeded towards the camp, on that car deprived of standard, casting his eyes on all sides.[11] The other mighty car-warriors of the Bharata army, still numerous, fled quickly, afflicted with fear, filled with shame, and almost deprived of their senses.[12] Indeed, seeing Karna overthrown, all the Kauravas fled away quickly, afflicted and anxious with fear, trembling, and with voices choked with tears.[13] The mighty car-warriors of the Kuru army fled away in fear, O chief of Kuru's race, some applauding Arjuna, some applauding Karna.[14] Amongst those thousands of warriors of thy army in that great battle, there was not a single person who had still any wish for fight.[15] Upon the fall of Karna, O monarch, the Kauravas became hopeless of life, kingdom, wives, and wealth.[16] Guiding them with care, O lord, thy son, filled with grief and sorrow, set his heart upon resting them for the night.[17] Those great car-warriors also, O monarch, accepting his orders with bent heads, retired from the field with cheerless hearts and pale faces.' "[18]

SECTION XCVI.

"Sanjaya said,—'After Karna had thus been slain and the Kaurava troops had fled away, he of Daçārha's race, embracing Pārtha from joy, said unto him these words:[1]—Vritra was slain by the wielder of the thunder-bolt. Karna hath been slain by thee. Men will talk (in the same breath) of the slaughter of Vritra and Karna in awful battle.[2] Vritra was slain in battle by the deity of great energy with his thunder. Karna hath been slain by thee with bow and sharp arrows.[3] Go, O son of Kunti, and represent, O Bhārata, unto king Yudhishthira the just, this prowess of thine that is capable of procuring thee great fame and that hath become well-known in the world![4] Having repre-

* The Bengal reading is *Bhayārdditān*, the Bombay reading, *Bhayārdditās*. I adopt the former.—T.

sented unto king Yudhishthira the just this slaughter of Karna in battle for compassing which thou hadst been endeavouring for a long course of years, thou wilt be freed from the debt thou owest to the king![5] During the progress of the battle between thyself and Karna, the son of Dharma once came for beholding the field.[6] Having, however, been deeply and exceedingly pierced (with arrows), he could not stay in battle. The king, that bull among men, then went back to his tent.[7]—Pārtha answered Keçava, that bull of Yadu's race, saying,—So be it!—The latter then cheerfully caused the car of that foremost of car-warriors to turn back.[8] Having said these words unto Arjuna, Krishna addressed the soldiers, saying,—Blessed be ye, stand all of ye carefully, facing the foe![9]—Unto Dhrishtadyumna and Yudhāmanyu and the twin sons of Mādri and Vrikodara and Yuyudhāna, Govinda said,[10]—Ye kings, until we come back having informed the king of Karna's slaughter by Arjuna, stand ye here with care![11]—Having received the permission of those heroes, he then set out for the quarters of the king. With Pārtha in his company, Govinda beheld Yudhishthira,[12] that tiger among kings, lying on an excellent bed of gold. Both of them then, with great joy, touched the feet of the king.[13] Beholding their joy and the extraordinary wounds on their bodies, Yudhishthira regarded the son of Rādhā to be dead and rose quickly from his bed.[14] That chastiser of foes, viz., the mighty-armed monarch, having risen from his bed, repeatedly embraced Vāsudeva and Arjuna with affection. That descendant of Kuru's race then asked Vāsudeva (the particulars of Karna's death).[15] Then the sweet-speeched Vāsudeva, that descendant of the Yadu race, spoke to him of Karna's death exactly as it had happened.[16] Smiling then, Krishna, otherwise called Achyuta, joined his palms and addressed king Yudhishthira whose foes had been killed, saying,[17]—By good luck, the wielder of *Gāndiva*, and Vrikodara the son of Pāndu, and thyself, and the two sons of Mādri, are all safe, having been freed from this battle that has been so destructive of heroes and that made the very hair of the body to stand on end![18] Do thou those acts, O son of Pāndu, which should next be done! The Suta's son Karna, possessed of great might

and otherwise called Vaikartana, hath been slain! By good luck, victory hath become thine, O king of kings! By good luck, thou growest, O son of Pāndu![19] The Earth drinketh today the blood of that Suta's son, that wretch among men, who had laughed at the dice-won Krishnā![20] That foe of thine, O bull of Kuru's race, lieth today on the bare ground, pierced all over with arrows. Behold that tiger among men, pierced and mangled with shafts![21] O thou of mighty arms, rule now, with care, this Earth that is divested of all thy foes, and enjoy with ourselves, all kinds of enjoyable articles!—'[22]

"Sanjaya continued.—'Having heard these words of the high-souled Keçava, Yudhishthira, with great joy, worshipped in return that hero of Daçārha's race.—*Good luck, Good luck*, —were the words, O monarch, that he said.[23] And he added,—It is not wonderful, O mighty-armed one, in thee, O son of Devaki, that Pārtha, having obtained thee for his charioteer, should achieve feats that are even superhuman![24]—Then that chief of Kuru's race, that righteous son of Prithā, taking hold of Keçava's right arm adorned with *Angadas*, and addressing both Keçava and Arjuna, said.[25]—Nārada told me that ye two are the gods Nara and Nārāyana, those ancient and best of *Rishis*, that are ever employed in the preservation of righteousness![26] Gifted with great intelligence, the master Krishna-Dwaipāyana, the highly blessed Vyāsa, also, hath repeatedly told me this celestial history![27] Through thy influence, O Krishna, this Dhananjaya the son of Pāndu, facing his foes, hath vanquished them, without ever turning back from any of them![28] Victory, and not defeat, we are certain to have, since thou hast accepted the drivership of Pārtha in battle![29]—Having said these words, King Yudhishthira the just, that tiger among men, mounting his car adorned with gold and having steeds, of ivory white and black tails and fleet as thought harnessed unto it, and surrounded by many Pāndava troops, set out, conversing pleasantly with Krishna and Arjuna along the way, for beholding the field of battle on which thousands of incidents had taken place.[30-31]* Conversing with those two heroes, viz.,

* Differences of reading are noticeable between these two verses as

Mādhava and Phālguna, the king beheld Karna, that bull among men, lying on the field of battle.[52] Indeed, king Yudhisthira beheld Karna pierced all over with arrows like a *Kadamva* flower with straight filaments all around its body.[53] Yudhishthira beheld Karna illuminated by thousands of golden lamps filled with perfumed oil.[54] Having beheld Karna with his son slain and mangled with shafts sped from *Gāndiva*, king Yudhishthira[55] repeatedly looked at him before he could believe his eyes. He then applauded those tigers among men, viz., Mādhava and Phālguna, saying,[56]—O Govinda, today I have become king of the Earth, with my brothers, in consequence of thyself of great wisdom having become my protector and lord![57] Hearing of the slaughter of that tiger among men, viz., the proud son of Rādhā, the wicked-souled son of Dhritarāstra will be filled with despair,[58] as regards both life and kingdom! Through thy grace, O bull among men, we have acquired our objects![59] By good luck, victory hath been thine, O Govinda! By good luck, the enemy hath been slain! By good luck, the wielder of *Gāndiva*, the son of Pāndu, hath been crowned with victory![60] Thirteen years we have passed in wakefulness and great sorrow! O thou of mighty arms, through thy grace, we will sleep happily this night![61]—In this way, O ruler of men, king Yudhishthira the just praised Janārddana greatly as also Arjuna, O monarch!'[62]

"Sanjaya continued,—'Beholding Karna with his son slain with Pārtha's shafts, that perpetuater of Kuru's race, viz., Yudhishthira, regarded himself as reborn.[63] The kings (in the Pāndava army),—great car-warriors all—filled with joy, approached Kunti's son Yudhishthira and gladdened him greatly.[64] Nakula, and Sahadeva, and Vrikodara the son of Pāndu, and Sātyaki, O king, that foremost of car-warriors among the Vrishnis,[65] and Dhrishtadyumna, and Cikhandin, and others among the Pāndus, the Pānchālas, and the Srinjayas, worshipped the son of Kunti after the slaughter of the Suta's son.[66] Extolling king Yudhishthira the son of Pāndu, those delighters

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occurring in the Bengal and the Bombay texts. I have adopted the Bengal readings.—T.

in battle, those affectual smiters, those heroes possessed of sureness of aim and longing for victory, also praised those scorchers of foes, viz., the two Krishnas, with speeches fraught with panegyrics. Then those great car-warriors, filled with delight, proceeded towards their own camp.[47-48] Thus occurred that great carnage, making the hair to stand on end, in consequence, O king, of thy evil policy! Why dost thou grieve for it now?' "[49]

Vaiçampāyana continued,—"Hearing those evil tidings, the Kuru king Dhritarāshtra suddenly fell down on the ground from his excellent seat.[50] Similarly, the royal lady Gāndhāri of great foresight fell down. She indulged in diverse lamentations for the slaughter of Karna in battle.[51] Then Vidura and Sanjaya both raised the fallen monarch and began to comfort him.[52] Similarly the Kuru ladies raised Gāndhāri.[53] Tinking destiny and necessity to be all powerful, that royal ascetic, under that great grief, seemed to lose his senses.[54] His heart filled with anxiety and sorrow, the king, however, did not again swoon away. Comforted by them, he remained silent, indulging in melancholy meditations.[55] He that reads of this great battle, which is like unto a sacrifice, between the high-souled Dhananjaya and Adhiratha's son, as also he that hears this battle read, both obtain, O Bhārata, the fruit of a great sacrifice duly performed.[56] The learned say that the holy and the eternal Vishnu is Sacrifice, and each of those other gods, viz., Agni, Wind, Soma, and Surya, is so. Therefore, he that will, without malice, hear or recite this *Parvan*, will be happy and capable of attaining to every region of bliss.[57] Filled with devotion, men always read this sacred and first of *Samhitās*. They that do so, rejoice, obtaining wealth, and grain, and fame.[58] A man must, therefore, ever hear it without malice. He that does so will obtain all kinds of happiness. With that foremost of persons, Vishnu, and the illustrious Self-born, and Bhava also, become pleased.[59] A Brāhmana, by reading it, would obtain the fruit of having studied the *Vedas*; a Kshatriya obtains strength and victory in battle; Vaiçyas would obtain immense wealth, and Cudras would obtain health and freedom from disease.[60] Then again the illustrious Vishnu

is eternal. And since it is that god who hath been glorified in this *Parvan*, it is for this that the man reading or hearing it becometh happy and acquireth all the objects of his heart. These words of the great *Rishi* (Vyāsa) can never be untrue![61] The merit that may be attained by listening to the recitation of the *Karna Parvan* is equal to his who giveth away unceasingly for a whole year good cows with calves."[62]

FINIS KARNA PARVA.

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KARNA PARVA.

FINIS.

THE MAHABHARATA

OF

KRISHNA-DWAIPAYANA VYASA

TRANSLATED

INTO

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THE MAHABHARATA

CALYA PARVA.

Section I.

(Çalya-badha Parva).

Having bowed down unto Nārāyana, and Nara the most exalted of male beings, and the goddess Saraswati, must the word Jaya *be uttered.*

Janamejaya said,—"After Karna had thus been slain in battle by Savyasāchin, what did the small (unslaughtered) remnant of the Kauravas did, O regenerate one?[1] Beholding the army (of the Pāndavas) swelling with might and energy, what behaviour did the Kuru prince Suyodhana adopt towards the Pāndavas, thinking it suitable to the hour?[2] I desire to hear all this! Tell me, O foremost of regenerate ones! I am never satiated with listening to the grand feats of my ancestors!"[3]

Vaiçampāyana said,—" After the fall of Karna, O king, Dhritārāshtra's son Suyodhana was plunged deep into an ocean of grief and saw despair on every side.[4] Indulging in incessant lamentations, saying,—*Alas, Oh Karna, Alas, Oh Karna,*—he proceeded with great difficulty to his camp, accompanied by the unslaughtered remnant of the kings on his side.[5] Thinking of the slaughter of the Suta's son, he could not obtain peace of mind, though comforted by those kings with excellent reasons inculcated by the scriptures.[6] Regarding Destiny and Necessity to be all-powerful, the Kuru king firmly resolved on battle.[7] Having duly made Calya the generalissimo of his forces, that bull among kings, O monarch, proceeded for battle, accompanied by that unslaughtered remnant of his forces.[8] Then, O chief of Bharata's race, a terrible battle took place between the troops of the Kurus and those

of the Pāndavas, resembling that between the gods and the *Asuras*.[9] Then Calya, O monarch, having made a great carnage in battle, at last lost a large number of his troops and was slain by Yudhishthira at midday.[10] Then king Duryodhana, having lost all his friends and kinsmen, fled away from the field of battle and penetrated into the depths of a terrible lake from fear of his enemies.[11] On the afternoon of that day, Bhimasena, causing the lake to be encompassed by many mighty car-warriors, summoned Duryodhana and having oblig-ed him to come out, slew him speedily, putting forth his strength.[12] After Duryodhana's slaughter, the three car-warriors (of the Kuru side) that were still unslain (viz., Açwat-thāman and Kripa and Kritavarman), filled with rage, O monarch, slaughtered the Pānchāla troops in the night.[13] On the next morning, Sanjaya, having set out from the camp, entered the city (the Kuru capital), cheerless and filled with grief and sorrow.[14] Having entered the city, the *Suta* San-jaya, raising his arms in grief, and with limbs trembling, en-tered the palace of the king.[15] Filled with grief, O tiger among men, he wept aloud, saying,—Alas, O king! Alas, all of us are ruined by the slaughter of that high-souled monarch![16] Alas, Time is all-powerful, and crooked in his course, since all our allies, endued with might equal to that of Cakra himself, have been slain by the Pāndavas![17]*—Seeing Sanjaya come back to the city, O king, in that distressful plight, all the people, O best of kings, filled with great anxiety, wept loudly, saying,—*Alas, Oh king!*[18]—The whole city, O tiger among men, including the very children, hearing of Duryodhana's death, sent forth notes of lamentation from every side.[19] We then beheld all the men and women running about, deeply afflicted with grief, their senses gone, and resembling people that are demented.[20] The *Suta* Sañjaya then, deeply agitated, entered the abode of the king and beheld that foremost of monarchs, that lord of men, having wisdom for his eyes.[21]

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* The Bombay edition reads the first line of 17 differently. If that reading be accepted, the translation would run,—Destiny is all-powerful, O king, and prowess is fruitless!'—T.

Beholding the sinless monarch, that chief of Bharata's race, seated, surrounded by his daughters-in-law and Gāndhāri and Vidura and by other friends and kinsmen that were always his well-wishers,[22] and engaged in thinking on that very subject, viz., the death of Karna, the *Suta* Sanjaya, with heart filled with grief, O Janamejaya, weepingly and in a voice choked with tears, said unto him,—I am Sanjaya, O tiger among men! I bow to thee, O bull of Bharata's race![23-24] The ruler of the Madras, viz., Calya, hath been slain! Similarly Suvala's son Cakuni, and Uluka, O tiger among men, that valiant son of the gamester (Cakuni), have been slain![25] All the *Samsaptakas*, the Kāmvojas together with the Cakas, the *Mlechhas*, the Mountaineers, and the Yavanas, have also been slain![26] The Easterners have been slain, O monarch, and all the Southerners! The Northerners have all been slain, as also the Westerners, O ruler of men![27] All the kings and all the princes have been slain, O monarch! King Duryodhana also has been slain by the son of Pāndu after the manner he had vowed.[28] With his thighs broken, O monarch, he lieth now on the dust, covered with blood. Dhrishtadyumna also hath been slain, O king, as also the unvanquished Cikhandin![29] Uttamaujas and Yudhāmanyu, O king, and the Prabhadrakas, and those tigers among men, viz., the Pānchālas, and the Chedis, have been destroyed.[30] Thy sons have all been slain as also the (five) sons of Draupadi, O Bhārata! The heroic and mighty son of Karna, viz., Vrishasena, hath been slain.[31] All the men (that had been assembled) have been slain. All the elephants have been destroyed. All the car-warriors, O tiger among men, and all the steeds, have fallen in battle.[32] Very few are alive on thy side. O lord! In consequence of the Pāndavas and the Kauravas having encountered each other,[33] the world, stupified by Time, now consists of only women! On the side of the Pāndavas seven are alive, while amongst the Dhārtarāshtras three are so.[34] They are the five (Pāndava) brothers, and Vāsudeva, and Sātyaki, and Kripa, and Kritavarman, and Drona's son, that foremost of victors.[35] These three car-warriors, O monarch, are all that survive, O best of kings, of all the *Akshauhinis* mustered on

thy side, O ruler of men![36] These are the survivors, O monarch, the rest have perished! Making Duryodhana and his hostility (towards the Pāndavas) the cause, the whole world, it seems, hath been destroyed, O bull of Bharata's race, by Time!' "[37]

Vaiçampayana continued,—"Hearing these cruel words, Dhritarāshtra, that ruler of men, fell down, O monarch, on the Earth, deprived of his senses.[38] As soon as the king fell down, Vidura also, of great fame, O monarch, afflicted with sorrow on account of the king's distress, fell down on the Earth.[39] Gāndhāri also, O best of kings, and all the Kuru ladies, suddenly fell down on the ground, hearing those cruel words.[40] That entire conclave of royal persons remained lying on the ground, deprived of their senses and raving deliriously, like figures painted on a large piece of canvas.[41] Then king Dhritarāshtra, that lord of Earth, afflicted with the calamity represented by the death of his sons, slowly and with difficulty regained his life-breaths.[42] Having recovered his senses, the king, with trembling limbs and sorrowful heart, turned his face on every side, and said these words unto Kshattri (Vidura):[43]—O learned Kshatri, O thou of great wisdom, thou, O bull of Bharata's race, art now my refuge! I am lordless and destitute of all my sons![44]—Having said these, he once more fell down, deprived of his senses. Beholding him fallen, all his kinsmen, that were present there,[45] sprinkled cold water over him and fanned him with fans. Comforted after a long while, that lord of Earth,[46] afflicted with sorrow on account of the death of his sons, remained silent, sighing heavily, O monarch, like a snake put into a jar.[47] Sanjaya also wept aloud, beholding the king so afflicted. All the ladies too, with Gāndhāri of great celebrity, did the same.[48] After a long while, O best of men, Dhritarāshtra, having repeatedly swooned, addressed Vidura, saying,[49]—Let all the ladies retire, as also Gāndhāri of great fame, and all these friends! My mind hath become greatly unsettled![50]—Thus addressed, Vidura, repeatedly trembling, slowly dismissed the ladies, O bull of Bharata's race![51] All those ladies retired, O chief of the Bharatas, as also all those friends, beholding the king deeply afflicted.[52]

Then Sanjaya cheerlessly looked at the king, O scorcher of foes, who, having recovered his senses, was weeping in great affliction.[53] With joined hands, Vidura then, in sweet words, comforted that ruler of men who was sighing incessantly."[54]

Section II.

Vaiçampāyana said,—"After the ladies had been dismissed, Dhritarāshtra, the son of Amvikā, plunged into grief greater than that which had afflicted him before, began, O monarch, to indulge in lamentations.[1] Exhaling breaths that resembled smoke, and repeatedly waving his arms, and reflecting a little, O monarch, he said these words.[2]

"Dhritarāshtra said,—'Alas, O *Suta*, the intelligence is fraught with great grief that I hear from thee, viz., that the Pāndavas are all safe and have suffered no loss in battle![3] Without doubt, my hard heart is made of the essence of thunder, since it breaketh not upon hearing of the fall of my sons![4] Thinking of their ages, O Sanjaya, and of their sports in childhood, and learning today that all of them have perished, my heart seems to break into pieces![5] Although in consequence of my blindness I never saw their forms, still I cherished a great love for them in consequence of the affection one feels for his children.[6] Hearing that they had passed out of childhood and entered the period of youth and then of early manhood, I became exceedingly glad, O sinless one![7] Hearing today that they have been slain and divested of prosperity and energy, I fail to obtain peace of mind, being overwhelmed with grief on account of the distress that has overtaken them![8] Come, come, O king of kings, to me that am without a protector now! Deprived of thee, O mighty-armed one, what will be my plight?[9] Why, O sire, abandoning all the assembled kings dost thou lie on the bare ground, deprived of life, like an ordinary and wretched king?[10] Having been, O monarch, the refuge of kinsmen and friends, where dost thou go now, O hero, abandoning me that am blind and old?[11] Where now, O king, is that compassion of thine, that love, and that respectfulness? Invincible as thou wert in battle, how, alas, hast

thou been slain by the Pārthas?[12] Who will now, after I will have waked from sleep at the proper hour, repeatedly address me in such endearing and respectful words as,—*O father, O father,—O great king,—O Lord of the world!*[13]—and affectionately clasping my neck with moistened eyes, will seek my orders, saying,—Command me, O thou of Kuru's race!—Address me, O son, in that sweet language once more![14] O dear child, I heard even these words from thy lips, viz.,—This wide Earth is as much ours as it is of Prithā's son![15] Bhagadatta and Kripa and Calya and the two princes of Avanti and Jayadratha and Bhuriçravas and Cala and Somadatta and Vālhika[16] and Açwatthāman and the chief of the Bhojas and the mighty prince of Magadha and Vrihadvala and the ruler of the Kāçis and Cakuni the son of Suvala[17] and many thousands of *Mlecchas* and Cakas and Yavanas, and Sudakshina the ruler of the Kāmvojas and the king of the Trigartas[18] and the grandsire Bhishma and Bharadwāja's son and Gotama's son and Crutāyush and Ayutāyush and Catāyush of great energy,[19] and Jalasandha and Rishyaçringa's son and the *Rākshasa* Alāyudha, and the mighty-armed Alamvusha and the great car-warrior Suvāhu,[20]—these and numerous other kings, O best of monarchs, have taken up arms for my sake, prepared to cast away their very lives in great battle![21] Stationed on the field amidst these, and surrounded by my brothers, I will fight against all the Pārthas and the Pānchālas[22] and the Chedis, O tiger among kings, and the sons of Draupadi and Sātyaki and Kunti-Bhoja and the *Rākshasa* Ghatotkacha![23] Even one amongst these, O king, excited with rage, is able to resist in battle the Pāndavas rushing towards him![24] What need I say then of all these heroes, every one of whom has wrongs to avenge on the Pāndavas, when united together? All these, O monarch, will fight with the followers of the Pāndavas and will slay them in battle.[25] Karna alone, with myself, will slay the Pāndavas. All the heroic kings will then live under my sway.[26] He who is their leader, viz., the mighty Vāsudeva, will not, he has told me, put on mail for them, O king![27]—Even in this way, O Suta, did Duryodhana often use to speak to me! Hearing what he

said, I believed that the Pāndavas would be slain in battle.[28] When, however, my sons, stationed in the midst of those heroes, and exerting themselves vigorously in battle, have all been slain, what can it be but Destiny?[29] When that lord of the world, viz., the valiant Bhishma, having encountered Çikhandin, met with his death like a lion meeting with his at the hands of a jackal, what can it be but Destiny?[30] When the Brāhmana Drona, that master of all weapons offensive and defensive, has been slain by the Pāndavas in battle, what can it be but Destiny?[31] When Bhuriçravas has been slain in battle, as also Somadatta and king Vālhika, what can it be but Destiny?[32] When Bhagadatta, skilled in fighting from the backs of elephants, has been slain, and when Jayadratha hath been slain, what can it be but Destiny?[33] When Sudakshina has been slain, and Jalasandha of Puru's race, as also Crutāyush and Ayutāyush, what can it be but Destiny?[34] The mighty Pāndya, that foremost of all wielders of weapons, has been slain in battle by the Pāndavas. What can it be but Destiny?[35] When Vrihadvala has been slain and the mighty king of the Māgadhas, and the valiant Ugrāyudha, that type of all bowmen,[36] when the two princes of Avanti (viz., Vinda and Anuvinda) have been slain, and the ruler also of the Trigartas, as also the numerous *Samsaptakas*, what can it be but Destiny?[37] When king Alamvusha, and the *Rākshasa* Alāyudha, and Rishyaçringa's son, have been slain, what can it be but Destiny?[38] When the Nārāyanas have been slain, as also the Gopālas, those troops that were invincible in battle, and many thousands of *Mlecchas*, what can it be but Destiny?[39] When Cakuni the son of Suvala, and the mighty Uluka, called the gamester's son, that hero at the head of his forces, have been slain, what can it be but Destiny?[40] When innumerable high-souled heroes, accomplished in all kinds of weapons offensive and defensive, and endued with prowess equal to that of Cakra himself, have been slain, O *Suta*,[41] when Kshatriyas hailing from diverse realms, O Sanjaya, have all been slain in battle, what can it be but Destiny?[42] Endued with great might, my sons and grandsons have been slain, as also my friends and brethren. What can it be but Destiny?[43] With-

out doubt, man takes his birth, subject to Destiny. That man who is possessed of good fortune meets with good.[44] I am bereft of good fortune, and, therefore, am deprived of my children, O Sanjaya! Old as I am, how shall I now submit to the sway of enemies?[45] I do not think anything else than exile into the woods to be good for me, O lord! Deprived of relatives and kinsmen as I am, I will go into the woods.[46] Nothing else than an exile into the woods can be better for me who am fallen into this plight and who am shorn of my wings, O Sanjaya![47] When Duryodhana has been slain, when Calya has been slain, when Dusçāsana and Vivingça and the mighty Vikarna have been slain,[48] how shall I be able to bear the roars of that Bhimasena who hath alone slain a hundred sons of mine in battle?[49] He will frequently speak of the slaughter of Duryodhana in my hearing. Burning with grief and sorrow, I shall not be able to bear his cruel words!' "[50]

Vaiçampāyana continued,—"Even thus that king, burning with grief and deprived of relatives and kinsmen, repeatedly swooned, overwhelmed with sorrow on account of the death of his sons.[51] Having wept for a long while, Dhritarāshtra, the son of Amvikā, breathed heavy and hot sighs at the thought of his defeat.[52] Overwhelmed with sorrow, and burning with grief, that bull of Bharata's race once more enquired of his charioteer Sanjaya the son of Gavalgana the details of what had happened.[53]

"Dhritarāshtra said,—'After Bhishma and Drona had been slain and the Suta's son also overthrown, whom did my warriors make their generalissimo?[54] The Pāndavas are slaying without any delay every one whom my warriors are making their generalissimo in battle.[55] Bhishma was slain at the van of battle by the diadem-decked Arjuna in the very sight of ye all! Even thus was Drona slain in the sight of ye all![56] Even thus was the Suta's son, the valiant Karna, slain by Arjuna in the sight of all the kings![57] Long before, the high-souled Vidura had told me that through the fault of Duryodhana, the population of the Earth would be exterminated.[58] There are some fools that do not see things even though they cast their eyes on them. Those words of Vidura have been even so unto

my foolish self.[59] What Vidura of righteous soul, conversant with the attributes of everything, then said, hath turned out exactly, for the words he uttered were nothing but the truth.[60] Afflicted by fate, I did not then act according to those words. The fruits of that evil course have now manifested themselves. Describe them to me, O son of Gavalgana, once more![61] Who became the head of our army after Karna's fall? Who was that car-warrior who proceeded against Arjuna and Vāsudeva?[62] Who were they that protected the right wheel of the ruler of the Madras in battle? Who protected the left wheel of that hero when he went to battle? Who also guarded his rear?[63] How, when all of you were together, could the mighty king of the Madras, as also my son, be slain, O Sanjaya, by the Pāndavas?[64] Tell me the details of the great destruction of the Bharatas. Tell me how my son Duryodhana fell in battle![65] Tell me how all the Pānchālas with their followers, and Dhrishtadyumna and Cikhandin and the five sons of Draupadi, fell![66] Tell me how the (five) Pāndavas and the two Sātwatas (viz., Krishna and Sātyaki), and Kripa and Kritavarman and Drona's son, have escaped with life![67] I desire to hear everything about the manner in which the battle occurred and the kind of battle it was! Thou art skilled, O Sanjaya, in narration. Tell me everything!' "[68]

Section III.

"Sanjaya said,—'Hear, O king, with attention how that great carnage of the Kurus and the Pāndavas occurred when they encountered each other.[1] After the Suta's son had been slain by the illustrious son of Pāndu, and after the troops had been repeatedly rallied and had repeatedly fled away,[2] and after a terrible carnage had taken place, O foremost of men, of human beings in battle subsequent to Karna's death, Pārtha began to utter leonine roars. At that time a great fear entered the hearts of thy sons.[3] Indeed, after Karna's death, there was no warrior in thy army who could set his heart upon rallying the troops or displaying his prowess.[4] They then looked like ship-wrecked merchants on the fathomless ocean without a

raft to save themselves. When their protector was slain by the diadem-decked Arjuna, they were like persons on the wide sea desirous of reaching some shore of safety.[5] Indeed, O king, after the slaughter of the Suta's son, thy troops, struck with panic and mangled with arrows, were like unprotected men desirous of a protector or like a herd of deer afflicted by a lion.[6] Vanquished by Savyasāchin, they retired in the evening, like bulls with broken horns or snakes shorn of their fangs.[7] Their foremost of heroes slain, themselves thrown into confusion and mangled with keen arrows, thy sons, O king, upon the slaughter of the Suta's son, fled away in fear.[8] Deprived of weapons and coats of mail, all of them lost their senses and knew not in which direction to fly. Casting their eyes on all sides in fear, many of them began to slaughter one another.[9] Many fell down or became pale, thinking,—*It is me whom Vibhatsu is pursuing!—It is me whom Vrikodara is pursuing!*[10]—Some riding on fleet steeds, some on fleet cars, and some on fleet elephants, many great car-warriors fled away from fear, abandoning the foot-soldiers.[11] Cars were broken by elephants, horsemen were crushed by great car-warriors, and bands of foot were smashed and slain by bodies of horse, as these fled away from the field.[12] After the fall of the Suta's son, thy troops became like stragglers from a caravan in a forest abounding with robbers and beasts of prey.[13] Some elephants whose riders had been slain, and others whose trunks had been cut off, afflicted with fear, beheld the whole world to be full of Pārtha.[14] Beholding his troops flying away afflicted with the fear of Bhimasena, Duryodhana then, with cries of *Oh* and *Alas*, addressed his driver, saying,[15]—If I take up my post at the rear of the army, armed with my bow, Pārtha then will never be able to transgress me. Urge the steeds, therefore, with speed.[16] When I will put forth my valor in battle, Dhananjaya the son of Kunti will not venture to transgress me like the ocean never venturing to transgress its continents.[17] To-day, slaying Arjuna with Govinda, and the proud Vrikodara, and the rest of my foes, I will free myself from the debt I owe to Karna.[18]—Hearing these words of the Kuru

king so becoming a hero and an honorable man, his driver slowly urged those steeds adorned with trappings of gold.[19] At that time many brave warriors deprived of elephants and steeds and cars, and five and twenty thousand foot, O sire, proceeded slowly (for battle).[20] Then Bhimasena, filled with wrath, and Dhrishtadyumna the son of Prishata, encompassing those troops with the assistance of four kinds of forces, destroyed them with shafts.[21] All of them fought vigorously with Bhima and Prishata's son. Many amongst them challenged the two Pāndava heroes, mentioning their names.[22] Surrounded by them in battle, Bhima became enraged with them. Quickly descending from his car, he began to fight, armed with his mace.[23] Relying on the might of his own arms, Vrikodara the son of Kunti, who was on his car, observant of the rules of fair fight, did not fight with those foes who were on the ground.[24] Armed then with that heavy mace of his that was made entirely of iron and adorned with gold and equipt with a sling, and that resembled the Destroyer himself as he becomes at the end of the *Yuga*, Bhima slew them all like Yama slaughtering creatures with his club.[25] Those foot-soldiers, excited with great rage, having lost their friends and kinsmen, were prepared to throw away their lives, and rushed in that battle towards Bhima like insects towards a blazing fire.[26] Indeed, those warriors, filled with rage and invincible in battle, approaching Bhimasena, suddenly perished like living creatures at the glance of the Destroyer.[27] Armed with sword and mace, Bhima careered like a hawk and slaughtered those five and twenty thousand warriors of thine.[28] Having slain that brave division, the mighty Bhima, of prowess incapable of being baffled, once more stood, with Dhrishtadyumna before him.[29] Meanwhile Dhananjaya of great energy proceeded towards the car-division (of the Kurus). The twin sons of Mādri and the mighty car-warrior Sātyaki, all endued with great strength, cheerfully rushed against Cakuni with great speed from desire of slaying him.[30] Having slain with keen shafts the numerous cavalry of Cakuni, those Pāndava heroes quickly rushed again.. Cakuni himself, whereupon a fierce battle was fought there.[31] Then Dhananjaya, O king, penetrated into the midst of the car-

division of the Kauravas, stretching his bow *Gāndiva* celebrated over the three worlds.[32] Beholding that car having white steeds yoked unto it and owning Krishna for its driver coming towards them, with Arjuna as the warrior on it, thy troops fled away in fear.[33] Deprived of cars and steeds and pierced with shafts from every side, five and twenty thousand foot-soldiers proceeded towards Pārtha and surrounded him.[34] Then that mighty car-warrior amongst the Pānchālas, (viz., Dhrishtadyumna) with Bhimasena at his head, speedily slew that brave division and stood tirumphant.[35] The son of the Pānchāla king, viz., the celebrated Dhrishtadyumna, was a mighty bowman possessed of great beauty and a crusher of large bands of foes.[36] At sight of Dhrishtadyumna unto whose car were yoked steeds white as pigeons and whose standard was made of a lofty *Kovidāra*, thy troops fled away in fear.[37] The celebrated sons of Mādri, with Sātyaki among them, engaged in the pursuit of the Gāndhāra king who was quick in the use of weapons, speedily appeared to our view.[38] Chekitāna and Cikhandin and the (five) sons of Draupadi, O sire, having slain a large number of thy troops, blew their conchs.[39] Beholding all thy troops flying away with their faces from the field, those (Pāndava) heroes pursued and smote them like bulls pursuing vanquished bulls.[40] Then the mighty Savyasāchin the son of Pāndu, beholding a remnant of thy army still keeping their ground, became filled with rage, O king![41] Suddenly, O monarch, he shrouded that remnant of thy forces with arrows. The dust, however, that was then raised, enveloped the scene, in consequence of which we could not see anything.[42] Darkness also spread over the scene and the field of battle was covered with arrows. Thy troops, O monarch, then fled away in fear on all sides.[43] When his army was thus broken, the Kuru king, O monarch, rushed against both friends and foes.[44] Then Duryodhana challenged all the Pāndavas to battle, O chief of Bharata's race, like the *Asura* Vali in days of yore challenging all the celestials.[45] The Pāndavas then, uniting together and filled with rage, upbraiding him repeatedly and shooting diverse weapons, rushed against the roaring Duryodhana.[46] The latter, however, fearlessly smote his foes with shafts. The prowess

that we then saw of thy son was exceedingly wonderful,[47] since all the Pāndavas together were unable to transgress him. At this time Duryodhana beheld, staying at a little distance from him, his troops, exceedingly mangled with shafts, and prepared to fly away. Rallying them then, O monarch, thy son, resolved on battle and desirous of gladdening them, addressed those warriors, saying,[48-49]—I do not see that spot on plain or mountain whither, if ye fly, the Pāndavas will not slay ye! What use then in flight?[50] The Pāndava army hath now been reduced to a small remnant. The two Krishnas have been exceedingly mangled. If all of us make a stand here, we are certain to have victory.[51] If, however, ye fly away, breaking your array, the Pāndavas, pursuing your sinful selves, will slay ye all! Death in battle, therefore, is for our good![52] Death in the field of battle while engaged in fight according to Kshatriya practices, is pleasant. Such death produces no kind of grief. By encountering such a death, a person enjoys eternal happiness in the other world.[53] Let all the Kshatriyas assembled here listen to me! It were better that they should even submit to the power of the angry Bhimasena than that they should abandon the duties practiced by them from the days of their ancestors![54] There is no act more sinful for a Kshatriya than flight from battle! Ye Kauravas, there is not a better path to heaven than the duty of battle![55] The warrior acquires in a day regions of bliss (in the other world) that take many long years for others to acquire!—Fulfilling those words of the king, the great Kshatriya car-warriors[56] once more rushed against the Pāndavas, unable to endure their defeat and firmly resolved to put forth their prowess.[57] Then commenced a battle once more, that was exceedingly fierce, between thy troops and the enemy, and that resembled the one between the gods and the *Asuras*.[58] Thy son Duryodhana then, O monarch with all his troops, rushed against the Pāndavas headed by Yudhishthira.' "[59]

Section IV.

"Sanjaya said,—'Beholding the fallen boxes of cars* as also the cars of high-souled warriors, and the elephants and foot-soldiers, O sire, slain in battle,[1]—seeing the field of battle assume an aspect as awful as that of the sporting ground of Rudra,—observing the inglorious end obtained by hundreds and thousands of kings,[2]—witnessing also the prowess of Pārtha after the retreat of thy son with grief-stricken heart and when thy troops, filled with anxiety[3] and fallen into great distress, O Bhārata, were deliberating as to what they should next do, hearing also the loud wails of the Kaurava warriors that were being crushed,[4] and marking the displaced and disordered tokens of great kings, the Kuru leader Kripa of great energy, possessed of years and good conduct and filled with compassion,[5] and endued with eloquence, approached king Duryodhana, and angrily said these words unto him:[6]—O Duryodhana, listen, O Bhārata, to these words that I will say unto thee! Having heard them, O monarch, do thou act according to them, O sinless one, if it please thee![7] There is no path, O monarch, that is better than the duty of battle! Having recourse to that path, Kshatriyas, O bull of the Kshatriya order, engage in battle![8] He who lives in the observance of Kshatriya practices fights with son, sire, brother, sister's son, and maternal uncle, and relatives, and kinsmen.[9] If he is slaughtered in battle, there is great merit in it. Similarly, there is great sin if he flies from the field. It is for this that the life of a person desirous of living by the adoption of Kshatriya duties is exceedingly terrible.[10] Unto thee, as regards this, I will say a few beneficial words. After the fall of Bhishma and Drona and the mighty car-warrior Karna,[11] after the slaughter of Jayadratha and thy brothers, O sinless one, and thy son Lakshmana, what is there now for us to do?[12] They, upon whom resting all burdens we had been enjoying sovereignty, have all gone to regions of blessedness attainable by persons conversant with

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* *Nida*, a niche or box for the driver.—T.

Brahma, casting off their bodies![13] As regards ourselves, deprived of those great car-warriors possessed of numerous accomplishments, we shall have to pass our time in grief, having caused numerous kings to perish![14] When all those heroes were alive, even then Vibhatsu could not be vanquished. Having Krishna, for his eyes, that mighty-armed hero is incapable of being defeated by the very gods![15] The vast (Kaurava) host, approaching his Ape-bearing standard that is lofty as an Indra's pole (set up in the season of spring) and that is effulgent as Indra's bow, hath always trembled in fear.[16] At the leonine roars of Bhimasena and the blare of *Pānchajanya*, and the twang of *Gāndiva*, our hearts will die away within us.[17] Moving like flashes of lightning, and blinding our eyes, Arjuna's *Gāndiva* is seen to resemble a circle of fire.[18] Decked with pure gold, that formidable bow, as it is shaken, looks like lightning's flash moving about on every side.[19] Steeds white in hue and possessed of great speed and endued with the splendour of the Moon or the *Kāça* grass, and that run devouring the skies, are yoked unto his car.[20] Urged on by Krishna, like masses of clouds driven by the wind, and their limbs decked with gold, they bear Arjuna to battle.[21] That foremost of all persons conversant with arms, viz., Arjuna, burnt that great force of thine like a swelling conflagration consuming dry grass in the forest in the season of winter.[22] Possessed of the splendour of Indra himself, while penetrating into our ranks, we have seen Dhananjaya to look like an elephant with four tusks.[23] While agitating thy army and inspiring the kings with fear, we have seen Dhananjaya to resemble an elephant agitating a lake overgrown with lotuses.[24] While terrifying all the warriors with the twang of his bow, we have again seen the son of Pāndu to resemble a lion inspiring smaller animals with dread.[25] Those two foremost of bowmen in all the worlds, those two bulls among all persons armed with the bow, viz., the two Krishnas, clad in mail, are looking exceedingly beautiful.[26] Today is the seventeenth day of this awful battle, O Bhārata, of those that are being slaughtered in the midst of this fight![27] The diverse divisions of thy army are broken and dispersed like autumnal clouds dispersed by the

wind.[28] Savyasāchin, O monarch, caused thy army to tremble and reel like a tempest-tossed boat exposed on the bosom of the ocean.[29] Where was the Suta's son, where was Drona with all his followers, where was I, where wert thou, where was Hridikā's son, where thy brother Dusçāsana accompanied by his brothers, (when Jayadratha was slain)?[30] Upon beholding Jayadratha and finding him within the range of his arrows, Arjuna, putting forth his prowess upon all thy kinsmen and brothers and allies and maternal uncles, and placing his feet upon their heads, slew king Jayadratha in the very sight of all! What then is there for us to do now?[31-32] Who is there among thy troops now that would vanquish the son of Pāndu?[33] That high-souled warrior possesses diverse kinds of celestial weapons. The twang, again, of *Gāndiva* robbeth us of our energies![34] This army of thine that is now without a leader is like a night without the Moon, or like a river that is dried up with all the trees on its banks broken by elephants.[35] The mighty-armed Arjuna of white steeds will, at his pleasure, career amid this thy masterless host, like a blazing conflagration amid a heap of grass![36] The impetuosity of those two, viz., Sātyaki and Bhimasena, would split all the mountains or dry up all the oceans![37] The words that Bhima spoke in the midst of the assembly have all been nearly accomplished by him, O monarch! That which remains unaccomplished will again be accomplished by him![38] While Karna was battling before it, the army of the Pāndavas, difficult to be defeated, was vigorously protected by the wielder of *Gāndiva*.[39] Ye have done many foul wrongs, without any cause, unto the righteous Pāndavas! The fruits of those acts have now come![40] For the sake of thy own objects thou hadst, with great care, mustered together a large force! That vast force as also thyself, O bull of Bharata's race, have fallen into great danger![41] Preserve thy own self now, for self is the refuge of everything! If the refuge is broken, O sire, everything inhering thereto is scattered on every side.[42] He that is being weakened should seek peace by conciliation. He that is growing should make war. This is the policy taught by Vrihaspati.[43] We are now inferior to the sons of Pāndu as regards the strength of our army. There-

fore, O lord, I think peace with the Pāndavas is for our good ![44] He that does not know what is for his good or (knowing) disregards what is for his good, is soon divested of his kingdom and never obtains any good.[45] If by bowing unto king Yudhishthira sovereignty may still remain to us, even that would be for our good, and not, O king, to sustain through folly defeat (at the hands of the Pāndavas) ![46] Yudhishthira is compassionate. At the request of Vichitraviryya's son and of Govinda, he will allow you to continue king.[47] Whatever Hrishikeça will say unto the victorious king Yudhishthira and Arjuna and Bhimasena, all of them will, without doubt, obey.[48] Krishna will not, I think, be able to transgress the words of Dhritarāshtra of Kuru's race, nor will the son of Pāndu be able to transgress those of Krishna.[49] A cessation of hostilities with the sons of Prithā is what I consider to be for thy good. I do not say this unto thee from any mean motives nor for protecting my life. I say, O king, that which I regard to be beneficial. Thou wilt recollect these words when thou wilt be on the point of death (if thou neglectest them now)![50]—Advanced in years, Kripa the son of Caradwat said these words weepingly. Breathing long and hot breaths, he then gave way to sorrow and almost lost his senses.' "[51]

Section V.

"Sanjaya said,—'Thus addressed by the celebrated son of Gotama, the king (Duryodhana), breathing long and hot breaths, remained silent, O monarch ![1] Having reflected for a little while, the high-souled son of Dhritarāshtra, that scorcher of foes, then said these words unto Caradwat's son Kripa :[2]—Whatever a friend should say, thou hast said unto me ! Thou hast also, whilst battling, done everything for me, without caring for thy very life ![3] The world has seen thee penetrate into the midst of the Pāndava divisions and fight with the mighty car-warriors of the Pāndavas endued with great energy.[4] That which should be said by a friend has been said by thee. Thy words, however, do not please me like medicine that pleases the person that is on the point of death.[5] These bene-

ficial and excellent words, fraught with reason, that thou, O mighty-armed one, hast said, do not seem acceptable to me, O foremost of Brāhmanas![6] Deprived by us of his kingdom (on a former occasion), why will the son of Pāndu repose his trust on us! That mighty king was once defeated by us at dice. Why will we again believe my words?[7]* So also, Krishna, ever engaged in the good of the Pārthas, when he came to us as an envoy, was deceived by us. That act of ours was exceedingly ill-judged. Why then, O regenerate one, will Hrishikeça trust my words?[8] The princess Krishnā, while standing in the midst of the assembly, wept piteously. Krishna will never forget that act of ours, nor that act, viz., the deprivation of Yudhishthira by us of his kingdom![9] Formerly it was heard by us that the two Krishnas have the same heart between them and are firmly united with each other! Today, O lord, we have seen it with our eyes![10] Having heard of the slaughter of his sister's son, Keçava passeth his nights in sorrow. We have offended him highly. Why will he forgive us then?[11] Arjuna also, in consequence of Arhimanyu's death, hath become very miserable. Even if solicited, why will he strive for my good?[12] The second son of Pāndu, the mighty Bhimasena, is exceedingly fierce. He has made a terrible vow. He will break but not bend.[13] The heroic twins, breathing animosity against us, when clad in mail and armed with their swords, resemble a pair of Yamas.[14] Dhrishtadyumna and Cikhandin have drawn their swords against me. Why will those two, O best of Brāhmanas, strive for my good?[15] While clad in a single raiment and in her season, the princess Krishnā was treated cruelly by Dusçāsana in the midst of the assembly and before the eyes of all.[16] Those scorchers of foes, viz., Pāndavas, who still remember the naked Draupadi plunged into distress, can never be dissuaded from battle.[17] Then again, Krishnā the daughter of Drupada, is, in sorrow, undergoing the austerest of penances for my destruction and the success of the objects cherished by her husbands, and sleepeth every day on the bare ground, intending to do so till the end of the

* A triplet in the Bengal texts.—T.

hostilities is attained.[18] Abandoning honor and pride, the uterine sister of Vāsudeva (Subhadrā) is always serving Draupadi as a veritable waiting-woman.[19] Everything, therefore, hath flamed up. That fire can never be quenched. Peace with them hath become impossible in consequence of the slaughter of Abhimanyu.[20] Having also enjoyed the sovereignty of this Earth bounded by the ocean, how shall I be able to enjoy, under favor of the Pāndavas, a kingdom in peace?[21] Having shone like the Sun upon the heads of all the kings, how shall I walk behind Yudhishthira like a slave?[22] Having enjoyed all enjoyable articles and shown great compassion, how shall I lead a miserable life now with miserable men as my companions?[23] I do not hate those mild and beneficial words that thou hast spoken. I, however, do not think that this is the time for peace.[24] To fight righteously is, O scorcher of foes, what I regard to be good policy. This is not the time for acting like a eunuch. On the other hand, this is the time for battle.[25] I have performed many sacrifices. I have given away *Dakshinas* to Brāhmanas. I have obtained the attainment of all my wishes. I have listened to *Vedic* recitations. I have walked upon the heads of my foes.[26] My servants have all been well cherished by me. I have relieved people in distress. I dare not, O foremost of regenerate ones, address such humble words to the Pāndavas.[27] I have conquered foreign kingdoms. I have properly governed my own kingdom. I have enjoyed diverse kinds of enjoyable articles. Religion and profit and pleasure I have pursued. I have paid off my debt to the *Pitris* and to Kshatriya duty.[28] Certainly, there is no happiness here! What becomes of kingdom, and what of good name? Fame is all that one should acquire here. That fame can be obtained by battle, and by no other means.[29] The death that a Kshatriya meets with at home is censurable. Death on one's bed at home is highly sinful.[30] The man who casts away his body in the woods or in battle after having performed sacrifices, obtains great glory.[31] He is no man who dies miserably weeping in pain, afflicted by disease and decay, in the midst of crying kinsmen.[32] Abandoning diverse objects of enjoyment, I shall now, by righteous battle, proceed to the regions of

Cakra, obtaining the companionship of those that have attained to the highest end.[33] Without doubt, the habitation of heroes of righteous behaviour, who never retreat from battle, who are gifted with intelligence and devoted to truth, who are performers of sacrifices, and who have been sanctified in the sacrifice of weapons, is in heaven.[34] The diverse tribes of *Apsaras*, without doubt, joyfully gaze at such heroes when engaged in battle. Without doubt, the *Pitris* behold them worshipped in the assembly of the gods and rejoicing in heaven, in the company of *Apsaras*.[35] We will now ascend the path that is trod by the celestials and by heroes unreturning from battle,[36] that path, viz., which has been taken by our venerable grandsire, by the preceptor endued with great intelligence, by Jayadratha, by Karna, and by Dusçāsana![37] Many brave kings, who had exerted themselves vigorously for my sake in this battle, have been slain. Mangled with arrows and their limbs bathed in blood, they lie now on the bare Earth.[38] Possessed of great courage and conversant with excellent weapons, those kings, who had, again, performed sacrifices as ordained in the scriptures, having cast off their life-breaths in the discharge of their duties, have now become the denizens of Indra's abode.[39] They have paved the way (to that blessed region). That road will once more become difficult in consequence of the crowds of heroes that will hurry along it for reaching that blessed goal.*[40] Remembering with gratitude the feats of those heroes that have died for me, I desire to pay off the debt I owe them, instead of fixing my heart upon kingdom.[41] If, having caused my friends and brothers and grandsires to be slain, I save my own life, the world will, without doubt, censure me.[42] What kind of sovereignty will that be which I will enjoy, destitute of kinsmen

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* Some texts read *durgamo hi sukham bhavet* for *durgamo hi punarbhavet.* If the former reading be accepted, the meaning will be, 'once difficult, that road will become easy in consequence of the crowds of heroes that will hurry along it for reaching that blessed goal.' Duryodhana, in that case, would be held to be alluding to the many Kshatriyas that would yet die for obtaining regions of bliss in the other world, if the battle, instead of ceasing, were allowed to go on.—T.

and friends and well-wishers, and bowing down unto the son of Pāndu ?[43] I, who have lorded it over the universe in that way, will now acquire heaven by fair fight. It will not be otherwise ![44]—Thus addressed by Duryodhana, all the Kshatriyas there applauded that speech and cheered the king, saying,—Excellent, Excellent ![45]—Without at all grieving for their defeat, and firmly resolved upon displaying their prowess, all of them, having determined to fight, became filled with enthusiasm.[46] Having groomed their animals then, the Kauravas, delighting at the prospect of battle, took up their quarters (for the night) at a spot little less than two *Yojanas* distant from the field.[47] Having obtained the Saraswati of red waters on the sacred and beautiful table-land at the foot of Himavat, they bathed in that water and quenched their thirst with it. Their spirits raised by thy son, they continued to wait (on their resting ground).[48] Once more rallying their own selves as well as one another, all those Kshatriyas, O king, urged by fate, waited (in their encampment).' "[49]

SECTION VI.

"Sanjaya said,—'On that table-land at the foot of Himavat, those warriors, O monarch, delighting at the prospect of battle and assembled together, passed the night.[1] Indeed, Calya and Chitrasena and the mighty car-warrior Cakuni and Açwatthāman and Kripa and Kritavarman of the Sātwata race,[2] and Sushena and Arishtasena and Dhritasena of great energy and Jayatsena and all these kings passed the night there.[3] After the heroic Karna had been slain in battle, thy sons, inspired with fright by the Pāndavas desirous of victory, failed to obtain peace anywhere else than on the mountains of Himavat.[4] All of them then, O king, who were resolved on battle, duly worspipped the king and said unto him, in the presence of Calya, these words ![5]—It behoveth thee to fight with the enemy, after having made some one the generalissimo of thy army, protected by whom in battle we will vanquish our foes ![6]—Then Duryodhana, without alighting from his car, [proceeded towards]* that foremost of car-warriors, that hero

* These words occur lower down in verse 17.—T.

conversant with all the rules of battle,* (viz., Açwatthāman,) who resembled the Destroyer himself in battle.[7] Possessed of beautiful limbs, of head well-covered, of a neck adorned with three lines like those in a conch-shell, of sweet speech, of eyes resembling the petals of a full-blown lotus, and of a face like that of the tiger, of the dignity of Meru,[8] resembling the bull of Mahādeva as regards neck, eyes, tread, and voice, endued with arms that were large, massive, and well-joined, having a chest that was broad and well-formed,[9] equal unto Garuda on the wind in speed and might, gifted with a splendour like that of the rays of the Sun, rivalling Uçanas himself in intelligence[10] and the Moon in beauty and form and charms of face, with a body that seemed to be made of a number of golden lotuses, with well-made joints,[11] of well-formed thighs and waist and hips, of beautiful feet, beautiful fingers, and beautiful nails, he seemed to have been made by the Creator with great care after recollecting one after another all the beautiful and good attributes of creation.[12] Possessed of every auspicious mark, and clever in every act, he was an ocean of learning. Ever vanquishing his foes with great speed, he was incapable of being forcibly vanquished by foes.[13] He knew, in all its details, the science of weapons consisting of four *padas* and ten *Angas*.† He knew also the four *Vedas* with all their branches, and the *Ākhyānas* as the fifth.[14] Possessed of great ascetic merit, Drona, himself not born of woman, having worshipped the Three-eyed deity with great attention and austere vows, begat him upon a wife not born of woman.[15] Approaching that personage of unrivalled feats, that one who is unrivalled in beauty on Earth, that one who has mastered all branches of learning, that ocean of accomplishments, the faultless Açwatthāman, thy son told him these words:—Thou, O preceptor's son, art today our highest re-

* The correct reading, I apprehend, is *Sarva yuddhavidhānajnam* as in some of the Bengal texts, and not *Sarvayuddhavibhāvajnam*, as in the Bombay edition, although Nilakantha notices the latter in his gloss.

† A *pada* is a great division of a subject, an *anga* being a smaller division, or subdivision.—T.

fuge ! Tell us, therefore, who is to be the generalissimo of my forces now, placing whom at our head, all of us, united together, may vanquish the Pāndavas ?—[16-18]

"'[Thus addressed,] the son of Drona answered,—Let Calya become the leader of our army ! In descent, in prowess, in energy, in fame, in beauty of person, and in every other accomplishment, he is superior ![19] Mindful of the services rendered to him, he has taken up our side, having abandoned the sons of his own sister ! Owning a large force of his own, that mighty-armed one is like a second (Kārtikeya, the) celestial generalissimo ![20] Making that king the commander of our forces, O best of monarchs, we will be able to gain victory, like the gods, after making the unvanquished Skanda their commander ![21]—After Drona's son had said these words, all the kings stood, surrounding Calya, and cried victory to him. Having made up their minds for battle, they felt great joy.[22] Then Duryodhana, alighting from his car, joined his hands and addressing Calya, that rival of Drona and Bhishma in battle, who was on his car, said these words :[23]—O thou that art devoted to friends, that time has now come for thy friends when intelligent men examine persons in the guise of friends as to whether they are true friends or otherwise ![24] Brave as thou art, be thou our generalissimo at the van of our army. When thou wilt proceed to battle, the Pāndavas, with their friends, will become cheerless, and the Pānchālas will be depressed ![25]—

"'Calya answered,—I will, O king of the Kurus, accomplish that which thou askest me to accomplish ! Everything I have, viz., my life-breaths, my kingdom, my wealth, is at thy service ![26]—

"'Duryodhana said,—I solicit thee with offer of the leadership of my army, O maternal uncle ! O foremost of warriors, protect us incomparably, even as Skanda protected the gods in battle ![27] O foremost of kings, thyself cause thy own self to be installed in the command as Pāvaka's son Kārtikeya in the command of (the forces of) the celestials ! O hero, slay our foes in battle like Indra slaying the *Dānavas !*'"[28]—

Section VII.

"Sanjaya said,—'Hearing these words of the (Kuru) king, the valiant monarch (Calya), O king, said these words unto Duryodhana in reply :[1]—O mighty-armed Duryodhana, listen to me, O foremost of eloquent men! Thou regardest the two Krishnas, when on their car, to be the foremost of car-warriors! They are not, however, together equal to me in might of arms![2] What need I say of the Pāndavas? When angry, I can fight, at the van of battle, with the whole world consisting of gods, *Asuras*, and men, risen up in ams![3] I will vanquish the assembled Pārthas and the Somakas in battle! Without doubt, I will become the leader of thy troops![4] I will form such an array that our enemies will not be able to overmaster it! I say this to thee, O Duryodhana! There is no doubt in this![5]—Thus addressed (by Calya), king Duryodhana cheerfully poured sanctified water, without losing any time, O best of the Bharatas, on the ruler of the Madras, in the midst of his troops, according to the rites ordained in the scriptures, O monarch.*[6] After Calya had been invested with the command, loud leonine roars arose among thy troops and diverse musical instruments also, O Bhārata, were beat and blown.[7]† The Kaurava warriors became very cheerful, as also the mighty car-warriors among the Madrakas. And all of them praised the royal Calya, that ornament of battle, saying,[8]—Victory to thee, O king! Long life to thee! Slay all the assembled foes! Having obtained the might of thy arms, let the Dhārtarāshtras endued with great strength, rule the wide Earth without a foe!‡[9] Thou art capable of vanquishing in battle the three worlds consisting of the gods, the *Asuras*,

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* *I. e*, formally invested him with the command of the army. The ceremony consisted in pouring sanctified water on the head of the person chosen.—T.

† The Bombay edition reads, wrongly, I think, *Klishtarupas* for *Hrishtarupas*.—T.

‡ Literally, 'with all their foes slain!'—T.

then need be said of the Somakas and the Srinjayas that are mortal?[10]—Thus praised, the mighty king of the Madrakas obtained great joy that is unattainable by persons of unrefined souls.[11]

"'Calya said,—Today, O king, I will either slay all the Pānchālas with the Pāndavas in battle, or, slain by them, proceed to heaven![12] Let the world behold me today careering (on the field of battle) fearlessly! Today let all the sons of Pāndu, and Vāsudeva, and Sātyaki,[13] and the sons of Draupadi, and Dhrishtadyumna, and Cikhandin, and all the Prabhadrakas,[14] behold my prowess and the great might of my bow, and my quickness, and the energy of my weapons, and the strength of my arms, in battle![15] Let the Pārthas, and all the *Siddhas*, with the *Chāranas*, behold today the strength that is in my arms and the wealth of weapons I possess![16] Beholding my prowess today, let the mighty car-warriors of the Pāndavas, desirous of counteracting it, adopt diverse courses of action![17] Today I will rout the troops of the Pāndavas on all sides! Surpassing Drona and Bhima and the Suta's son, O lord, in battle. I will career on the field, O Kaurava, for doing what is agreeable to thee![18]—'

"Sanjaya continued,—'After Calya had been invested with the command, O giver of honors, no one among thy troops, O bull of Bharata's race, any longer felt any grief on account of Karna.[19] Indeed, the troops became cheerful and glad. They regarded the Pārthas as already slain and brought under the power of the ruler of the Madras.[20] Having obtained great joy, thy troops, O bull of Bharata's race, slept that night happily and became very cheerful.[21] Hearing those shouts of thy army, king Yudhishthira, addressing him of Vrishni's race, said these words, in the hearing of all the Kshatriyas:[22]—The ruler of the Madras, viz., Calya, that great bowman who is highly regarded by all the warriors, hath, O Mādhava, been made the leader of his forces by Dhritarāshtra's son![23] Knowing this that has happened, do, O Mādhava, that which is beneficial! Thou art our leader and protector! Do that which should next be done![24]—Then Vāsudeva, O monarch, said unto that king:—I know Ārtāyani, O Bhārata,

truly![25] Endued with prowess and great energy, he is highly illustrious! He is accomplished, conversant with all the modes of warfare, and possessed of great lightness of hand![26] I think that the ruler of the Madras is in battle equal to Bhishma or Drona or Karna, or, perhaps, superior to them.[27] I do not, O ruler of men, even upon reflection, find the warrior who may be a match for Calya while engaged in fight![28] In battle, he is superior in might to Cikhandin and Arjuna and Bhima and Sātyaki and Dhrishtadyumna, O Bhārata![29] The king of the Madras, O monarch, endued with the prowess of a lion or an elephant, will career fearlessly in battle, like the Destroyer himself in wrath amongst creatures at the time of the universal destruction.[30] I do not behold a match for him in battle save thee, O tiger among men, that art possessed of prowess equal to that of a tiger![31] Save thee there is no other person in either heaven or the whole of this world, who, O son of Kuru's race, would be able to slay the ruler of the Madras while excited with wrath in battle![32] Day after day engaged in fight, he agitates thy troops. For this, slay Calya in battle, like Maghavat slaying Camvara.[33] Treated with honor by Dhritarāshtra's son, that hero is invincible in battle! Upon the fall of the ruler of the Madras in battle, thou art certain to have victory! Upon his slaughter, the vast Dhārtarāshtra host will be slain![34] Hearing, O monarch, these words of mine now, proceed, O Pārtha, against that mighty car-warrior, viz., the ruler of the Madras![35] Slay that warrior, O thou of mighty arms, like Vāsava slaying the *Asura* Namuchi! There is no need of showing any compassion here, thinking that this one is thy maternal uncle! Keeping the duties of a Kshatriya before thee, slay the ruler of the Madras![36] Having crossed the fathomless oceans represented by Bhishma and Drona and Karna, do not sink, with thy followers, in the print of a cow's hoof represented by Calya![37] Display in battle the whole of thy ascetic power and thy Kshatriya energy! Slay that car-warrior![38]—Having said these words, Keçava, that slayer of hostile heroes, proceeded to his tent in the evening, worshipped by the Pāndavas.[39] After Keçava had gone, king Yudhishthira the just, dismissing all his brothers and the Somakas,

happily slept that night, like an elephant from whose body the darts have been plucked out.[40] All those great bowmen, viz., the Pānchālas and the Pāndavas, delighted in consequence of the fall of Karna, slept that night happily.[41] Its fever dispelled, the army of the Pāndavas, abounding with great bowmen and mighty car-warriors, having reached the shore as it were, became very happy that night, in consequence of the victory, O sire, it had won by the slaughter of Karna !' "[42]

Section VIII.

"Sanjaya said,—'After that night had passed away, king Duryodhana then, addressing all thy soldiers, said,—Arm, ye mighty car-warriors ![1]—Hearing the command of the king, the warriors began to put on their armour. Some began to yoke their steeds to their cars quickly, others ran hither and thither.[2] The elephants began to be equipt. The foot-soldiers began to arm. Others, numbering thousands, began to spread carpets on the terraces of cars.[3] The noise of musical instruments, O monarch, arose there, for enhancing the martial enthusiasm of the soldiers.[4] Then all the troops, placed in their proper posts, were seen, O Bhārata, to stand, clad in mail and resolved to make death their goal.[5] Having made the ruler of the Madras their leader, the great car-warriors of the Kauravas, distributing their troops, stood in divisions.[6] Then all thy warriors, with Kripa and Kritavarman and Drona's son and Calya and Suvala's son and the other kings that were yet alive, met thy son, and arrived at this understanding, viz., that none of them would individually and alone fight with the Pāndavas.[7-8] And they said,—He amongst us that will fight alone and unsupported with the Pāndavas, or he that will abandon a comrade engaged in fight, will be stained with the five grave sins and all the minor sins !—And they said,—All of us, united together, will fight with the foe ![9]—Those great car-warriors, having made such an understanding with one another, placed the ruler of the Madras at their head and quickly proceeded against their foes.[10] Similarly, all the Pāndavas, having arrayed their troops in great battle, proceeded against the Kauravas,

O king, for fighting with them on every side.[11] Soon, O chief of the Bharatas, that host, whose noise resembled that of the agitated ocean, and which seemed to be wonderful in consequence of its cars and elephants, presented the aspect of the vasty deep swelling with its surges!'[12]

"Dhritarāshtra said,—'I have heard of the fall of Drona, of Bhishma, and of the son of Rādhā! Tell me now of the fall of Calya and of my son![13] How, indeed, O Sanjaya, was Calya slain by king Yudhishthira the just? And how was my son Duryodhana slain by Bhimasena of great might?'[14]

"Sanjaya said,—'Hear, O king, with patience, of the destruction of human bodies and the loss of elephants and steeds, as I describe (to thee) the battle![15] The hope became strong, O king, in the breasts of thy sons that, after Drona and Bhishma and the Suta's son had been overthrown, Calya, O sire, would slay all the Pārthas in battle![16] Cherishing that hope in his heart, and drawing comfort from it, O Bhārata, thy son Duryodhana, relying in battle upon that mighty car-warrior, viz., the ruler of the Madras, regarded himself as possessed of a protector.[17]* When after Karna's fall the Pārthas had uttered leonine roars, a great fear, O king, had possessed the hearts of the Dhārtarāshtras.[18] Assuring him duly, the valiant king of the Madras, having formed, O monarch, a grand array whose arrangments were auspicious in every respect,[19] proceeded against the Pārthas in battle. And the valiant king of the Madras proceeded, shaking his beautiful and exceedingly strong bow capable of imparting a great velocity to the shafts sped from it.[20] And that mighty car-warrior was mounted upon a foremost of vehicles having horses of the Sindhu breed yoked unto it. Riding upon his car, his driver made the vehicle look resplendent.[21] Protected by that car, that hero, that brave crusher of foes, (viz., Calya), stood, O monarch, dispelling the fears of thy sons.[22] In the advance (to battle), the king of the Madras, clad in mail, proceeded at the head of the array, accompanied by the brave Madrakas and the invincible sons of Karna.[23] On the left was Kritavarman, surrounded by the

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* Both 16 and 17 are triplets.—T.

Trigartas. On the right was Gautama (Kripa) with the Cakas and the Yavanas.[24] In the rear was Açwatthāman surrounded by the Kāmvojas. In the centre was Duryodhana, protected by the foremost of Kuru warriors.[25] Surrounded by a large force of cavalry and other troops, Suvala's son, Cakuni, as also the mighty car-warrior Uluka, proceeded with the others.[26] The mighty bowmen amongst the Pāndavas, those chastisers of foes, dividing themselves, O monarch, into three bodies, rushed against thy troops.[27] Dhrishtadyumna and Cikhandin and the mighty car-warrior Sātyaki proceeded with great speed against the army of Calya.[28] Then king Yudhishthira, accompanied by his troops, rushed against Calya alone, from desire of slaughtering him, O bull of Bharata's race![29] Arjuna, that slayer of large bands of foes, rushed with great speed against that great bowman, viz., Kritavarman, and the *Samsaptakas*.[30] Bhimasena and the great car-warriors among the Somakas rushed, O monarch, against Kripa, desirous of slaughtering their foes in battle.[31] The two sons of Mādri, accompanied by their troops, proceeded against Cakuni and the great car-warrior Uluka at the head of their forces.[32] Similarly, thousands upon thousands of warriors, of thy army, armed with diverse weapons and filled with rage, proceeded against the Pāndavas in that battle.'[33]

"Dhritarāshtra said,—'After the fall of the mighty bowmen Bhishma and Drona and the great car-warrior Karna, and after both the Kurus and the Pāndavas had been reduced in numbers, and when, indeed, the Pārthas, possessed of great prowess, became once more angry in battle, what, O Sanjaya, was the strength of each of the armies?'[34-35]

"Sanjaya said,—'Hear, O king, how we and the enemy both stood for battle on that occasion, and what was then the strength of the two armies![36] Eleven thousand cars, O bull of Bharata's race, ten thousand and seven hundred elephants,[37] and full two hundred thousand horse, and three millions of foot, composed the strength of thy army![38] Six thousand cars, six thousand elephants, ten thousand horse, and one million of foot, O Bhārata,[39] were all that composed the remnant of the Pāndava force in that battle. These, O bull of

Bharata's race, encountered each other for battle.[40] Having distributed their forces in this way, O monarch, ourselves, excited with wrath and inspired with desire of victory, proceeded against the Pāndavas, having placed ourselves under the command of the ruler of the Madras.[41] Similarly, the brave Pāndavas, those tigers among men, desirous of victory, and the Pānchālas possessed of great fame, came to battle.[42] Even thus, O monarch, all those tigers among men, desirous of slaughtering their foes, encountered one another at dawn of day, O lord![43] Then commenced a fierce and terrible battle between thy troops and the enemy, the combatants being all engaged in striking and slaughtering one another.' "[44]

Section IX.

"Sanjaya said,—'Then commenced the battle between the Kurus and the Srinjayas, O monarch, that was as fierce and awful as the battle between the gods and the *Asuras*.[1] Men, and crowds of cars and elephants, and elephant-warriors and horsemen by thousands, and steeds, all possessed of great prowess, encountered one another.[2] The loud noise of rushing elephants of fearful forms was then heard there, resembling the roars of the clouds in the welkin, in the season of rains.[3] Some car-warriors, struck by elephants, were deprived of their cars. Routed by those infuriate animals, other brave combatants ran on the field.[4] Well-trained car-warriors, O Bhārata, with their shafts, despatched large bodies of cavalry and the footmen that urged and protected the elephants, to the other world.[5] Well-trained horsemen, O king, surrounding great car-warriors, careered on the field, striking and slaying the latter with spears and darts and swords.[6] Some combatants armed with bows, encompassing great car-warriors, despatched them to Yama's abode, the many unitedly battling against individual ones.[7] Other great car-warriors, encompassing elephants and foremost warriors of their own class, slew some mighty one amongst them that fought on the field, careering all around.*[8] Simi-

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* The Bombay reading, which I adopt, is *Nāgān Rathavarān* &c.—T.

larly, O king, elephants, encompassing individual car-warriors excited with wrath and scattering showers of shafts, despatched them to the other world.[9] Elephant-warrior rushing against elephant-warrior, and car-warrior against car-warrior, in that battle, slew each other with darts and lances and cloth-yard shafts, O Bhārata![10] Cars and elephants and horse, crushing foot-soldiers in the midst of battle, were seen to make confusion worse confounded.[11] Adorned with yak-tails, steeds rushed on all sides, looking like the swans found on the plains at the foot of Himavat. They rushed with such speed that they seemed ready to devour the very Earth.[12] The field, O monarch, indented with the hoofs of those steeds, looked beautiful like a beautiful woman bearing the marks of (her lover's) nails on her person.[13] With the noise made by the tread of heroes, the wheels of cars, the shouts of foot-soldiers, the grunts of elephants,[14] the peal of drums and other musical instruments, and the blare of conchs, the Earth began to resound as if with deafening peals of thunder.[15] In consequence of twanging bows and flashing sabres and the glaring armour of the combatants, all became so confused there that nothing could be distinctly marked.[16] Innumerable arms, lopped off from human bodies, and looking like the tusks of elephants, jumped up and writhed and moved furiously about.[17] The sound made, O monarch, by heads falling on the field of battle, resembled that made by the falling fruits of palmyra trees.[18] Strewn with those fallen heads that were crimson with blood, the Earth looked resplendent as if adorned with gold-colored lotuses in their season.[19] Indeed, with those lifeless heads with upturned eyes, that were exceedingly mangled (with shafts and other weapons), the field of battle, O king, looked resplendent as if strewn with full-blown lotuses.[20] With the fallen arms of the combatants, smeared with sandal and adorned with costly *Keyuras*, the Earth looked bright as if strewn with the gorgeous poles set up in Indra's honor.[21] The field of battle became covered with the thighs of kings, cut off in that battle and looking like the tapering trunks of elephants.[22] Teeming with hundreds of headless trunks and strewn with umbrellas and yak-yails, that vast army looked beautiful like a flowering forest.[23] Then, on the field of

battle, O monarch, warriors careered fearlessly, their limbs bathed in blood and, therefore, looking like flowering *Kinçukas*.[24] Elephants also, afflicted with arrows and lances, fell down here and there like broken clouds dropped from the skies.[25] Elephant-divisions, O monarch, slaughtered by highsouled warriors, dispersed in all directions like wind-tossed clouds.[26] Those elephants, looking like clouds, fell down on the Earth, like mountains riven with thunder, O lord, on the occasion of the dissolution of the world at the end of the *Yuga*.[27] Heaps upon heaps, looking like mountains, were seen, lying on the ground, of fallen steeds with their riders.[28] A river appeared on the field of battle, flowing towards the other world. Blood formed its waters, and cars its eddies. Standards formed its trees, and bones its pebbles.[29] The arms (of combatants) were its alligators, bows its current, elephants its large rocks, and steeds its smaller ones. Fat and marrow formed its mire, umbrellas its swans, and maces its rafts.[30] Abounding with armour and head-gears, banners constituted its beautiful trees. Teeming with wheels that formed its swarms of *Chakravākas*, it was covered with *Trivenus* and *Dandas*.[31] Inspiring the brave with delight and enhancing the fears of the timid, that fierce river set in, whose shores abounded with Kurus and Srinjayas.[32] Those brave warriors, with arms resembling spiked bludgeons, by the aid of their vehicles and animals serving the purposes of rafts and boats, crossed that awful river which ran towards the region of the dead.[33] During the progress of that battle, O monarch, in which no consideration was showed by any body for any one, and which, fraught with awful destruction of the four kinds of forces, therefore, resembled the battle between the gods and the *Asuras* in days of old,[34] some among the combatants, O scorcher of foes, loudly called upon their kinsmen and friends. Some, called upon by crying kinsmen, returned, afflicted with fear.[35] During the progress of that fierce and awful battle, Arjuna and Bhimasena stupified their foes.[36] That vast host of thine, O ruler of men, thus slaughtered, swooned away on the field, like a woman under the influence of liquor.[37] Having stupified that army, Bhimasena and Dhananjaya blew their conchs and uttered

leonine roars.[38] As soon as they heard that loud peal, Dhrishtadyumna and Cikhandin, placing king Yudhishthira at their head, rushed against the ruler of the Madras.[39] Exceedingly wonderful and terrible, O monarch, was the manner in which those heroes, unitedly and in separate bodies, then fought with Calya.[40] The two sons of Mādri, endued with great activity, accomplished in weapons, and invincible in battle, proceeded with great speed against thy host, inspired with desire of victory.[41] Then thy army, O bull of Bharata's race, mangled in diverse ways with shafts by the Pāndavas eager for victory, began to fly away from the field.[42] That host, thus struck and broken by firm bowmen, O monarch, fled away on all sides in the very sight of thy sons.[43] Loud cries of *Oh* and *Alas*, O Bhārata, arose from among thy warriors, while some illustrious Kshatriyas among the routed combatants, desirous of victory, cried out, saying,—*stop, stop!*[44]—For all that, those troops of thine, broken by the Pāndavas, fled away, deserting on the field their dear sons and brothers and maternal uncles and sisters' sons and relatives by marriage and other kinsmen.[45] Urging their steeds and elephants to greater speed, thousands of warriors fled away, O bull of Bharata's race, bent only upon their own safety!' "[46]

Section X.

"Sanjaya said—'Beholding the army broken, the valiant king of the Madras addressed his driver, saying,—Quickly urge these steeds endued with the fleetness of thought![1] Yonder stays king Yudhishthira the son of Pāndu, looking resplendent with the umbrella held over his head.[2] Take me thither with speed, O driver, and witness my might! The Pārthas are unable to stand before me in battle![3]—Thus addressed, the driver of the Madra king proceeded to that spot where stood king Yudhishthira the just of true aim.[4] Calya fell suddenly upon the mighty host of the Pāndavas. Alone, he checked it like the continent checking the surging sea.[5] Indeed, the large force of the Pāndavas, coming against Calya, O sire, stood

still in that battle, like the rushing sea upon encountering a mountain.[6] Beholding the ruler of the Madras standing for battle on the field, the Kauravas returned, making death their goal.[7] After they had returned, O king, and separately taken up their positions in well-formed array, an awful battle set in, in which blood flowed freely like water.

"'The invincible Nakula encountered Chitrasena.[8] These two heroes, both of whom were excellent bowmen, approaching, drenched each other with showers of arrows in that battle, like two pouring clouds risen in the welkin on the south and the north. I could not mark any difference between the son of Pāndu and his antagonist.[9-10] Both of them were accomplished in weapons, both endued with might, and both conversant with the practices of car-warriors. Each bent upon slaying the other, they carefully looked for each other's *laches*.[11] Then Chitrasena, O monarch, with a broad-headed shaft, well-tempered and sharp, cut off Nakula's bow at the handle.[12] Fearlessly then the son of Karna struck the bowless Nakula at the forehead with three shafts equipt with wings of gold and whetted on stone.[13] With a few other keen arrows he then despatched Nakula's steeds to Yama's abode. Next, he felled both the standard and the driver of his antagonist, each with three arrows.[14] With those three arrows sped from the arms of his foe sticking to his forehead, Nakula, O king, looked beautiful like a mountain with three crests.[15] Deprived of his bow and his car, the brave Nakula, taking up a sword, jumped down from his vehicle like a lion from a mountain summit.[16] As, however, he rushed on foot, his antagonist poured a shower of arrows upon him. Possessed of active prowess, Nakula received that arrowy shower on his shield.[17] Getting at the car then of Chitrasena, the mighty-armed hero, viz., the son of Pāndu, conversant with all modes of warfare and incapable of being tired with exertion, ascended it in the very sight of all the troops.[18] The son of Pāndu then cut off from Chitrasena's trunk his diadem-decked head adorned with ear-rings, and graced with a beautiful nose and a pair of large eyes. At this, Chitrasena, endued with the splendour of the Sun, fell down on the terrace of his car.[19] Beholding Chitrasena slain, all the

great car-warriors there uttered loud cries of praise and many leonine roars.[20] Meanwhile the two sons of Karna, viz., Sushena and Satyasena, both of whom were great car-warriors, beholding their brother slain, shot showers of keen shafts.[21] Those foremost of car-warriors rushed with speed against the son of Pāndu like a couple of tigers, O king, in the deep forest rushing against an elephant from desire of slaying him.[22] Both of them poured their keen shafts upon the mighty car-warrior Nakula. Indeed, as they poured those shafts, they resembled two masses of clouds pouring rain in torrents.[23] Though pierced with arrows all over, the valiant and heroic son of Pāndu cheerfully took up another bow after ascending another car, and stood in battle like the Destroyer himself in rage.[24] Then those two brothers, O monarch, with their straight shafts, cut off Nakula's car into fragments.[25] Then Nakula, laughing, smote the four steeds of Satyasena with four whetted and keen shafts in that encounter.[26] Aiming a long shaft equipt with wings of gold, the son of Pāndu then cut off, O monarch, the bow of Satyasena.[27] At this the latter, mounting on another car and taking up another bow, as also his brother Sushena, rushed against the son of Pāndu.[28] The valiant son of Mādri fearlessly pierced each of them, O monarch, with a couple of shafts at the van of battle.[29] Then the mighty car-warrior Sushena, filled with wrath, cut off in that battle, laughing the while, the formidable bow of Pāndu's son with a razor-headed arrow.[30] Then Nakula, insensate with rage, took up another bow and pierced Sushena with five arrows and struck his standard with one.[31] Without losing a moment, he then cut off the bow and the leathern fence of Satyasena also, O sire, at which all the troops there uttered a loud shout.[32] Satyasena, taking up another foe-slaying bow that was capable of bearing a great strain, shrouded the son of Pāndu with arrows from every side.[33] Baffling those arrows, Nakula, that slayer of hostile heroes, pierced each of his antagonists with a couple of shafts.[34] Each of the latter separately pierced the son of Pāndu in return with many straight-coursing shafts. Next they pierced Nakula's driver also with many keen shafts.[35] The valiant Satyasena then, endued with great lightness of hand, cut off without

his brother's help, the shafts of Nakula's car and his bow with a couple of arrows.[36] The *Atiratha* Nakula, however, staying on his car, took up a dart equipt with a golden handle and a very keen point, and steeped in oil and exceedingly bright.[37] It resembled, O lord, a she-snake of virulent poison, frequently darting out her tongue. Raising that weapon he hurled it at Satyasena in that encounter.[38] That dart, O king, pierced the heart of Satyasena in that battle and reduced it into a hundred fragments. Deprived of his senses and life, he fell down upon the Earth from his car.[39] Beholding his brother slain, Sushena, insensate with rage, suddenly made Nakula carless in that battle. Without losing a moment, he poured his arrows over the son of Pāndu fighting on foot.[40] Seeing Nakula carless, the mighty car-warrior Sutasoma, the son of Draupadi, rushed to that spot for rescuing his sire in battle.[41]* Mounting then upon the car of Sutasoma, Nakula, that hero of Bharata's race, looked beautiful like a lion upon a mountain. Then taking up another bow, he fought with Sushena.[42] Those two great car-warriors, approaching each other, and shooting showers of arrows, endeavoured to compass each other's destruction.[43] Then Sushena, filled with rage, struck the son of Pāndu with three shafts and Sutasoma with twenty in the arms and the chest.[44] At this the impetuous Nakula, O monarch, that slayer of hostile heroes, covered all the points of the compass with arrows.[45] Then taking up a sharp shaft endued with great energy and equipt with a semicircular head, Nakula sped it with great force at Karna's son in that battle.[46] With that arrow, O best of kings, the son of Pāndu cut off from Sushena's trunk the latter's head in the very sight of all the troops. That feat seemed exceedingly wonderful.[47] Thus slain by the illustrious Nakula, Karna's son fell down like a lofty tree on the bank of a river thrown down by the current of the stream.[48] Beholding the slaughter of Karna's sons and the prowess of Nakula, thy army, O bull of Bharata's race, fled away in fear.[49] Their commander, however, viz., the brave and valiant ruler of the

* The Bombay edition reads *Maharatham* for *Mahārathas*.—T.

Madras, that chastiser of foes, then protected, O monarch, those troops in that battle.[50] Rallying his host, O king, Calya stood fearlessly in battle, uttering loud leonine roars and causing his bow to twang fiercely.[51] Then thy troops, O king, protected in battle by that firm bowman, cheerfully proceeded against the foe once more from every side.[52] Those high-souled warriors, surrounding that great bowman, viz., the ruler of the Madras, stood, O king, desirous of battling on every side.[53] Then Sātyaki, and Bhimasena, and those two Pāndavas, viz., the twin sons of Mādri, placing that chastiser of foes and abode of modesty, viz., Yudhishthira, at their head,[54] and surrounding him on all sides in that battle, uttered leonine roars. And those heroes also caused a loud whizz with the arrows they shot and frequently indulged in diverse kinds of shouts.[55] Smilingly, all thy warriors, filled with rage, speedily encompassed the ruler of the Madras and stood from desire of battle.[56] Then commenced a battle, inspiring the timid with fear, between thy soldiers and the enemy, both of whom made death their goal.[57] That battle between fearless combatants, enhancing the population of Yama's kingdom, resembled, O monarch, that between the gods and the *Asuras* in days of yore.[58] Then the ape-bannered son of Pāndu, O king, having slaughtered the *Samsaptakas* in battle, rushed against that portion of the Kaurava army.[59] Smiling, all the Pāndavas, headed by Dhrishtadyumna, rushed against the same division, shooting showers of keen arrows.[60] Overwhelmed by the Pāndavas, the Kaurava host became stupified. Indeed, those divisions then could not discern the cardinal from the subsidiary points of the compass.[61] Covered with keen arrows sped by the Pāndavas, the Kaurava army, deprived of its foremost warriors, wavered and broke on all sides. Indeed, O Kauravya, that host of thine began to be slaughtered by the mighty car-warriors of the Pāndavas.[62] Similarly, the Pāndava host, O king, began to be slaughtered in hundreds and thousands in that battle by thy sons on every side with their arrows.[63] While the two armies, exceedingly excited, were thus slaughtering each other, they became much agitated like two streams in the season of rains.[64] During the progress of that dreadful

battle, O monarch, a great fear entered the hearts of thy warriors as also those of the Pāndavas.' "[65]

Section XI.

"Sanjaya said,—'When the troops, slaughtered by one another, were thus agitated, when many of the warriors fled away and the elephants began to utter loud cries,[1] when the foot-soldiers in that dreadful battle began to shout and wail aloud, when the steeds, O king, ran in diverse directions,[2] when the carnage became awful, when a terrible destruction set in of all embodied creatures, when weapons of various kinds fell or clashed with one another, when cars and elephants began to be mingled together,[3]—on that occasion when heroes felt great delight and cowards felt their fears enhanced.—when combatants encountered one another from desire of slaughter,[4]—on that awful occasion of the destruction of life,—during the progress of that dreadful sport, that is, of that awful battle that enhanced the population of Yama's kingdom,[5]—the Pāndavas slaughtered thy troops with keen shafts, and, after the same manner, thy troops slew those of the Pāndavas.[6] During the that battle inspiring the timid with terror,—indeed, during the progress of the battle as it was fought on that morning about the hour of sunrise,[7]—the Pāndava heroes of good aim, protected by the high-souled Yudhishthira, fought with thy forces, making death itself their goal.[8] The Kuru army, O thou of the race of Kuru, encountering the proud Pāndavas endued with great strength, skilled in smiting, and possessed of sureness of aim, became weakened and agitated like a herd of she-deer frightened at a forest-conflagration.[9] Beholding that army weakened and helpless like a cow sunk in a mire, Calya, desirous of rescuing it, proceeded against the Pāndava army.[10] Filled with rage, the ruler of the Madras, taking up an excellent bow, rushed for battle against the Pāndava foes.[11] The Pāndavas also, O monarch, in that encounter, inspired with desire of victory, proceeded against the ruler of the Madras and pierced him with keen shafts.[12] Then the ruler of the Madras, possessed of great strength, afflicted that host with showers of keen arrows in

the very sight of king Yudhishthira the just.[13] At that time diverse portents appeared to the view. The Earth herself, with her mountains, trembled, making a loud noise.[14] Meteors, with keen points bright as those of lances equipt with handles, piercing the air, fell upon the Earth from the firmament.[15] Deer and buffaloes and birds, O monarch, in large numbers, placed thy army to their right, O king![16]* The planets Venus and Mars, in conjunction with Mercury, appeared at the rear of the Pāndavas and to the front of all the (Kaurava) lords of Earth.[17] Blazing flames seemed to issue from the points of weapons, dazzling the eyes (of the warriors). Crows and owls in large numbers perched upon the heads of the combatants and on the tops of their standards.[18] Then a fierce battle took place between the Kaurava and the Pāndava combatants assembled together in large bodies.[19] Then, O king, the Kauravas, mustering all their divisions, rushed against the Pāndava army.[20] Of soul incapable of being depressed, Calya then poured dense showers of arrows on Yudhishthira the son of Kunti like the thousand-eyed Indra pouring rain in torrents.[21] Possessed of great strength, he pierced Bhimasena, and the five sons of Draupadi, and the two sons of Mādri by Pāndu, and Dhrishtadyumna, and the grandson of Cini, and Cikhandin also, each with ten arrows equipt with wings of gold and whetted on stone.[22-23] Indeed, he began to pour his arrows like Maghavat pouring rain at the close of the summer season.[24] Then the Prabhadrakas, O king, and the Somakas, were seen felled or falling by thousands, in consequence of Calya's arrows.[25] Multitudinous as swarms of bees or flights of locusts, the shafts of Calya were seen to fall like thunder-bolts from the clouds.[26] Elephants and steeds and foot-soldiers and car-warriors, afflicted with Calya's arrows, fell down or wandered or uttered loud wails.[27] Infuriate with rage and prowess, the ruler of the Madras shrouded his foes in that battle like the Destroyer at the end of the *Yuga*.† The mighty

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* *I. e*, these animals were seen to pass along the left of the Kuru army, portending a great slaughter and defeat.—T.

† Literally, 'like the Destroyer let loose by Time'.—T.

ruler of the Madras began to roar aloud like the clouds.[28] The Pāndava army, thus slaughtered by Calya, ran towards Yudhishthira the son of Kunti (for protection).[29] Possessed of great lightness of hand, Calya, having in that battle crushed them with whetted arrows, began to afflict Yudhishthira with a dense shower of shafts.[30] Beholding Calya impetuously rushing towards him with horse and foot, king Yudhishthira, filled with wrath, checked him with keen shafts, even as an infuriate elephant is checked with iron-hooks.[31] Then Calya sped a terrible arrow at Yudhishthira that resembled a snake of virulent poison. Piercing through the high-souled son of Kunti, that arrow quickly fell down upon the Earth.[32] Then Vrikodara, filled with wrath, pierced Calya with seven arrows, and Sahadeva pierced him with five, and Nakula with ten.[33] The (five) sons of Draupadi poured upon that foe-slaying hero, viz., the impetuous Ārtāyani, showers of arrows like a mass of clouds pouring rain upon a mountain.[34] Beholding Calya struck by the Pārthas on every side, both Kritavarman and Kripa rushed in wrath towards that spot.[35] Uluka also of mighty energy, and Cakuni the son of Suvala, and the mighty car-warrior Açwatthāman with smiles on his lips, and all thy sons, protected Calya by every means in that battle.[36] Piercing Bhimasena with three arrows, Kritavarman, shooting a dense shower of shafts, checked that warrior who then seemed to be the embodiment of wrath.[37] Excited with rage, Kripa struck Dhrishtadyumna with many arrows. Cakuni proceeded against the sons Draupadi, and Açwatthāman against the twins.[38] That foremost of warriors, viz., Duryodhana, possessed of fierce energy, proceeded, in that battle, against Keçava and Arjuna, and endued with might, he struck them both with many arrows.[39] Thus hundreds of combats, O monarch, that were fierce and beautiful, took place between thine and the enemy, on diverse parts of the field.[40] The chief of the Bhojas then slew the brown steeds of Bhimasena's car in that encounter. The steedless son of Pāndu, alighting from his car, began to fight with his mace, like the Destroyer himself with his uplifted bludgeon.[41] The ruler of the Madras then slew the steeds of Sahadeva before his eyes, Then Sahadeva slew Calya's son with his sword.[42]

The preceptor Gautama once more fearlessly fought with Dhrishtadyumna, both exerting themselves with great care.[43] The preceptor's son Açwatthāman, without much wrath and as if smiling in that battle, pierced each of the five heroic sons of Draupadi with ten arrows.[44] Once more the steeds of Bhimasena were slain in that battle. The steedless son of Pāndu, quickly alighting from his car,[45] took up his mace like the Destroyer his bludgeon. Excited with wrath, that mighty hero crushed the steeds and the car of Kritavarman. Jumping down from his vehicle, Kritavarman then fled away.[46] Calya also, excited with rage, O king, slaughtered many Somakas and Pāndavas, and once more afflicted Yudhishthira with many keen shafts.[47] Then the valiant Bhima, biting his nether lip, and infuriate with rage, took up his mace in that battle, and aimed it at Calya for the latter's destruction.[48] Resembling the very bludgeon of Yama, impending (upon the head of the foe) like the death-night, exceedingly destructive of the lives of elephants and steeds and human beings,[49] twined round with cloth of gold, looking like a blazing meteor, equipt with a sling, fierce as a she-snake, hard as thunder, and made wholly of iron,[50] smeared with sandal-paste and other unguents like a desirable lady, smutted with marrow and fat and blood, resembling the very tongue of Yama,[51] producing shrill sounds in consequence of the bells attached to it, like unto the thunder of Indra, resembling in shape a snake of virulent poison just freed from its slough, drenched with the juicy seretions of elephants,[52] inspiring hostile troops with terror and friendly troops with joy, celebrated in the world of men, and capable of riving mountain summits,[53] that mace, with which the mighty son of Kunti had in Kailāsa challenged the enraged Lord of Alakā, the friend of Maheçwara,[54]*—that weapon with which Bhima, though resisted by many, had in wrath slain a large number of proud *Guhyakas* endued with powers of illusion on the breasts of Gandhamādana for the sake of procuring *Mandāra* flowers for doing what was agreeable to Draupadi,[55]—uplifting *that*

* *I. e.*, Kuvera, Alakā being the capital or abode of the king of the *Guhyakas* or *Yakshas.*—T.

mace which was rich with diamonds and jewels and gems and possessed of eight sides and celebrated as Indra's thunder,—the mighty-armed son of Pāndu now rushed against Calya.[56] With that mace of awful sound, Bhima, skilled in battle, crushed the four steeds of Calya that were possessed of great fleetness.[57] Then the heroic Calya, excited with wrath in that battle, hurled a lance at the broad chest of Bhima and uttered a loud shout. That lance, piercing through the armour of Pāndu's son, penetrated into his body.[58] Vrikodara, however, fearlessly plucking out the weapon, pierced therewith the driver of Calya in the chest.[59] His vitals pierced, the driver, vomiting blood, fell down with agitated heart. At this the ruler of the Madras came down from his car and cheerlessly gazed at Bhima.[60] Beholding his own feat thus counteracted, Calya became filled with wonder. Of tranquil soul, the ruler of the Madras took up his mace and began to cast his glances upon his foe.[61] Beholding that terrible feat of his in battle, the Pārthas, with cheerful hearts, worshipped Bhima who was incapable of being tired with exertion.' "[62]

Section XII.

"Sanjaya said,—'Seeing his driver fallen, Calya, O king, quickly took up his mace made wholly of iron and stood immovable as a hill.[1] Bhima, however, armed with his mighty mace, rushed impetuously towards Calya who then looked like the blazing *Yuga* fire, or the Destroyer armed with the noose, or the Kailāsa mountain with its formidable crest, or Vāsava with his thunder, or Mahādeva with his trident, or an infuriate elephant in the forest.[2-3] At that time the blare of thousands of conchs and trumpets and loud leonine roars arose there, enhancing the delight of heroes.[4] The combatants of both armies, looking at those two foremost of warriors from every side, applauded them both, saying,—Excellent, Excellent![5] Save the ruler of the Madras, or Rāma, that delighter of the Yadus, there is none else that can venture to endure the impetuosity of Bhima in battle![6] Similarly, save Bhima, there is no other warrior that can venture to endure the force of the

mace of the illustrious king of the Madras in battle![7]—These two combatants then, viz., Vrikodara and the ruler of the Madras, roaring like bulls, careered in circles, frequently jumping up in the air.[8] In that encounter between those two lions among men, no difference could be noticed between them either in respect of their careering in circles or of their wielding the mace.[9] The mace of Calya, wrapped round with a resplendent cloth of gold that looked like a sheet of fire, inspired the spectators with dread.[10] Similarly, the mace of the high-souled Bhima, as the latter careered in circles, looked like lightning in the midst of the clouds.[11] Struck by the ruler of the Madras with his mace, the mace of Bhima, O king, produced sparks of fire in the welkin which thereupon seemed to be ablaze.[12]* Similarly, struck by Bhima with his mace, the mace of Calya produced a shower of blazing coals which seemed exceedingly wonderful.[13] Like two gigantic elephants striking each other with their tusks, or two huge bulls striking each other with their horns, those two heroes began to strike each other with their foremost of maces, like a couple of combatants striking each other with iron-bound clubs.[14]† Their limbs being struck with each other's mace, they soon became bathed in blood and looked handsomer in consequence like two flowering *Kinçukas.*[15] Struck by the ruler of the Madras on both his left and right, the mighty-armed Bhimasena stood immovable like a mountain.[16] Similarly, though struck repeatedly with the force of Bhima's mace, Calya, O king, moved not, like a mountain assailed by an elephant with his tusks.[17] The noise made by the blows of the maces of those two lions among men was heard on all sides like successive peals of thunder.[18] Having ceased for a moment, those two warriors of great energy once more began, with uplifted maces, to career in closer circles.[19] Once more the clash took place between those two warriors of superhuman feats, each having advanced towards the other but eight steps, and each assailing the other with his uplifted iron club.[20] Then,

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* The correct reading, as in the Bombay edition, is *dahyamāneva khe.*—T.

† *Tomras* were clubs with heads of iron.—T.

wishing to get at each other, they once more careered in circles. Both accomplished (in the use of the mace) they began to display their superiority of skill.[21] Uplifting their terrible weapons, they then again struck each other like mountains striking each other with their crests at the time of an earthquake.[22] Exceedingly crushed with each other's mace in consequence of each other's strength, both those heroes fell down at the same time like a couple of poles set up for Indra's worship.[23] The brave combatants then of both armies, at that sight, uttered cries of *Oh* and *Alas*. Struck with great force in their vital limbs, both of them had become exceedingly agitated.[24] Then the mighty Kripa, taking up Calya, that bull among the Madras, on his own car, quickly bore him away from the field of battle.[25] Within, however, the twinkling of an eye, Bhimasena, rising up, and still reeling as if drunk, challenged, with uplifted mace, the ruler of the Madras.[26] Then the heroic warriors of thy army, armed with diverse weapons, fought with the Pāndavas, causing diverse musical instruments to be blown and beat.[27] With uplifted arms and weapons, and making a loud noise, O monarch, thy warriors headed by Duryodhana rushed against the Pāndavas.[28] Beholding the Kaurava host, the sons of Pāndu, with leonine roars, rushed against those warriors headed by Duryodhana.[29] Then thy son, O bull of Bharata's race, singling out Chekitāna amongst those rushing heroes, pierced him deeply with a lance in the chest.[30] Thus assailed by thy son, Chekitāna fell down on the terrace of his car, covered with blood, and overcome with a deep swoon.[31] Beholding Chekitāna slain, the great car-warriors among the Pāndavas incessantly poured their arrowy showers (upon the Kauravas).[32] Indeed, the Pāndavas, inspired with desire of victory, O monarch, careered beautifully on all sides amonst thy divisions.[33] Kripa, and Kritavarman, and the mighty son of Suvala, placing the ruler of the Madras before them, fought with king Yudhishthira the just.[34] Duryodhana, O monarch, fought with Dhrishtadyumna, the slayer of Bharadwāja's son, that hero endued with abundant energy and prowess.[35] Three thousand cars, O king, despatched by thy son and headed by Drona's son, battled with Vijaya (Arjuna).[36] All those

combatants, O king, had firmly resolved to win victory and had cast off fear with life itself.* Indeed, O king, thy warriors penetrated into the midst of the Pāndava army like swans into a large lake.[37] A fierce battle then took place between the Kurus and the Pāndavas, the combatants being actuated with the desire of slaughtering one another and deriving great pleasure from giving and receiving blows.[38] During the progress, O king, of that battle which was destructive of great heroes, an earthy dust, terrible to behold, was raised by the wind.[39] From only the names we heard (of the Pāndava warriors) that were uttered in course of that battle and from those (of the Kuru warriors) that were uttered by the Pāndavas, we knew the combatants that fought with one another fearlessly.[40] That dust, however, O tiger among men, was soon dispelled by the blood that was shed, and all the points of the compass became once more clear when that dusty darkness was driven away.[41] Indeed, during the progress of that terrible and awful battle, no one among either thy warriors or those of the foe, turned his back.[42] Desirous of attaining to the regions of Brahman and longing for victory by fair fight, the combatants displayed their prowess, inspired with the hope of heaven.[43] For paying off the debt they owed to their masters on account of the sustenance granted by the latter, or firmly resolved to accomplish the objects of their friends and allies, the warriors, with hearts fixed on heaven, fought with one another on that occasion.[44] Shooting and hurling weapons of diverse kinds, great car-warriors roared at or smote one another.[45]—*Slay, pierce, seize, strike, cut off,*—these were the words that were heard in that battle, uttered by thy warriors and those of the foe.[46] Then Calya, O monarch, desirous of slaying him, pierced king Yudhishthira the just, that mighty car-warrior, with many sharp arrows.[47] Conversant with what are the vital limbs of the body, the son of Prithā, however, O monarch, with the greatest ease, struck the ruler of the Madras with four and ten cloth-yard shafts, aiming at the latter's vital limbs.[48] Resisting the son of Pāndu with his

* A mode of expression signifying that they had cast off fear and were ready to lay down their lives.—T.

shafts, Calya of great fame, filled with rage and desirous of slaying his adversary, pierced him in that battle with innumerable arrows equipt with *Kanka* feathers.[49] Once more, O monarch, he struck Yudhishthira with a straight shaft in the very sight of all the troops.[50] King Yudhishthira the just, possessed of great fame and filled with rage, pierced the ruler of the Madras with many keen arrows equipt with feathers of *Kankas* and peacocks.[51] That mighty car-warrior then pierced Chandrasena with seventy arrows, and Calya's driver with nine, and Drumasena with four and sixty.[52] When the two protectors of his car-wheels were (thus) slain by the high-souled son of Pāndu, Calya, O king, slew five and twenty warriors among the Chedis.[53] And he pierced Sātyaki with five and twenty keen arrows, and Bhimasena with seven, and the two sons of Mādri with a hundred, in that battle.[54] While Calya was thus careering in that battle, that best of kings, viz., the son of Prithā, sped at him many shafts that resembled snakes of virulent poison.[55] With a broad-headed arrow, Yudhishththira the son of Kunti then cut off from his car the standard-top of his adversary as the latter stood in his front.[56] We saw the standard of Calya, which was thus cut off by the son of Pāndu in that great battle, fall down like a riven mountain summit.[57] Seeing his standard fallen and observing the son of Pāndu standing before him, the ruler of the Madras became filled with rage and shot showers of shafts.[58] That bull amongst Kshatriyas, viz., Calya of immeasurable soul, poured over the Kshatriyas in that battle dense showers of arrows like the deity of the clouds pouring torrents of rain.[59] Piercing Sātyaki and Bhimasena and the twin sons of Mādri by Pāndu, each with five arrows, he afflicted Yudhishthira greatly.[60] We then, O monarch, beheld a net of arrows spread before the chest of Pāndu's son like a mass of risen clouds.[61] The mighty car-warrior Calya, in that battle, filled with rage, shrouded Yudhishthira with straight shafts.[62] At this, king Yudhishthira, afflicted with those showers of shafts, felt himself deprived of his prowess, even as the *Asura* Jambha had become before the slayer of Vritra.' "[63]

Section XIII.

"Sanjaya said,—'When king Yudhishthira the just was thus afflicted by the ruler of the Madras, Sātyaki and Bhimasena and the two sons of Mādri by Pāndu, encompassing Calya with their cars, began to afflict him in that battle.[1] Beholding the unsupported Calya thus afflicted by those great car-warriors (and seeing him successfully repel those attacks), loud sounds of applause were heard, and the *Siddhas* (who witnessed the encounter) became filled with delight. The ascetics, assembled together (for witnessing the battle), declared it to be wonderful.[2] Then Bhimasena in that encounter, having pierced Calya who had become (as his name implied) an iresistible dart in prowess, with one arrow, next pierced him with seven.[3] Sātyaki, desirous of rescuing the son of Dharma, pierced Calya with a hundred arrows and uttered a loud leonine roar.[4] Nakula pierced him with five arrows, and Sahadeva with seven; the latter then once more pierced him with as many.[5] The heroic ruler of the Madras, struggling carefully in that battle, thus afflicted by those mighty car-warriors, drew a formidable bow capable of bearing a great strain and of imparting great force to the shafts sped from it,[6] and pierced Sātyaki, O sire, with five and twenty shafts and Bhima with three and seventy and Nakula with seven.[7] Then cutting off with a broad-headed arrow the bow, with shaft fixed on the string, of Sahadeva, he pierced Sahadeva himself, in that battle, with three and seventy shafts.[8] Sahadeva then, stringing another bow, pierced his maternal uncle of great splendour with five shafts that resembled snakes of virulent poison or blazing fire.[9] Filled with great rage, he then struck his adversary's driver with a straight shaft in that battle and then Calya himself once more with three.[10] Then Bhimasena pierced the ruler of the Madras with seventy arrows, and Sātyaki pierced him with nine, and king Yudhishthira with sixty.[11] Thus pierced, O monarch, by those mighty car-warriors, blood began to flow from Calya's body, like crimson streams running adown the breast of a mountain of red chalk.[12] Calya, however, quickly

pierced in return each of those great bowmen with five arrows, O king, which feat seemed exceedingly wonderful.[13] With another broad-headed arrow, that mighty car-warrior then, O sire, cut off the stringed bow of Dharma's son in that encounter.[14] Taking up another bow, that great car-warrior, viz., the son of Dharma, covered Calya, his steeds, and driver, and standard, and car, with many arrows.[15] Thus shrouded in that battle by the son of Dharma with his shafts, Calya struck the former with ten keen arrows.[16] Then Sātyaki, filled with rage upon beholding the son of Dharma thus afflicted with shafts, checked the heroic ruler of the Madras with clouds of arrows.[17] At this, Calya cut off with a razor-faced arrow the formidable bow of Sātyaki, and pierced each of the other Pāndava warriors with three arrows.[18] Filled with rage, O monarch, Sātyaki of unbaffled prowess then hurled at Calya a lance equipt with a golden staff and decked with many jewels and gems.[19] Bhimasena sped at him a clothyard shaft that looked like a blazing snake; Nakula hurled at him a dart, Sahadeva an excellent mace, and the son of Dharma a *Çataghni*, impelled by the desire of despatching him.[20] The ruler of the Madras, however, quickly baffled in that battle all those weapons, hurled from the arms of those five warriors at him, as these coursed towards his car.[21] With a number of broad-headed arrows Calya cut off the lance hurled by Sātyaki. Possessed of valour and great lightness of hand, he cut off into two fragments the gold-decked shaft sped at him by Bhima.[22] He then resisted with clouds of shafts the terrible dart, equipt with a golden handle, that Nakula sped at him and the mace also that Sahadeva had thrown.[23] With a couple of other arrows, O Bhārata, he cut off the *Çataghni* sped at him by the king, in the very sight of the sons of Pāndu, and uttered a loud leonine roar. The grandson of Cini, however, could not endure the defeat of his weapon in that battle.[24] Insensate with rage, Sātyaki took up another bow, and pierced the ruler of the Madras with two shafts and his driver with three.[25] At this, Calya, O monarch, excited with rage, deeply pierced all of them with ten arrows, like persons piercing mighty elephants with sharp-pointed lances.[26] Thus checked in that battle by

the ruler of the Madras, O Bhārata, those slayers of foes became unable to stay in front of Calya.[27] King Duryodhana, beholding the prowess of Calya, regarded the Pāndavas, the Pānchālas, and the Srinjayas as already slain.[28] Then, O king, the mighty-armed Bhimasena, possessed of great prowess and mentally resolved to cast off his life-breaths, encountered the ruler of the Madras.[29] Nakula and Sahadeva and Sātyaki of great might, encompassing Calya, shot their arrows at him from every side.[30] Though encompassed by those four great bowmen and mighty car-warriors among the Pāndavas, the valiant ruler of the Madras still fought with them.[31] Then, O king, the royal son of Dharma, in that dreadful battle, quickly cut off with a razor-headed arrow one of the protectors of Calya's car-wheels.[32] When that brave and mighty car-warrior, viz., that protector of Calya's car-wheel, was thus slain, Calya of great strength covered the Pāndava troops with showers of arrows.[33] Beholding his troops shrouded with arrows, O monarch, in that battle, king Yudhishthira the just began to reflect in this strain,[34]—Verily, how shall those grave words of Mādhava become true! I hope, the ruler of the Madras, excited with rage, will not annihilate my army in battle![35]—Then the Pāndavas, O elder brother of Pāndu, with cars and elephants and steeds, approached the ruler of the Madras and began to afflict him from every side.[36] Like the wind dispersing mighty masses of clouds, the king of the Madras, in that battle, dispersed that risen shower of arrows and diverse other kinds of weapons in profusion.[37] We then beheld the downpour of gold-winged arrows shot by Calya, coursing through the welkin like a flight of locusts.[38] Indeed, those arrows shot by the ruler of the Madras from the van of battle were seen to fall like swarms of birds.[39] With the gold-decked shafts that issued from the bow of the Madra king, the welkin, O monarch, became so filled that there was not an inch of empty space.[40] When a thick gloom appeared, caused by the arrows shot by the mighty ruler of the Madras owing to his extreme lightness of hands in that dreadful battle,[41] and when they beheld the vast host of the Pāndavas thus agitated by that hero, the gods and the *Gandharvas* became filled with great wonder.[42] Afflicting

with vigor all the Pāndava warriors with his shafts from every side, O sire, Calya shrouded king Yudhishthira the just and roared repeatedly like a lion.[45] The mighty car-warriors of the Pāndavas, thus shrouded by Calya in that battle, became unable to proceed against that great hero for fighting with him.[44] Those, however, amongst the Pāndavas, that had Bhimasena at their head and that were led by king Yudhishthira the just, did not fly away from that ornament of battle, viz., the brave Calya.' "[46]

Section XIV.

"Sanjaya said,—'Meanwhile Arjuna, in that battle, pierced with many arrows by the son of Drona as also by the latter's followers, viz., the heroic and mighty car-warriors among the Trigartas,[1] pierced Drona's son in return with three shafts, and each of the other warriors with two. Once again, the mighty-armed Dhananjaya covered his enemies with showers of shafts.[2] Though struck with keen arrows and though they looked like porcupines in consequence of those arrows sticking to their limbs, still thy troops, O bull of Bharata's race, fled not from Pārtha in that battle.[3] With Drona's son at their head, they encompassed that mighty car-warrior and fought with him, shooting showers of shafts.[4] The gold-decked arrows, O king, shot by them, speedily filled the terrace of Arjuna's car.[5] Beholding those two great bowmen, those two foremost of all warriors, viz., the two Krishnas, covered with arrows, those invincible (Kaurava) combatants became filled with delight.[6] Indeed, at that time, the *Kuvara*, the wheels, the shaft, the traces, the yoke, and the *Anukarsha*, O lord, of Arjuna's car, became entirely enveloped with arrows.[7] The like of what thy warriors then did unto Pārtha had never before, O king, been either seen or heard.[8] That car looked resplendent with those keen arrows of beautiful wings like a celestial vehicle blazing with hundreds of torches dropped on the Earth.[9] Then Arjuna, O monarch, covered that hostile division with showers of straight shafts like a cloud pouring torrents of rain on a mountain.[10] Struck in that battle with arrows inscribed with

Pārtha's name, those warriors, beholding that state of things, regarded the field of battle to be full of Pārtha.[11] Then the Pārtha-fire, having arrows for its wonderful flames and the loud twang of *Gāndiva* for the wind that fanned it, began to consume the fuel constituted by thy troops.[12] Then, O Bhārata, heaps of fallen wheels and yokes, of quivers, of banners and standards, with the vehicles themselves that bore them, of shafts and *Anukarshas* and *Trivenus*, of axles and traces and goads, of heads of warriors decked with ear-rings and head-gears, of arms, O monarch, and thighs in thousands, of umbrellas along with fans, and of diadems and crowns, were seen along the tracks of Pārtha's car.[13-16] Indeed, along the track of the angry Pārtha's car, O monarch, the ground, miry with blood, became impassable, O chief of the Bharatas, like the sporting ground of Rudra. The scene inspired the timid with fear and the brave with delight.[17-18] Having destroyed two thousand cars with their fences, that scorcher of foes, viz., Pārtha, looked like a smokeless fire with blazing flames.[19] Indeed, even as the illustrious Agni when he blazes forth (at the end of the *Yuga*) for destroying the mobile and the immobile universe, even so looked, O king, the mighty car-warrior Pārtha.[20] Beholding the prowess of Pāndu's son in that battle, the son of Drona, on his car equipt with many banners, endeavoured to check him.[21] Those two tigers among men, both having white steeds yoked unto their vehicles and both regarded as the foremost of car-warriors, quickly encountered each other, each desirous of slaying the other.[22] The arrowy showers shot by both became exceedingly terrible and were as dense, O bull of Bharata's race, as the torrents of rain poured by two masses of clouds at the close of summer.[23] Each challenging other, those two warriors mangled each other with straight shafts in that battle, like a couple of bulls tearing each other with their horns.[24] The battle between them, O king, was fought equally for a long while. The clash of weapons became terrific[25] The son of Drona then, O Bhārata, pierced Arjuna with a dozen gold-winged arrows of great energy and Vāsudeva with ten.[26] Having shown for a short while some regard for the preceptor's son in that great battle, Vibhatsu then, smiling

the while, stretched his bow *Gāndiva* with force.[27] Soon, however, the mighty car-warrior Savyasāchin made his adversary steedless and driverless and carless, and without putting forth much strength pierced him with three arrows.[28] Staying on that steedless car, Drona's son, smiling the while, hurled at the son of Pāndu a heavy mallet that looked like a dreadful mace with iron spikes.[29] Beholding that weapon, which was decked with cloth of gold, course towards him, the heroic Pārtha, that slayer of foes, cut it off into seven fragments.[30] Seeing his mallet cut off, Drona's son of great wrath took up a terrible mace equipt with iron spikes and looking like a mountain summit. Accomplished in battle, the son of Drona hurled it then at Pārtha.[31] Beholding that spiked mace coursing towards him like the Destroyer himself in rage, Pāndu's son Arjuna quickly cut it off with five excellent shafts.[32] Cut off with Pārtha's shafts in that great battle, that weapon fell down on the Earth, riving the hearts, as it were, O Bhārata, of the (hostile) kings.[33] The son of Pāndu then pierced Drona's son with three other shafts. Though deeply pierced by the mighty Pārtha, Drona's son, however, of great might, relying upon his own manliness, showed no sign of fear or agitation.[34] That great car-warrior, viz., the son of Drona, then, O king, shrouded Suratha with showers of shafts before the eyes of all the Kshatriyas.[35] At this, Suratha, that great car-warrior among the Pānchālas, in that battle, riding upon his car whose rattle was as deep as the roar of the clouds, rushed against the son of Drona[36] Drawing his foremost of bows, firm and capable of bearing a great strain, the Pānchāla hero covered Açwatthāman with arrows that resembled flames of fire or snakes of virulent poison.[37] Seeing the great car-warrior Suratha rushing towards him in wrath, the son of Drona became filled with rage like a snake struck with a stick.[38] Furrowing his brow into three lines, and licking the corners of his mouth with his tongue, he looked at Suratha in rage and then rubbed his bowstring and sped a keen cloth-yard shaft that resembled the fatal rod of Death.[39] Endued with great speed, that shaft pierced the heart of Suratha and passing out entered the Earth, riving her through, like the

thunder-bolt of Çakra hurled from the sky.[40] Struck with that shaft, Suratha fell down on the Earth like a mountain summit riven with thunder.[41] After the fall of that hero, the valiant son of Drona, that foremost of car-warriors, speedily mounted upon the vehicle of his slain foe.[42] Then, O monarch, that warrior, invincible in battle, viz., the son of Drona, well equipt with armour and weapons, and supported by the *Samsaptakas*, fought with Arjuna.[43] That battle, at the hour of noon, between one and the many, enhancing the population of Yama's domains, became exceedingly fierce.[44] Wonderful was the sight that we then beheld, for, noticing the prowess of all those combatants, Arjuna, alone and unsupported, fought with all his foes at the same time.[45] The encounter was exceedingly fierce that thus took place between Arjuna and his enemies, resembling that between Indra, in days of yore, and the vast host of the *Asuras*.' "[46]

Section XV.

"Sanjaya said,—'Duryodhana, O king, and Dhrishtadyumna the son of Prishata, fought a fierce battle, using arrows and darts in profusion.[1] Both of them, O monarch, shot showers of arrows like showers of rain poured by the clouds in the rainy season.[2] The (Kuru) king, having pierced with five arrows the slayer of Drona, viz., Prishata's son of fierce shafts, once more pierced him with seven arrows.[3] Endued with great might and steady prowess, Dhrishtadyumna, in that battle, afflicted Duryodhana with seventy arrows.[4] Beholding the king thus afflicted, O bull of Bharata's race, his uterine brothers, accompanied by a large force, encompassed the son of Prishata.[5] Surrounded by those *Atirathas* on every side, the Pānchāla hero, O king, careered in that battle, displaying his quickness in the use of weapons.[6] Çikhandin, supported by the Prabhadrakas, fought with two Kuru bowmen, viz., Kritavarman and the great car-warrior Kripa.[7] Then also, O monarch, that battle became fierce and awful since the warriors were all resolved to lay down their lives and since all of them fought, making life the stake.[8] Çalya, shooting showers

of shafts on all sides, afflicted the Pāndavas with Sātyaki and Vrikodara amongst them.[9] With patience and great strength, O monarch, the king of the Madras at the same time fought with the twins (Nakula and Sahadeva), each of whom resembled the Destroyer himself in prowess.[10] The great car-warriors among the Pāndavas who were mangled in that great battle with the shafts of Calya, failed to find a protector.[11] Then the heroic Nakula, the son of Mādri, seeing king Yudhishthira the just greatly afflicted, rushed with speed against his maternal uncle.[12] Shrouding Calya in that battle (with many arrows), Nakula, that slayer of hostile heroes smiling the while, pierced him in the centre of the chest with ten other arrows,[13] made entirely of iron, polished by the hands of the smith, equipt with wings of gold, whetted on stone, and propelled from his bow with great force.[14] Afflicted by his illustrious nephew, Calya afflicted his nephew in return with many straight arrows.[15] Then king Yudhishthira, and Bhimasena, and Sātyaki, and Sahadeva the son of Mādri, all rushed against the ruler of the Madras.[16] That vanquisher of foes, viz., the generalissimo of the Kuru army, received in that battle all those heroes that rushed towards him quickly, filling the cardinal and the subsidary points of the compass with the rattle of their cars and causing the Earth to tremble therewith.[17] Piercing Yudhishthira with three arrows and Bhima with seven, Calya pierced Sātyaki with a hundred arrows in that battle and Sahadeva with three.[18] Then the ruler of the Madras, O sire, cut off, with a razor-headed arrow, the bow with arrow fixed on it of the high-souled Nakula. Struck with Calya's shafts, that bow broke into pieces.[19] Taking up another bow, Mādri's son, that great car-warrior, quickly covered the ruler of the Madras with winged arrows.[20] Then Yudhishthira and Sahadeva, O sire, each pierced the ruler of the Madras with ten arrows in the chest.[21] Bhimasena and Sātyaki, rushing at the ruler of the Madras, both struck him with arrows winged with *Kanka* feathers, the former with sixty, and the latter with nine.[22] Filled with rage at this, the ruler of the Madras pierced Sātyaki with nine arrows and once again with seventy straight shafts.[23] Then, O sire, he cut off

at the handle the bow, with arrow fixed on it, of Sātyaki and then despatched the four steeds of the latter to Yama's abode.[24] Having made Sātyaki carless, that mighty car-warrior,- viz., the ruler of the Madras, struck him with a hundred arrows from every side.[25] He next pierced the two angry sons of Mādri, and Bhimasena the son of Pāndu, and Yudhishthira, O thou of Kuru's race, with ten arrows each.[26] The prowess that we then beheld of the ruler of the Madras was exceedingly wonderful, since the Pārthas, even unitedly, could not approach him in that battle.[27] Riding then upon another car, the mighty Sātyaki, of prowess incapable of being baffled, beholding the Pāndavas afflicted and succumbing to the ruler of the Madras, rushed with speed against him.[28] That ornament of assemblies, viz. Calya, on his car, rushed against the car of Sātyaki, like one infuriate elephant against another.[29] The collision that then took place between Sātyaki and the heroic ruler of the Madras, became fierce and wonderful to behold, even like that which had taken place in days of yore between the *Asura* Camvara and the chief of the celestials.[30] Beholding the ruler of the Madras staying before him in that battle, Sātyaki pierced him with ten arrows and said,—Wait, Wait![31]—Deeply pierced by that high-souled warrior, the ruler of the Madras pierced Sātyaki in return with sharp shafts equipt with beautiful feathers.[32] Those great bowmen then, viz., the Pārthas, beholding the king of the Madras assailed by Sātyaki, quickly rushed towards him from desire of slaying that maternal uncle of theirs.[33] The encounter then that took place between those struggling heroes, marked by a great flow of blood, became exceedingly awful like that which takes place between a number of roaring lions.[34] The struggle, O monarch, that took place between them resembled that which takes place between a number of roaring lions fighting with each other for meat.[35] With the dense showers of shafts shot by them, the Earth became entirely enveloped, and the welkin also suddenly became one mass of arrows.[36] All around the field a darkness was caused by those arrows. Indeed, with the shafts shot by those illustrious warriors, a shadow as that of the clouds was caused there.[37] Then, O king, with those blazing shafts sped by the

warriors, that were equipt with wings of gold and that looked like snakes just freed from their sloughs, the points of the compass seemed to be ablaze.[38] That slayer of foes, viz., Calya, then achieved the most wonderful feat, since that hero, alone, and unsupported, contended with many arrows in that battle.[39] The Earth became shrouded with the fierce shafts, equipt with feathers of *Kankas* and peacocks, that fell, sped from the arms of the ruler of the Madras.[40] Then, O king, we beheld the car of Calya careering in that dreadful battle like the car of Cakra in days of yore on the occasion of the destruction of the *Asuras*.' "[41]

Section XVI.

"Sanjaya said,—'Then, O lord, thy troops, with Calya at their head, once more rushed against the Pārthas in that battle with great impetuosity.[1] Although afflicted, still those troops of thine, who were fierce in battle, rushing against the Pārthas, very soon agitated them in consequence of their superior numbers.[2] Struck by the Kurus, the Pāndava troops, in the very sight of the two Krishnas, stayed not on the field, though sought to be checked by Bhimasena.[3] Filled with rage at this, Dhananjaya covered Kripa and his followers, as also Kritavarman, with showers of shafts.[4] Sahadeva checked Cakuni with all his forces. Nakula cast his glances on the ruler of the Madras from one of his flanks.[5] The (five) sons of Draupadi checked numerous kings (of the Kuru army). The Pānchāla prince Cikhandin resisted the son of Drona.[6] Armed with his mace, Bhimasena held the king in check. Kunti's son Yudhishthira resisted Calya at the head of his forces.[7] The battle then commenced once more between those pairs as they stood, among thy warriors and those of the enemy, none of whom had ever retreated from fight.[8] We then beheld the highly wonderful feat that Calya, achieved, since, alone, he fought with the whole Pāndava army![9] Calya then, as he stayed in the vicinity of Yudhishthira in that battle, looked like the planet Saturn in the vicinity of the Moon.[10] Afflicting the king

with shafts that resembled snakes of virulent poison, Calya rushed against Bhima, covering him with showers of arrows.[11] Beholding that lightness of hand and that mastery over weapons displayed by Calya, the troops of both the armies applauded him highly.[12] Afflicted by Calya, the Pāndavas, exceedingly mangled, fled away, leaving the battle, and disregarding the cries of Yudhishthira commanding them to stop.[13] While his troops were thus being slaughtered by the ruler of the Madras, Pāndu's son, king Yudhishthira the just, became filled with rage.[14] Relying upon his prowess, that mighty car-warrior began to afflict the ruler of the Madras, resolved to either win the battle or meet with death.[15] Summoning all his brothers and also Krishna of Madhu's race, he said unto them,—Bhishma, and Drona, and Karna, and the other kings,[16] that put forth their prowess for the sake of the Kauravas, have all perished in battle! Ye all have exerted your valour according to your courage and in respect of the shares allotted to you![17] Only one share, viz., mine, that is constituted by the mighty car-warrior Calya, remains. I desire to vanquish that ruler of the Madras today in battle! Whatever wishes I have regarding the accomplishment of that task I will now tell you![18] These two heroes, viz., the two sons of Mādravati, will become the protectors of my wheels. They are counted as heroes incapable of being vanquished by Vāsava himself![19] Keeping the duties of a Kshatriya before them, these two that are deserving of every honor and are firm in their vows, will fight with their maternal uncle.[20] Either Calya will slay me in battle or I will slay him. Blessed be ye! Listen to these true words, ye foremost of heroes in the world![21] Observant of Kshatriya duties, I will fight with my maternal uncle, ye lords of Earth, firmly resolved to either obtain victory or be slain![22] Let them that furnish cars quickly supply my vehicle, according to the rules of science, with weapons and all kinds of implements in a larger measure than Calya's.[23] The grandson of Cini will protect my right wheel, and Dhrishtadyumna my left. Let Prithā's son Dhananjaya guard my rear today.[24] And let Bhima, that foremost of all wielders of weapons, fight in my front. I shall thus be superior to Calya in the great battle that will occur![25]

—Thus addressed by the king, all his well-wishers did as they were requested.[26] Then the Pāndava troops once more became filled with joy, especially the Pānchālas, the Somakas, and the Matsyas.[27] Having made that vow, the king proceeded against the ruler of the Madras. The Pānchālas then blew and beat innumerable conchs and drums and uttered leonine roars.[28] Endued with great activity and filled with rage, they rushed, with loud shouts of joy, against the ruler of the Madras, that bull among the Kurus.[29]* And they caused the Earth to resound with the noise of the elephants' bells, and the loud blare of conchs and trumpets.[30] Then thy son and the valiant ruler of the Madras, like the Udaya and the Asta hills, received those assailants.[31] Boasting of his prowess in battle, Calya poured a shower of arrows on that chastiser of foes, viz., king Yudhishthira the just, like Maghavat pouring rain.[32] The high-souled king of the Kurus also, having taken up his beautiful bow, displayed those diverse kinds of lessons that Drona had taught him.[33] And he poured successive showers of arrows beautifully, quickly, and with great skill. As he careered in battle, none could mark any *laches* in him.[34] Calya and Yudhishthira, both endued with great prowess in battle, mangled each other, like a couple of tigers fighting for a piece of meat.[35] Bhima was engaged with thy son, that delighter in battle. The Pānchāla prince (Dhrishtadyumna), and Sātyaki, and the two sons of Mādri by Pāndu, received Cakuni and the other Kuru heroes around.[36] In consequence of thy evil policy, O king, there again occurred in that spot an awful battle between thy warriors and those of the foe, all of whom were inspired with the desire of victory.[37] Duryodhana then, with a straight shaft, aiming at the gold-decked standard of Bhima, cut it off in that battle.[38] The beautiful standard of Bhimasena, adorned with many bells, fell down, O giver of honors![39] Once more the king, with a sharp razor-faced arrow, cut off the beautiful bow of

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* The reading *Kurupungavas* is incorrect. It should be in the accusative form. Then again, I read, following the Bengal texts, *taraswinas* and not *taraswinam* as in the Bombay edition.—T.

Bhima that looked like the trunk of an elephant.[40] Endued with great energy, the bowless Bhima then, putting forth his prowess, pierced the chest of thy son with a dart. At this, thy son sat down on the terrace of his car.[41] When Duryodhana swooned away, Vrikodara once more, with a razor-faced shaft, cut off the head of his driver from his trunk.[42] The steeds of Duryodhana's car, deprived of their driver, ran wildly on all sides, O Bhārata, dragging the car after them, at which loud wails arose (in the Kuru army).[43] Then the mighty car-warrior Açwatthāman, and Kripa, and Kritavarman, followed that car, desirous of rescuing thy son.[44] The (Kaurava) troops (at sight of this) became exceedingly agitated. The followers of Duryodhana became terrified. At that time, the wielder of *Gāndiva*, drawing his bow, began to slay them with his arrows.[45] Then Yudhishthira, excited with rage, rushed against the ruler of the Madras, himself urging his steeds white as ivory and fleet as thought.[46] We then saw something that was wonderful in Yudhishthira, the son of Kunti, for though very mild and soft before, he then became exceedingly fierce.[47] With eyes opened wide and body trembling in rage, the son of Kunti cut off hostile warriors in hundreds and thousands by means of his sharp shafts.[48] Those amongst the soldiers against whom the eldest Pāndava proceeded, were overthrown by him, O king, like mountain summits riven with thunder.[49] Felling cars with steeds and drivers and standards and throwing down car-warriors in large numbers, Yudhishthira, without any assistance, began to sport there like a mighty wind destroying masses of clouds.[50] Filled with rage, he destroyed steeds with riders and steeds without riders and foot-soldiers by thousands in that battle, like Rudra destroying living creatures (at the time of the universal dissolution).[51] Having made the field empty by shooting his shafts on all sides, Yudhishthira rushed against the ruler of the Madras and said,—Wait, Wait![52]—Beholding the feats then of that hero of terrible deeds, all thy warriors became inspired with fear. Calya, however, proceeded against him.[53] Both of them filled with rage, both blew their conchs. Returning and challenging each other, each then encountered the other.[54] Then

Calya covered Yudhishthira with showers of arrows. Similarly, the son of Kunti covered the ruler of the Madras with showers of arrows.[55] Then those two heroes, viz., the ruler of the Madras and Yudhishthira, mangled in that battle with each other's arrows and bathed in blood, looked[56] beautiful like a *Çālmali* and a *Kinçuka* tree decked with flowers. Both possessed of splendour and both invincible in battle, those two illustrious warriors uttered loud roars.[57] Beholding them both, the soldiers could not conclude which of them would be victorious. Whether the son of Prithā would enjoy the Earth, having slain the ruler of the Madras, or, Calya, having slain the son of Pāndu, would bestow the Earth on Duryodhana,[58] could not be ascertained, O Bhārata, by the warriors present there. King Yudhishthira, in course of that battle, placed his foes to his right.[59] Then Calya shot a hundred foremost of arrows at Yudhishthira. With another arrow of great sharpness, he cut off the latter's bow.[60] Taking up another bow, Yudhishthira pierced Calya with three hundred shafts and cut off the latter's bow with a razor-faced arrow.[61] The son of Pāndu then slew the four steeds of his antagonist with some straight arrows. With two other very sharp shafts, he then cut off the two *Pārshni* drivers of Calya.[62] Then with another blazing, well-tempered, and sharp shaft, he cut off the standard of Calya staying in his front. Then, O chastiser of foes, the army of Duryodhana broke.[63] The son of Drona, at this time, speedily proceeded towards the ruler of the Madras who had been reduced to that plight, and quickly taking him up on his own car, fled away quickly.[64] After the two had proceeded for a moment, they heard Yudhishthira roar aloud. Stopping, the ruler of the Madras then ascended another car[65] that had been equipt duly. That best of cars had a rattle deep as the roar of the clouds. Well furnished with weapons and instruments and all kinds of utensils, that vehicle made the hair of foes stand on end.' "[66]

Section XVII.

Sanjaya said,—'Taking up another bow that was very strong and much tougher, the ruler of the Madras pierced Yudhishthira and roared like a lion.[1] Then that bull amongst Kshatriyas, of immeasurable soul, poured upon all the Kshatriyas showers of arrows even like the deity of the clouds pouring rain in torrents.[2] Piercing Sātyaki with ten arrows and Bhima with three and Sahadeva with as many, he afflicted Yudhishthira greatly.[3] And he afflicted all the other great bowmen with their steeds and cars and elephants with many shafts like hunters afflicting elephants with blazing brands.[4] Indeed, that foremost of car-warriors destroyed elephants and elephant-riders, horses and horsemen, and cars and car-warriors.[5] And he cut off the arms of combatants with weapons in grasp and the standards of vehicles, and caused the Earth to be strewn with (slain) warriors like the sacrificial altar with blades of *Kuça* grass.[6] Then the Pāndus, the Pānchālas, and the Somakas, filled with rage, encompassed that hero who was thus slaughtering their troops like all destroying Death.[7] Bhimasena, and the grandson of Cini, and those two foremost of men, viz., the two sons of Mādri, encompassed that warrior while he was fighting with the (Pāndava) king of terrible might. And all of them challenged him to battle.[8] Then those heroes, O king, having obtained the ruler of the Madras, that foremost of warriors, in battle, checked that first of men in that encounter and began to strike him with winged arrows of fierce energy.[9] Protected by Bhimasena, and the two sons of Mādri, and by him of Madhu's race, the royal son of Dharma struck the ruler of the Madras in the centre of the chest with winged arrows of fierce energy.[10] Then the car-warriors and other combatants of thy army, clad in mail and equipt with weapons, beholding the ruler of the Madras exceedingly afflicted with arrows in that battle, surrounded him on all side. at the command of Duryodhana.[11] The ruler of the Madras at this time quickly pierced Yudhishthira with seven arrows

in that battle. The high-souled son of Prithā, O king, in return, pierced his foe with nine arrows in that dreadful encounter.[12] Those two great car-warriors, viz., the ruler of the Madras and Yudhishthira, began to cover each other with arrows washed in oil and shot from their bowstrings stretched to their ears.[13] Those two best of kings, both endued with great strength, both incapable of being defeated by foes, and both foremost of car-warriors, watchful of each other's *laches*, quickly and deeply pierced each other with each other's shafts.[14] The loud noise of their bows, bowstrings, and palms, resembled that of Indra's thunder as those high-souled warriors, viz., the brave ruler of the Madras and the heroic Pāndava, showered upon each other their numberless arrows.[15] They careered on the field of battle like two young tigers in the deep forest fighting for a pierçe of meat. Swelling with pride of prowess, they mangled each other like a couple of infuriate elephants equipt with powerful tusks.[16] Then the illustrious ruler of the Madras, endued with fierce impetuosity, putting forth his vigor, pierced the heroic Yudhishthira of terrible might in the chest with a shaft possessed of the splendour of fire or the Sun.[17] Deeply pierced, O king, that bull of Kuru's race, viz., the illustrious Yudhishthira, then struck the ruler of the Madras with a well-shot shaft and became filled with joy.[18] Recovering his senses within a trice, that foremost of kings (viz., Calya), possessed of prowess equal to that of him of a thousand eyes, with eyes red in wrath, quickly struck the son of Prithā with a hundred arrows.[19] At this, the illustrious son of Dharma, filled with rage, quickly pierced Calya's chest and then, without losing a moment, struck his golden mail with six shafts.[20] Filled with joy, the ruler of the Madras then, drawing his bow and having shot many arrows, at last cut off, with a pair of razor-faced shafts, the bow of his royal foe, viz., that bull of Kuru's race.[21] The illustrious Yudhishthira then, taking a new and more formidable bow in that battle, pierced Calya with many arrows of keen points from every side like Indra piercing the *Asura* Namuchi.[22] The illustrious Calya then, cutting off the golden coats of mail of both Bhima and king Yudhishthira with nine arrows, pierced the arms of both

of them.[23] With another razor-faced arrow endued with the splendour of fire or the Sun, he then cut off the bow of Yudhishthira. At this time Kripa, with six arrows, slew the king's driver who thereupon fell down in front of the car.[24] The ruler of the Madras then slew with four shafts the four steeds of Yudhishthira. Having slain the steeds of the king, the high-souled Calya then began to slay the troops of the royal son of Dharma.[25] When the (Pāndava) king had been brought to that plight, the illustrious Bhimasena, quickly cutting off the bow of the Madra king with an arrow of great impetuosity, deeply pierced the king himself with a couple of arrows.[26] With another arrow he severed the head of Calya's driver, from his trunk the middle of which was encased in mail. Exceedingy excited with rage, Bhimasena next slew, without a moment's delay, the four steeds also of his foe.[27] That foremost of all bowmen, viz., Bhima, then covered with a hundred arrows that hero who, endued with great impetuosity, was careering alone in that battle. Sahadeva, the son of Mādri, did the same. Beholding Calya stupified with those arrows, Bhima cut off his armour with other shafts.[28] His armour having been cut off by Bhimasena, the high-souled ruler of the Madras, taking up a sword and a shield decked with a thousand stars, jumped down from his car and rushed towards the son of Kunti. Cutting off the shaft of Nakula's car, Calya of terrible strength rushed towards Yudhishthira.[29] Beholding him rushing impetuously towards the king, even like the Destroyer himself rushing in rage, Dhrishtadyumna and Cikhandin and the (five) sons of Draupadi and the grandson of Cini suddenly advanced towards him.[30] Then the illustrious Bhima cut off with ten arrows the unrivalled shield of the advancing hero. With another broad-headed arrow he cut off the sword also of that warrior at the hilt. Filled with joy at this, he roared aloud in the midst of the troops.[31] Beholding that feat of Bhima, all the foremost car-warriors among the Pāndavas became filled with joy. Laughing aloud, they uttered fierce roars and blew their conchs white as the moon.[32] At that terrible noise the army protected by thy heroes became cheerless, covered with sweat, bathed in blood, exceedingly melancholy, and al-

most lifeless.[33] The ruler of the Madras, assailed by those foremost of Pāndava warriors headed by Bhimasena, proceeded (regardless of them) towards Yudhishthira, like a lion proceeding for seizing a deer.[34] King Yudhishthira the just, steedless and driverless, looked like a blazing fire in consequence of the wrath with which he was then excited. Beholding the ruler of the Madras before him, he rushed towards that foe with great impetuosity.[35] Recollecting the words of Govinda, he quickly set his heart on the destruction of Calya. Indeed, king Yudhishthira the just, staying on his steedless and driverless car, desired to take up a dart.[36] Beholding that feat of Calya and reflecting upon the fact that that hero who had been allotted to him as his share still remained unslain, the son of Pāndu firmly set his heart upon accomplishing that which Indra's younger brother had counselled him to achieve.[37] King Yudhishthira the just took up a dart whose handle was adorned with gold and gems and whose effulgence was as bright as that of gold. Rolling his eyes that were wide open, he cast his glances on the ruler of the Madras, his heart filled with rage.[38] Thus looked at, O god among men, by that king of cleansed soul and sins all washed away, the ruler of the Madras was not reduced to ashes. This appeared to us to be exceedingly wonderful, O monarch![39] The illustrious chief of the Kurus then hurled with great force at the king of the Madras that blazing dart of beautiful and fierce handle and effulgent with gems and corals.[40] All the Kuravas beheld that blazing dart emitting sparks of fire as it coursed through the welkin after having been hurled with great force, even like at large meteor falling from the skies at the end of the *Yuga*.[41] King Yudhishthira the just, in that battle, carefully hurled that dart which resembled the Death-night armed with the fatal noose or the foster-mother of fearful aspect of Yama himself, and which, like the Brāhmana's curse, was incapable of being baffled.[42] Carefully the sons of Pāndu had always worshipped that weapon with perfumes and garlands and foremost of seats and the best kinds of viands and drinks. That weapon seemed to blaze like the *Samvartaka* fire and was as fierce as a rite performed according to the *Atharvan* of Angirasa.[43] Created by Tashtri (the

celestial artificer) for the use of Içāna, it was a consumer of the life-breaths and the bodies of all foes. It was capable of destroying by its force the Earth and the welkin and all the receptacles of water and creatures of every kind.[44] Adorned with bells and banners and gems and diamonds and decked with stones of *lapis lazuli* and equipt with a golden handle, Tashtri himself had forged it with great care after having observed many vows. Unerringly fatal, it was destructive of all haters of *Brahma*.[45] Having carefully inspired it with many fierce *mantras*, and endued it with terrible velocity by the exercise of great might and great care, king Yudhishthira hurled it along the best of tracks for the destruction of the ruler of the Madras.[46] Saying in a loud voice the words,—*Thou art slain, O wretch!*—the king hurled it, even as Rudra had, in days of yore, shot his shaft for the destruction of the *Asura* Andhaka, stretching forth his strong (right) arm graced with a beautiful hand, and apparently dancing in wrath.[47] Calya, however, roared aloud and endeavoured to catch that excellent dart of irresistible energy hurled by Yudhishthira with all his might, even as a fire leaps forth for catching a jet of clarified butter poured over it.[48] Piercing through his very vitals and his fair and broad chest, that dart entered the Earth as easily as it would any water without the slightest resistance and bearing away (with it) the world-wide fame of the king (of the Madras).[49] Covered with the blood that issued from his nostrils and eyes and ears and mouth, and that which flowed from his wound, he then looked like the Krauncha mountain of gigantic size when it was pierced by Skanda.[50] His armour having been cut off by that descendant of Kuru's race, the illustrious Calya, strong as Indra's elephant, stretching his arms, fell down on the Earth, like a mountain summit riven by thunder.[51] Stretching his arms, the ruler of the Madras fell down on the Earth, with face directed towards king Yudhishthira the just, like a tall banner erected to the honor of Indra falling down on the ground.[52] Like a dear wife advancing to receive her dear lord about to fall on her breast, the Earth then seemed, from affection, to rise a little for receiving that bull among men as he fell down

with mangled limbs bathed in blood.[53] The puissant Calya, having long enjoyed the Earth like a dear wife, now seemed to sleep on the Earth's breast, embracing her with all his limbs.[54] Slain by Dharma's son of righteous soul in fair fight, Calya seemed to assume the aspect of a goodly fire lying extinguished on the sacrificial platform.[55] Though deprived of his weapons and standard, and though his heart had been pierced, beauty did not yet seem to abandon the lifeless ruler of the Madras.[56] Then Yudhishthira, taking up his bow whose splendour resembled that of Indra's bow, began to destroy his foes in that battle like the prince of birds destroying snakes. With the greatest speed he began to cut off the bodies of his enemies with his keen shafts.[57] With the showers of shafts that the son of Prithā then shot, thy troops became entirely shrouded. Overcome with fear and with eyes shut, they began to strike one another (so stupified were they then). With blood issuing from their bodies, they became deprived of their weapons of attack and defence and divested of their life-breaths.[58] Upon the fall of Calya, the youthful younger brother of the king of the Madras, who was equal to his (deceased) brother in every accomplishment, and who was regarded as a mighty car-warrior, proceeded against Yudhishthira.[59] Invincible in battle and desirous of paying the last dues of his brother, that foremost of men quickly pierced the Pāndava with very many shafts.[60] With great speed king Yudhishthira the just pierced him with six arrows. With a couple of razor-faced arrows, he then cut off the bow and the standard of his antagonist.[61] Then with a blazing and keen arrow of great force and broad-head, he struck off the head of his foe staying before him.[62] I saw that head adorned with ear-rings fall down from the car like a denizen of heaven falling down on the exhaustion of his merits.[63] Beholding his headless trunk, bathed all over with blood, fallen down from the car, the Kaurava troops broke.[64] Indeed, upon the slaughter of the younger brother of the Madras clad in beautiful armour, the Kurus, uttering cries of *Oh* and *Alas*, fled away with speed.[65] Beholding Calya's younger brother slain, thy troops, hopeless of their lives, were inspired with the fear of the Pāndavas and fled, covered with dust.[66]

The grandson of Cini then, viz., Sātyaki, O bull of Bharata's race, shooting his shafts, proceeded against the frightened Kauravas while the latter were flying away.[67] Then Hridikā's son, O king, quickly and fearlessly received that invincible warrior, that irresistible and mighty bowman, as he advanced (against the beaten army).[68] Those two illustrious and invincible heroes of Vrishni's race, viz., Hridikā's son and Sātyaki, encountered each other like two furious lions.[69] Both resembling the Sun in effulgence, they covered each other with arrows of blazing splendour that resembled the rays of the Sun.[70] The arrows of those two lions of Vrishni's race, shot forcibly from their bows, we saw, looked like swiftly-coursing insects in the welkin.[71] Piercing Sātyaki with ten arrows and his steeds with three, the son of Hridikā cut off his bow with a straight shaft.[72] Laying aside his best of bows which was thus cut off, that bull of Cini's race, quickly took up another that was tougher than the first.[73] Having taken up that foremost of bows, that first of bowmen pierced the son of Hridikā with ten arrows in the centre of the chest.[74] Then cutting off his car and the shaft also of that car with many well-shot arrows, Sātyaki quickly slew the steeds of his antagonist as also his two *Pārshni* drivers.[75] The valiant Kripa then, the son of Caradwat, O lord, beholding Hridikā's son made carless, quickly bore him away, taking him up on his car.[76] Upon the slaughter of the king of the Madras and upon Kritavarman having been made carless, the entire army of Duryodhana once more turned its face from the battle.[77] At this time the army was shrouded with a dusty cloud. We could not see anything. The greater portion, however, of thy army fell. They who remained alive had turned away their faces from battle.[78] Soon it was seen that that cloud of earthy dust which had arisen became allayed, O bull among men, in consequence of the diverse streams of blood that drenched it on every side.[79] Then Duryodhana, seeing from a near point his army broken, alone resisted all the Pārthas advancing furiously.[80] Beholding the Pāndavas on their cars as also Dhrishtadyumna the son of Prishata and the invincible chief the Ānartas (viz., Sātyaki), the Kuru king covered all of them with sharp arrows.[81] The enemy (at

that time) approached him not, like mortal creatures fearing to approach the Destroyer standing before them. Meanwhile the son of Hridikā, riding upon another car, advanced to that spot.[82] The mighty car-warrior Yudhishthira then quickly slew the four steeds of Kritavarman with four shafts, and pierced the son of Gotama with six broad-headed arrows of great force.[83] Then Açwatthāman, taking up on his car the son of Hridikā who had been made steedless and carless by the (Pāndava) king, bore him away from Yudhishthira's presence.[84] The son of Caradwat pierced Yudhishthira in return with eight arrows, and his steeds also with eight keen shafts.[85] Thus, O monarch, the embers of that battle began to glow here and there, in consequence, O king, of the evil policy of thyself and thy son, O Bhārata![86] After the slaughter of that foremost of bowmen on the field of battle by that bull of Kuru's race, the Pārthas, beholding Calya slain, united together, and filled with great joy, blew their conchs.[87] And all of them applauded Yudhishthira in that battle, even as the celestials, in days of yore, had applauded Indra after the slaughter of Vritra. And they beat and blew diverse kinds of musical instruments, making the Earth resound on every side with that noise.' "[88]

Section XVIII.

"Sanjaya said,—'After the slaughter of Calya, O king, the followers of the Madra king, numbering seventeen hundred heroic car-warriors, proceeded for battle with great energy.[1] Duryodhana riding upon an elephant gigantic as a hill, with an umbrella held over his head, and fanned the while with yak-tails, forbade the Madraka warriors, saying,—*Do not proceed, Do not proceed!*[2]—Though repeatedly forbidden by Duryodhana, those heroes, desirous of slaying Yudhishthira, penetrated into the Pāndava host.[3] Those brave combatants, O monarch, loyal to Duryodhana, twanging their bows loudly, fought with the Pāndavas.[4] Meanwhile hearing that Calya had been slain and that Yudhishthira was afflicted by the mighty car-warriors of the Madrakas devoted to the welfare of the

Madraka king,[5] the great car-warrior Pārtha came there, stretching his bow *Gāndiva*, and filling the Earth with the rattle of his car.[6] Then Arjuna, and Bhima, and the two sons of Mādri by Pāndu, and that tiger among men, viz., Sātyaki, and the (five) sons of Draupadi,[7] and Dhrishtadyumna, and Cikhandin, and the Pānchālas and the Somakas, desirous of rescuing Yudhishthira, surrounded him on all sides.[8] Having taken their places around the king, the Pāndavas, those bulls among men, began to agitate the hostile force like *Makaras* agitating the ocean. Indeed, they caused thy army to tremble like a mighty tempest shaking the trees.[9] Like the great river Ganges agitated by a hostile wind, the Pāndava host, O king, once more became exceedingly agitated.[10] Causing that mighty host to tremble, the illustrious and mighty car-warriors, (viz., the Madrakas), all shouted loudly, saying,—*Where is that king Yudhishthira?*[11] *Why are not his brave brothers, viz., the Pāndavas, to be seen here? What has become of the Pānchālas of great energy as also of the mighty car-warrior Çikhandin? Where are Dhrishtadyumna and the grandson of Çini and those great car-warriors, viz., the (five) sons of Draupadi!*[12]—At this, those mighty car-warriors, viz., the sons of Draupadi, began to slaughter the followers of the Madra king who were uttering those words and battling vigorously.[13] In that battle, some, amongst thy troops, were seen to be crushed by car-wheels and some slain by means of their lofty standards.[14] Beholding, however, the heroic Pāndavas, the brave warriors of thy army, O Bhārata, though forbidden by thy son, still rushed against them.[15] Duryodhana, speaking softly, sought to prevent those warriors from fighting with the foe. No great car-warrior, however, amongst them obeyed his behest.[16] Then Cakuni, the son of the Gāndhāra king, possessed of eloquence, O monarch, said unto Duryodhana these words:[17]—How is this that we are standing here, while the Madraka host is being slaughtered before our eyes? When thou, O Bhārata, art here, this does not look well![18] The understanding made was that all of us should fight unitedly! Why then, O king, dost thou tolerate our foes when they are thus slaying our troops?[19]—

"'Duryodhana said,—Though forbidden by me before, they did not obey my behest. Unitedly have these men penetrated into the Pāndava host![20]—

"'Cakuni said,—Brave warriors, when excited with rage in battle, do not obey the commands of their leaders. It does not behove thee to be angry with those men. This is not the time to stand indifferently![21] We shall, therefore, all of us, united together with our cars and horse and elephants, proceed, for rescuing those great bowmen, viz., the followers of the Madra king![22] With great care, O king, we shall protect one another!—Thinking after the manner of Cakuni, all the Kauravas then proceeded to that place where the Madras were.[23] Duryodhana also, thus addressed (by his maternal uncle), proceeded, encompassed by a large force, against the foe, uttering leonine shouts and causing the Earth to resound with that noise.[24]—*Slay, pierce, seize, strike, cut off*,—these were the loud sounds that were heard then, O Bhārata, among those troops.[25] Meanwhile the Pāndavas, beholding in that battle the followers of the Madra king assailing them unitedly, proceeded against them, arraying themselves in the form called *Madhyama*.[26] Fighting hand to hand, O monarch, for a short while, those heroic warriors, viz., the followers of the Madra king, were seen to perish.[27] Then, whilst we were proceeding, the Pāndavas, united together and endued with great activity, completed the slaughter of the Madrakas, and filled with delight, uttered joyous shouts.[28] Then headless forms were seen to arise all around. Large meteors seemed to fall down from the Sun's disc.[29] The Earth became covered with cars and broken yokes and axles and slain car-warriors and lifeless steeds.[30] Steeds fleet as the wind, and still attached to yokes of cars (but without drivers to guide them) were seen to drag car-warriors, O monarch, hither and thither on the field of battle.[31] Some horses were seen to drag cars with broken wheels, while some ran on all sides, bearing after them portions of broken cars.[32] Here and there also were seen steeds that were hampered in their motions by their traces Car-warriors, while falling down from their cars, were seen to drop down like denizens of heaven on the exhaustion of their merits.[33] When the

brave followers of the Madra king were slain, the mighty car-warriors of the Pārthas, those great smiters, beholding a body of horse advancing towards them, rushed, towards it with speed from desire of victory.[34] Causing their arrows to whizz loudly and making diverse other kinds of noise mingled with the blare of their conchs, those effectual smiters possessed of sureness of aim, shaking their bows, uttered leonine roars.[35] Beholding then that large force of the Madra king exterminated and seeing also their heroic king slain in battle, the entire army of Duryodhana once more turned away from the field.[36] Struck, O monarch, by those firm bowmen, viz., the Pāndavas, the Kuru army fled away on all sides, inspired with fear.' "[37]

Section XIX.

"Sanjaya said,—'Upon the fall of that great king and mighty car-warrior, that invincible hero, (viz., Calya) in battle, thy troops as also thy sons almost all turned away from the fight.[1] Indeed, upon the slaughter of that hero by the illustrious Yudhishthira, thy troops were like ship-wrecked merchants on the vasty deep without a raft to cross it.[2] After the fall of the Madra king, O monarch, thy troops, struck with fear and mangled with arrows, were like masterless men desirous of a protector or a herd of deer afflicted by a lion.[3] Like bulls deprived of their horns or elephants whose tusks have been broken, thy troops, defeated by Ajātaçatru, fled away at mid-day.[4] After the fall of Calya, O king, none amongst thy troops set his heart on either rallying the army or displaying his prowess.[5] That fear, O king, and that grief, which had been ours upon the fall of Bhishma, of Drona, and of the Suta's son, O Bhārata, now became ours once more, O monarch![6] Despairing of success upon the fall of the mighty car-warrior Calya, the Kuru army, with its heroes slain and exceedingly confused, began to be cut down with keen shafts. Upon the slaughter of the Madra king, O monarch, thy warriors all fled away in fear.[7] Some on horse-back, some on elephants, some on cars, great car-warriors, with great speed, and foot-soldiers, also, fled away in fear.[8] Two thousand elephants, looking like

hills, and accomplished in smiting, fled away, after Calya's fall, urged on with hooks and toes.[9] Indeed, O chief of tho Bharatas, thy soldiers fled on all sides. Afflicted with arrows, they were seen to run, breathing hard.[10] Beholding them defeated and broken and flying away in dejection, the Pānchālas and the Pāndavas, inspired with desire of victory, pursued them hotly.[11] The whizz of arrows and other noises, the loud leonine roars, and the blare of conchs, of heroic warriors, became tremendous.[12] Beholding the Kaurava host agitated with fear and flying away, the Pānchālas and the Pāndavas addressed one another, saying.[13]—Today king Yudhishthira, firm in truth, hath vanquished his enemies! Today Duryodhana hath been divested of his splendour and kingly prosperity![14] Today, hearing of his son's death, let Dhritarāshtra, that king of men, stupified and prostrate on the Earth, feel the most poignant anguish![15] Let him know today that the son of Kunti is possessed of great might among all bowmen! Today that sinful and wicked-hearted king will censure his own self![16] Let him recollect today the time and beneficial words of Vidura! Let him from this day wait upon the Pārthas as their slave! Let that king today experience the grief that had been felt by the sons of Pāndu.[17] Let that king know today the greatness of Krishna! Let him hear today the terrible twang of Arjuna's bow in battle, as also the strength of all his weapons, and the might of his arms in fight![18] Today he will know the awful might of the high-souled Bhima when Duryodhana will be slain in battle even as the *Asura* Vali was slain by Indra![19] Save Bhima of mighty strength, there is none else in this world that can achieve that which was achieved by Bhima himself at the slaughter of Dusçāsana![20] Hearing of the slaughter of the ruler of the Madras who was incapable of defeat by the very gods, that king will know the prowess of the eldest son of Pāndu![21] After the slaughter of the heroic son of Suvala and of all the Gāndhāras he will know the strength, in battle, of the two sons of Mādri by Pāndu![22] Why will not victory be theirs that have Dhananjaya for their warrior, as also Sātyaki, and Bhimasena, and Dhrishtadyumna the son of Prishata,[23] and the five sons

of Draupadi, and the two sons of Mādri, and the mighty bowman Cikhandin, and king Yudhishthira ?[24] Why will not victory be theirs that have for their protector Krishna, otherwise called Janārddana, that Protector of the universe ? Why will not victory be theirs that have righteousness for their refuge ?[25] Who else than Yudhishthira the son of Prithā, who hath Hrishikeça, the refuge of righteousness and fame, for his protector, is competent to vanquish in battle Bhishma and Drona and Karna and the ruler of the Madras and the other kings by hundreds and thousands ?[26-27]—Saying these words and filled with joy, the Srinjayas pursued thy troops in that battle who had been exceedingly mangled with shafts.[28] Then Dhananjaya of great valour proceeded against the car-division of the foe. The two sons of Mādri and the mighty car-warrior Sātyaki proceeded against Cakuni.[29] Beholding them all flying with speed in fear of Bhimasena, Duryodhana, as if smiling the while, addressed his driver, saying,[30]—Pārtha, stationed there with his bow, is transgressing me. Take my steeds to the rear of the whole army.[31] Like the ocean that cannot transgress its continents, Kunti's son Dhananjaya will never venture to transgress me if I take up my stand in the rear.[32] Behold, O driver, this vast host that is pursued by the Pāndavas ! Behold this cloud of dust that has arisen on all sides in consequence of the motion of the troops ![33] Hear those diverse leonine roars that are so awful and loud ! Therefore, O driver, proceed slowly and take up thy position in the rear ![34] If I stay in battle and fight the Pāndavas, my army, O driver, will rally and come back with vigor to battle ![35]—Hearing these words of thy son that were just those of a hero and man of honor, the driver slowly urged those steeds in trappings of gold.[36] One and twenty thousand foot-soldiers, deprived of elephants and steeds and car-warriors, and who were ready to lay down their lives, still stood for battle.[37] Born in diverse countries and hailing from diverse towns, those warriors maintained their ground, desirous of winning great fame.[38] The clash of those rushing warriors filled with joy became loud and exceedingly terrible.[39] Then Bhimasena, O king, and Dhrishta-

dyumna the son of Prishata, resisted them with four kinds of forces.[40] Other foot-soldiers proceeded against Bhima, uttering loud shouts and slapping their armpits, all actuated by the desire of going to heaven.[41] Those Dhārtarāshtra combatants, filled with rage and invincible in battle, having approached Bhimasena, uttered furious shouts. They then spoke not to one another. Encompassing Bhima in that battle, they began to strike him from all sides.[42] Surrounded by that large body of warriors on foot and struck by them in that battle, Bhima did not stir from where he stood fixed like the Maināka mountain.[43] His assailants, meanwhile, filled with rage, O monarch, endeavoured to afflict that mighty car-warrior of the Pāndavas and checked other combatants (that tried to rescue him).[44] Encountered by those warriors, Bhima became filled with fury. Quickly alighting from his car, he proceeded on foot against them.[45] Taking up his massive mace adorned with gold, he began to slay thy troops like the Destroyer himself armed with his club.[46] The mighty Bhima, with his mace, crushed those one and twenty thousand foot-soldiers who were without cars and steeds and elephants.[47] Having slain that strong division, Bhima, of prowess incapable of being baffled, showed himself with Dhrishtadyumna in his front.[48] The Dhārtarāshtra foot-soldiers, thus slain, lay down on the ground, bathed in blood, like *Karnikāras* with their flowery burthens laid low by a tempest.[49] Adorned with garlands made of diverse kinds of flowers, and decked with diverse kinds of ear-rings, those combatants of diverse races, who had hailed from diverse realms, lay down on the field, deprived of life.[50] Covered with banners and standards, that large host of foot-soldiers, thus cut down, looked fierce and terrible and awful as they lay down on the field.[51] The mighty car-warriors, with their followers, that fought under Yudhishthira's lead, all pursued thy illustrious son Duryodhana.[52] Those great bowmen, beholding thy troops turn away from the battle, proceeded against Duryodhana, but they could not transgress him even as the ocean cannot transgress its continents.[53] The prowess that we then beheld of thy son was exceedingly wonderful, since all the Pārthas, united together, could not

transgress his single self.[54] Then Duryodhana, addressing his own army which had not fled far but which, mangled with arrows, had set its heart on flight, said these words :[55]—I do not see the spot on plain or mountain, whither, if ye fly, the Pāndavas will not pursue and slay ye! What is the use then of flight ?[56] The army of the Pāndavas hath been reduced in numbers. The two Krishnas are exceedingly mangled. If all of us make a stand, victory will be certainly ours ![57] If ye fly away, losing all order, the sinful Pāndavas, pursuing ye, will slay ye all! If, on the other hand, we make a stand, good will result to us ![58] Listen, all ye Kshatriyas that are assailed here! When the Destroyer always slays heroes and cowards, what man is there so stupid that, calling himself a Kshatriya, will not fight ?[59] Good will result to us if we stay in the front of the angry Bhimasena! Death in battle, while struggling according to Kshatriya practices, is fraught with happiness ![60] Winning victory, one obtains happiness here. If slain, one obtains great fruits in the other world! Ye Kauravas, there is no better path to heaven than that offered by battle! Slain in battle, ye may, without delay, obtain all those regions of blessedness ![61]—Hearing these words of his, and applauding them highly, the (Kuru) kings once more rushed against the Pāndavas for battling with them.[62] Seeing them advancing with speed, the Pārthas, arrayed in order of battle, skilled in smiting, excited with rage, and inspired with desire of victory, rushed against them.[63] The valiant Dhananjaya, stretching his bow *Gāndiva* celebrated over the three worlds, proceeded on his car against the foe.[64] The two sons of Mādri, and Sātyaki, rushed against Cakuni, and the other (Pāndava) heroes, smiling, rushed impetuously against thy forces.' "[65]

SECTION XX.

"Sanjaya said,—'After the (Kuru) army had been rallied, Cālwa, the ruler of the *Mlecchas*, filled with rage, rushed against the large force of the Pāndavas,[1] riding on a gigantic elephant, with secretions issuing from the usual limbs, looking

like a hill, swelling with pride, resembling *Airāvata* himself, and capable of crushing large bands of foes.[2] Cālwa's animal sprung from a high and noble breed. It was always worshipped by Dhritarāshtra's son. It was properly equipped and properly trained for battle, O king, by persons well conversant with elephant-lore. Riding on that elephant, that foremost of kings looked like the morning Sun at the close of summer.[3] Mounting on that foremost of elephants, O monarch, he proceeded against the Pāndavas and began to pierce them on all sides with keen and terrible shafts that resembled Indra's thunder in force.[4] While he shot his arrows in that battle and despatched hostile warriors to Yama's abode, neither the Kauravas nor the Pāndavas could notice any *laches* in him, even as the *Daityas*, O king, could not notice any in Vāsava, the wielder of the thunder, in days of yore, while the latter was employed in crushing their divisions.[5] The Pāndavas, the Somakas, and the Srinjayas, beheld that one elephant look like a thousand elephants careering around them even as the foes of the gods had in days of yore beheld the elephant of Indra in battle.[6] Agitated (by that animal), the hostile army looked on every side as if deprived of life. Unable to stand in battle, they then fled away in great fear, crushing one another as they ran.[7] Then the vast host of the Pāndavas, broken by king Cālwa, suddenly fled on all sides, unable to endure the impetuosity of that elephant.[8] Beholding the Pāndava host broken and flying away in speed, all the foremost of warriors of thy army worshipped king Cālwa and blew their conchs white as the moon.[9] Hearing the shouts of the Kauravas uttered in joy and the blare of their conchs, the commander of the Pāndava and the Srinjaya forces, viz., the Pānchāla prince (Dhrishtadyumna), could not, from wrath, endure it.[10] The illustrious Dhrishtadyumna then, with great speed, proceeded for vanquishing that elephant, even as the *Asura* Jambha had proceeded against Airāvata, the prince of elephants that Indra rode, in course of his encounter with Indra.[11] Beholding the ruler of the Pāndavas impetuously rushing against him, Cālwa, that lion among kings, quickly urged his elephant, O king, for the destruction of Drupada's

son.[12] The latter, seeing the animal approaching with precipitancy, pierced it with three foremost of shafts, polished by the hands of the smith, keen, blazing, endued with fierce energy, and resembling fire itself in splendour and force.[13] Then that illustrious hero struck the animal at the frontal globes with five other whetted and foremost of shafts. Pierced therewith, that prince of elephants, turning away from the battle, ran with great speed.[14] Cālwa, however, suddenly checking that foremost of elephants which had been exceedingly mangled and forced to retreat, caused it to turn back, and with hooks and keen lances urged it forward against the car of the Pānchāla king, pointing it out to the infuriate animal.[15] Beholding the animal rushing impetuously at him, the heroic Dhrishtadyumna, taking up a mace, quickly jumped down on the Earth from his car, his limbs stupified with fear.[16] That gigantic elephant, meanwhile, suddenly crushing that gold-decked car with its steeds and driver, raised it up in the air with his trunk and then dashed it down on the Earth.[17] Beholding the driver of the Pānchāla king thus crushed by that foremost of elephants, Bhima and Cikhandin and the grandson of Cini rushed with great speed against that animal.[18] With their shafts they speedily checked the impetuosity of the advancing beast. Thus received by those car-warriors and checked by them in battle, the elephant began to waver.[19] Meanwhile king Cālwa began to shoot his shafts like the Sun shedding his rays on all sides. Struck with those shafts, the (Pāndava) car-warriors began to fly away.[20] Beholding that feat of Cālwa, the Pānchālas, the Srinjayas, and the Matsyas, O king, uttered loud cries of *oh* and *alas* in that battle. All those foremost of men, however, encompassed the animal on all sides.[21] The brave Pānchāla king then, taking up his mace which resembled the lofty crest of a mountain, appeared there. Fearlessly, O king, that hero, that smiter of foes, rushed with speed against the elephant.[22] Endued with great activity, the prince of the Pānchālas, approaching, began to strike with his mace that animal which was huge as a hill and which shed its secretions like a mighty mass of pouring clouds.[23] Its frontal globes suddenly split open, it uttering a loud cry; and vomiting a profuse quantity of blood, the

animal, huge as a hill, suddenly fell down, even as a mountain falling down during an earthquake.[24] While that prince of elephants was falling down, and while the troops of thy son were uttering wails of woe at the sight, that foremost of warriors among the Cinis cut off the head of king Cālwa with a sharp and broad-headed arrow.[25] His head having been cut off by the Sātwata hero, Cālwa fell down on the Earth along with his prince of elephants, even like a mountain summit suddenly riven by the thunder-bolt hurled by the chief of the celestials.' "[26]

Section XXI.

"Sanjaya said,—'After the heroic Cālwa, that ornament of assemblies, had been slain, thy army speedily broke like a mighty tree broken by the force of the tempest.[1] Beholding the army broken, the mighty car-warrior Kritavarman, possessed by heroism and great strength, resisted the hostile force in that battle.[2] Seeing the Sātwata hero, O king, standing in battle like a hill though pierced with arrows (by the foe), the Kuru heroes, who had fled away, rallied and came back.[3] Then, O monarch, a battle took place between the Pāndavas and the returned Kurus who made death itself their goal.[4] Wonderful was that fierce encounter which occurred between the Sātwata hero and his foes, since alone he resisted the invincible army of the Pāndavas.[5] When friends were seen to accomplish the most difficult feats, friends, filled with delight, uttered leonine shouts that seemed to reach the very heavens.[6] At those sounds the Pānchālas, O bull of Bharata's race, became inspired with fear. Then Sātyaki, the grandson of Cini, approached that spot.[7] Approaching king Kshemakirti of great strength, Sātyaki despatched him to Yama's abode, with seven keen shafts.[8] Then the son of Hridikā, of great intelligence, rushed with speed against that bull of Cini's race, that mighty-armed warrior, as the latter came, shooting his whetted shafts.[9] Those two bowmen, those two foremost of car-warriors, roared like lions and encountered each other with great force, both being armed with foremost of weapons.[10]

The Pāndavas, the Pānchālas, and the other warriors, became spectators of that terrible encounter between the two heroes.[11] Those two heroes of the Vrishni-Andhaka race, like two elephants filled with delight, struck each other with long arrows and shafts equipt with calf-toothed heads.[12] Careering in diverse kinds of tracks, the son of Hridikā and that bull of Cini's race soon afflicted each other with showers of arrows.[13] The shafts sped with great force from the bows of the two Vrishni lions were seen by us in the welkin to resemble flights of swiftly coursing insects.[14] Then the son of Hridikā, approaching Sātyaki of true prowess, pierced the four steeds of the latter with four keen shafts.[15] The long-armed Sātyaki, enraged at this like an elephant struck with a lance, pierced Kritavarman with eight foremost of arrows.[16] Then Kritavarman pierced Sātyaki with three arrows whetted on stone and sped from his bow drawn to its fullest stretch and then cut off his bow with another arrow.[17] Laying aside his broken bow, that bull of Cini's race quickly took up another with arrow fixed on it.[18] Having taken up that foremost of bows and stringed it, that foremost of all bowmen, that *Atiratha* of mighty energy and great intelligence and great strength, unable to endure the cutting of his bow by Kritavarman, and filled with fury, quickly rushed against the latter.[19-20] With ten keen shafts that bull of Cini's race then struck the driver, the steeds, and the standard of Kritavarman.[21] At this, O king, the great bowman and mighty car-warrior Kritavarman, beholding his gold-decked car made driverless and steedless,[22] became filled with rage. Uplifting a pointed lance, O sire, he hurled it with all the force of his arm at that bull of Cini's race, desirous of slaying him.[23] Sātyaki, however, of the Sātwata race, striking that lance with many keen arrows, cut it off into fragments and caused it to fall down, stupifying Kritavarman of Madhu's race (with his activity and prowess). With another broad-headed arrow he then struck Kritavarman in the chest.[24] Made steedless and driverless in that battle by Yuyudhāna skilled in weapons, Kritavarman came down on the Earth.[25] The heroic Kritavarman having been deprived of his car by Sātyaki in that single-combat, all the (Kaurava),

troops became filled with a great fear.[26] A great sorrow afflicted the heart of thy sons, when Kritavarman was thus made steedless and driverless and carless.[27] Beholding that chastiser of foes made steedless and driverless, Kripa, O king, rushed at that bull of Cini's race, desirous of despatching him to Yama's abode.[28] Taking Kritavarman upon his car in the very sight of all the bowmen, the mighty-armed Kripa bore him away from the press of battle.[29] After Kritavarman had been made carless and the grandson of Cini had become powerful on the field, the whole army of Duryodhana once more turned away from the fight.[30] The enemy, however, did not see it, for the (Kuru) army was then shrouded with a dusty cloud. All thy warriors fled, O monarch, except king Duryodhana.[31] The latter, beholding from a near point that his own army was routed, quickly rushing, assailed the victorious enemy, alone resisting them all.[32] Fearlessly that invincible warrior, filled with rage, assailed with keen arrows all the Pāndus, and Dhrishtadyumna the son of Prishata, and Cikhandin, and the sons of Draupadi, and the large bands of the Pānchālas, and the Kaikeyas, O sire, and the Somakas![33-34] With firm determination thy mighty son stood in battle, even as a blazing and mighty fire on the sacrificial platform, sanctified with *mantras*. Even thus, king Duryodhana careered all over the field, in that battle.[35] His foes could not approach him then, like living creatures unable to approach the Destroyer. Then the son of Hridikā came there, riding on another car." '[36]

Section XXII.

"Sanjaya said,—'That foremost of car-warriors, O monarch, viz., thy son, riding on his car and filled with the courage of despair, looked resplendent in that battle like Rudra himself of great valour.[1] With the thousands of shafts shot by him, the Earth became completely covered. Indeed, he drenched his enemies with showers of arrows like the clouds pouring rain on mountain breasts.[2] There was then not a man amongst the Pāndavas in that great battle, or a steed, or an elephant, or a car, who or which was not struck with Duryodhana's arrows.[3]

Upon whomsoever amongst the warriors I then cast my eyes, O monarch, I beheld that every one, O Bhārata, was struck by thy son with his arrows.[4] The Pāndava army was then covered with the shafts of that illustrious warrior even as a host is covered with the dust it raises while marching or rushing to battle.[5] The Earth then, O lord of Earth, was seen by me to be made one entire expanse of arrows by thy son Duryodhana, that bowman possessed of great lightness of hands.[6] Amongst those thousands upon thousands of warriors on the field, belonging to thy side or that of the enemy, it seemed to me that Duryodhana was then the only man.[7] The prowess that we then beheld of thy son seemed to be exceedingly wonderful, since the Pārthas, even uniting together, could not approach his single self.[8] He pierced Yudhishthira, O bull of Bharata's race, with a hundred arrows, and Bhimasena with seventy, and Sahadeva with seven.[9] And he pierced Nakula with four and sixty, and Dhrishtadyumna with five, and the sons of Draupadi with seven, and Sātyaki with three arrows. With a broad-headed arrow, he then, O sire, cut off the bow of Sahadeva.[10] Laying aside that broken bow, the valiant son of Mādri, took up another formidable bow, and rushing against the king, viz., Duryodhana; pierced him with ten shafts in that battle.[11] The great bowman Nakula, possessed of courage, then pierced the king with nine terrible arrows and uttered a loud roar.[12] Sātyaki struck the king with a single straight shaft; the sons of Draupadi struck him with three and seventy, and king Yudhishthira struck him with five. And Bhimasena afflicted the king with eighty shafts.[13] Though pierced thus from every side with numerous arrows by these illustrious warriors, Duryodhana still, O monarch, did not waver, in the presence of all the troops who stood there as spectators.[14] The quickness, the skill, and the prowess of that illustrious warrior were seen by all the men there to exceed those of every creature.[15] Meanwhile the Dhārtarāshtras, O monarch, who had not fled far from that spot, beholding the king, rallied and returned there, clad in mail.[16] The noise made by them when they came back, became exceedingly awful, like the roar of the surging ocean in the season of rains.[17] Approaching their un-

vanquished king in that battle, those great bowmen proceeded against the Pāndavas for fight.[18] The son of Drona resisted in that battle the angry Bhimasena.[19] With the arrows, O monarch, that were shot in that battle, all the points of the compass became completely shrouded, so that the brave combatants could not distinguish the cardinal from the subsidiary points of the compass.[20] As regards Açwatthāman and Bhima sena, O Bhārata, both of them were achievers of cruel feats. Both of them were irresistible in battle. The arms of both contained many cicatrices in consequence of both having repeatedly drawn the bowstring. Counteracting each other's feats, they continued to fight with each other, frightening the whole universe.[21] The heroic Cakuni assailed Yudhishthira in that battle. The mighty son of Suvala, having slain the four steeds of the king, uttered a loud roar, causing all the troops to tremble with fear.[22] Meanwhile the valiant Sahadeva bore away the heroic and vanquished king on his car from that battle.[23] Then king Yudhishthira the just, riding upon another car, (came back to battle), and having pierced Cakuni at first with nine arrows, once more pierced him with five. And that foremost of all bowmen then uttered a loud roar.[24] That battle, O sire, awful as it was, became wonderful to behold. It filled the spectators with delight and was applauded by the *Siddhas* and the *Chāranas*.[25] Uluka of immeasurable soul rushed against the mighty bowman Nakula, in that battle, shooting showers of arrows from every side.[26] The heroic Nakula, however, in that battle, resisted the son of Cakuni with a thick shower of arrows from every side.[27] Both those heroes were well-born and both were mighty car-warriors. They were seen to fight with each other, each highly enraged with the other.[28] Similarly Kritavarman, O king, fighting with the grandson of Cini, that scorcher of foes, looked resplendent, like Cakra battling with the *Asura* Vala.[29] Duryodhana, having cut off Dhrishtadyumna's bow in that battle, pierced his bowless antagonist with keen shafts.[30] Dhrishtadyumna then, in that encounter, having taken up a formidable bow, fought with the king in the sight of all the bowmen.[31] The battle between those two heroes became ex-

ceedingly fierce, O bull of Bharata's race, like the encounter between two wild and infuriate elephants with juicy secretions trickling adown their limbs.[32] The heroic Gautama, excited with rage in that battle, pierced the mighty sons of Draupadi with many straight shafts.[33] The battle that took place between him and those five resembled that which takes place between an embodied being and his (five) senses. It was awful and exceedingly fierce and neither side showed any consideration for the other.[34] The (five) sons of Draupadi afflicted Kripa like the (five) senses afflicting a foolish man. He, on the other hand, fighting with them, controlled them with vigor.[35] Even such and so wonderful, O Bhārata, was that battle between him and them. It resembled the repeated combats, O lord, between embodied creatures and their senses.[36] Men fought with men, elephants with elephants, steeds, with steeds, and car-warriors with car-warriors. Once more, O monarch, that battle became general and awful.[37] Here an encounter was beautiful, there another was awful, and there another was exceedingly fierce, O lord! Many and awful, O monarch, were the encounters that took place in course of that battle.[38] Those chastisers of foes, (belonging to both armies), encountering one another, pierced and slew one another in that dreadful engagement.[39] A dense cloud of dust was then seen there, raised by the vehicles and the animals of the warriors. Thick also, O king, was the dust raised by the running steeds, a dust that was carried from one place to another by the wind.[40] Raised by the wheels of cars and the breaths of the elephants, the dust, thick as an evening cloud, rose into the welkin.[41] That dust having been raised and the Sun himself having been dimmed therewith, the Earth became shrouded, and the heroic and mighty car-warriors could not be seen.[42] Anon that dust disappeared and everything became clear when the Earth, O best of the Bharatas, became drenched with the blood of heroes.[43] Indeed, that dense and awful cloud of dust was allayed. Then, O Bhārata, I could once more see the diverse single combats, O Bhārata,[44] that the combatants fought at noon of day, each according to his strength and his rank, all of which were exceedingly fierce. The blazing splendour of those

feats, O monarch, appeared full in view.[45] Loud became the noise of falling shafts in that battle, resembling that made by a vast forest of bamboos while burning on every side.' "[46]

Section XXIII.

"Sanjaya said,—'During the progress of that terrible and awful battle, the army of thy son was broken by the Pāndavas.[1] Rallying their great car-warriors, however, with vigorous efforts, thy sons continued to fight with the Pāndava army.[2] The (Kuru) warriors, desirous of thy son's welfare, suddenly returned. Upon their return, the battle once more became exceedingly fierce,[3] between thy warriors and those of the foe, resembling that between the gods and the *Asuras* in days of old. Neither amongst the enemies nor amongst thine was there a single combatant that turned away from that battle.[4] The warriors fought, aided by guess and by the names they uttered. Great was the destruction that occurred as they thus fought with one another.[5] Then king Yudhishthira, filled with great wrath, and becoming desirous of vanquishing the Dhārtarāshtras and their king in that battle,[6] pierced the son of Caradwat with three arrows winged with gold and whetted on stone, and next slew with four others the four steeds of Kritavarman.[7] Then Açwatthāman bore away the celebrated son of Hridikā. Caradwat's son pierced Yudhishthira in return with eight arrows.[8] Then king Duryodhana despatched seven hundred cars to the spot where king Yudhishthira was battling.[9] Those cars ridden by excellent warriors and endued with the speed of the wind or thought, rushed in that battle against the car of Kunti's son.[10] Encompassing Yudhishthira on every side, they made him invisible with their shafts like clouds hiding the Sun from the view.[11] Then the Pāndava heroes headed by Çikhandin, beholding king Yudhishthira the just assailed in that way by the Kauravas, became filled with rage and unable to put up with it.[12] Desirous of rescuing Yudhishthira the son of Kunti, they came to that spot upon their cars possessed of great speed and adorned with rows of bells.[13] Then commenced an awful battle, in which blood

flowed as water, between the Pāndavas and the Kurus, that increased the population of Yama's domains.[14] Slaying those seven hundred hostile car-warriors of the Kuru army, the Pāndavas and the Pānchālas once more resisted (the whole Kuru army).[15] There a fierce battle was fought between thy son and the Pāndavas. We had never before seen or heard of its like.[16] During the progress of that battle in which no consideration was showed by any body for any body, and while the warriors of thy army and those of the foe were falling fast,[17] and the combatants were all shouting and blowing their conchs, and the bowmen were roaring and uttering loud noises of diverse kinds,[18] while, indeed, the battle was raging fiercely and the very vitals of the combatants were being struck, and the troops, O sire, desirous of victory, were rushing with speed,[19] while, verily, everything on Earth seemed to be undergoing a woeful destruction, during that time when innumerable ladies of birth and beauty were being made widows,[20] during, indeed, the progress of that fierce engagement in which the warriors behaved without any consideration for friends and foes, awful portents appeared, presaging the destruction of everything.[21] The Earth, with her mountains and forests, trembled, making a loud noise. Meteors like blazing brands equipt with handles dropped from the sky, O king, on every side on the Earth as if from the solar disc.[22] A hurricane arose, blowing on all sides, and bearing away hard pebles along its lower course. The elephants shed copious tears and trembled exceedingly.[23] Disregarding all these fierce and awful portents, the Kshatriyas, taking counsel with one another, cheerfully stood on the field for battle again, on the beautiful and sacred field called after Kuru, desirous of obtaining heaven.[24] Then Cakuni, the son of the Gāndhāra king, said,—Fight all of ye in front! I, however, will slay the Pāndavas from behind!'[25]—Then the Madraka warriors, endued with great activity, amongst those on our side that were advancing, became filled with joy and uttered diverse sounds of delight. Others too did the same.[26] The invincible Pāndavas, however, possessed of sureness of aim, once more coming against us, shook their bows and covered us with showers of arrows.[27] The forces of the Madrakas then were

slain by the foe. Beholding this, the troops of Duryodhana once more turned away from the battle.[28] The mighty king of the Gāndhāras, however, once more said these words:—Stop, ye sinful ones! Fight (with the foe)! What use is there of flight?[29]—At that time, O bull of Bharata's race, the king of the Gāndhāras had full ten thousand horsemen capable of fighting with bright lances.[30] During the progress of that great carnage, Cakuni, aided by that force, put forth his valor and assailed the Pāndava army at the rear, slaughtering it with his keen shafts.[31] The vast force of the Pāndus then, O monarch, broke even as a mass of clouds is dispersed on all sides by a mighty wind.[32] Then Yudhishthira, beholding from a near point his own army routed, coolly urged the mighty Sahadeva, saying,[33]—Yonder the son of Suvala, afflicting our rear, stayeth, clad in mail! He slaughtereth our forces! Behold that wicked wight, O son of Pāndu![34] Aided by the sons of Draupadi, proceed towards him and slay Cakuni the son of Suvala! Supported by the Pānchālas, O sinless one, I will meanwhile destroy the car-force of the enemy![35] Let all the elephants and all the horse and three thousand foot, proceed with thee! Supported by these, slay Cakuni![36]—At this, seven hundred elephants ridden by combatants armed with the bow, and five thousand horse, and the valiant Sahadeva,[37] and three thousand foot-soldiers, and the sons of Draupadi, all rushed against Cakuni difficult of defeat in battle.[38] Suvala's son, however, of great valour, O king, prevailing over the Pāndavas and longing for victory, began to slay their forces from the rear.[39] The horsemen, infuriate with rage, belonging to the Pāndavas endued with great activity, penetrated the division of Suvala's son, prevailing over the latter's car-warriors.[40] Those heroic horsemen, staying in the midst of their own elephants, covered the large host of Suvala's son with showers of shafts.[41] In consequence of thy evil counsels, O king, dreadful was the battle that then ensued in which maces and lances were used and in which heroes only took part.[42] The twang of bowstrings was no longer heard there, for all the car-warriors stood as spectators of that fight. At that time no difference could be seen between the contending parties.[43] Both

the Kurus and the Pāndavas, O bull of Bharata's race, beheld the darts hurled from heroic arms course like meteors through the welkin.[44] The entire welkin, O monarch, shrouded with falling swords of great brightness, seemed to become exceedingly beautiful.[45] The aspect presented, O chief of the Bharatas, by the lances hurled all around, became like that of swarms of locusts in the welkin.[46] Steeds, with limbs bathed in blood in consequence of wounds inflicted by horsemen themselves wounded with arrows, dropped down on all sides in hundreds and thousands.[47] Ecountering one another and huddled together, many of them were seen to be mangled and many to vomit blood from their mouths. A thick darkness came there when the troops were covered with a dusty cloud.[48] When that darkness shrouded everything, O king, we beheld those brave combatants, steeds and men,—move away from that spot.[49] Others were seen to fall down on the Earth, vomiting blood in profusion. Many combatants, entangled with one another by their locks, could not stir.[50] Many, endued with great strength, dragged one another from the backs of their horses, and encountering one another thus, slew one another like combatants in a wrestling match.[51] Many deprived of life, were borne away on the backs of the steeds they rode.[51] Many men, proud of their valor and inspired with desire of victory, were seen to fall down on the Earth.[52] The Earth became strewn over with hundreds and thousands of combatants bathed in blood, deprived of limbs, and divested of hair.[53] In consequence of the surface of the Earth being covered with elephant-riders and horsemen and slain steeds and combatants with blood-stained armour and others armed with weapons and others who had sought to slay one another with diverse kinds of terrible weapons, all lying closely huddled together in that battle fraught with fearful carnage, no warrior could proceed far on his horse.[54-55] Having fought for a little while, Cakuni the son of Suvala, O monarch, went away from that spot with the remnant of his cavalry numbering six thousand.[56] Similarly the Pāndava force, covered with blood, and its animals fatigued, moved away from that spot with its remnant consisting of six thousand horse.[57] The blood-stained horsemen

of the Pāndava army then, with hearts intent on battle and prepared to lay down their lives, said,[58]—It is no longer possible to fight here on cars; how much more difficult then to fight here on elephants! Let cars proceed against cars, and elephants against elephants![59] Having retreated, Cakuni is now staying within his own division. The royal son of Suvala will not again come to battle![60]—Then the sons of Draupadi and those infuriate elephants proceeded to the place where the Pānchāla prince Dhrishtadyumna, that great car-warrior, was.[61] Sahadeva also, when that dusty cloud arose, proceeded alone to where king Yudhishthira was.[62] After all those had gone away, Cakuni the son of Suvala, excited with wrath, once more fell upon Dhrishtadyumna's division and began to strike it.[63] Once more a dreadful battle took place, in which the combatants were all regardless of their lives, between thy soldiers and those of the foe, all of whom were desirous of slaying one another.[64] In that encounter of heroes, the combatants first eyed one another steadfastly, and then rushed, O king, and fell upon one another in hundreds and thousands.[65] In that destructive carnage, heads, severed with swords, fell down with a noise like that of falling palmyra fruits.[66] Loud also became the noise, making the very hair to stand on end, of bodies falling down on the ground, divested of armour and mangled with weapons and of falling weapons also, O king, and of arms and thighs severed from the trunk.[67] Striking brothers and sons and even sires with keen weapons, the combatants were seen to fight like birds, for pieces of meat[68] Excited with rage, thousands of warriors, falling upon one another, impatiently struck one another in that battle.[69] Hundreds and thousands of combatants, killed by the weight of slain horsemen while falling down from their steeds, fell down on the field.[70] Loud became the noise of neighing steeds of great fleetness, and of shouting men clad in mail, and of the falling darts and swords, O king, of combatants desirous of piercing the vitals of one another in consequence, O monarch, of thy evil policy.[71-72] At that time, thy soldiers, overcome with toil, spent with rage, their animals fatigued, themselves parched with thirst, mangled with keen weapons, began to turn away

from the battle.[73] Maddened with the scent of blood, many became so insensate that they slew friends and foes alike, in fact, every one they got at.[74] Large numbers of Kshatriyas, O king, inspired with desire of victory, were struck down with arrows, O king, and fell prostrate on the Earth.[75] Wolves and vultures and jackalls began to howl and scream in glee and make a loud noise. In the very sight of thy son, thy army suffered a great loss.[76] The Earth, O monarch, became strewn with the bodies of men and steeds, and covered with streams of blood that inspired the timid with terror.[77] Struck and mangled repeatedly with swords and battle-axes and lances, thy warriors, as also the Pāndavas, O Bhārata, ceased to approach one another.[78] Striking one another according to the measure of their strength, and fighting to the last drop of their blood, the combatants fell down, vomiting blood from their wounds.[79] Headless forms were seen, seizing the hair of their heads (with one hand) and with uplifted swords dyed with blood (in the other).[80] When many headless forms, O king, had thus risen up, when the scent of blood had made the combatants nearly senseless,[81] and when the loud noise had somewhat subsided, Suvala's son (once more) approached the large host of the Pāndavas, with the small remnant of his horse.[82] At this, the Pāndavas, inspired with desire of victory and endued with great activity, rushed towards Cakuni, with foot-soldiers and elephants and cavalry, all with uplifted weapons.[83] Desirous of reaching the end of the hostilities, the Pāndavas, forming a wall, encompassed Cakuni on all sides, and began to strike him with diverse kinds of weapons.[84] Beholding those troops of thine assailed from every side, the Kauravas, with horse, foot, elephants, and cars, rushed towards the Pāndavas.[85] Some foot-soldiers of great courage, destitute of weapons, attacked their foes in that battle, with feet and fists, and brought them down.[86] Car-warriors fell down from cars, and elephant-men from elephants, like meritorious persons falling down from their celestial vehicles upon the exhaustion of their merits.[87] Thus the combatants, engaged with one another in that great battle, slew sires and brothers and friends and sons.[88] Thus occurred that battle, O best of the Bharatas, in which no consideration

was shown by anybody for anyone, and in which lances and swords and arrows fell fast on every side and made the scene exceedingly terrible to behold.' "[39]

Section XXIV.

"Sanjaya said,—'When the loud noise of battle had somewhat subsided and the Pāndavas had slain large numbers of their foes, Suvala's son (once more) came for fight, with the remnant of his horse numbering seven hundred.[1] Quickly approaching his own soldiers and urging them to battle, he repeatedly said,—Ye chastisers of foes, fight cheerfully![2]—And he asked the Kshatriyas present there, saying,—Where is the king, that great car-warrior?—Hearing these words of Cakuni, O bull of Bharata's race, they answered, saying,—Yonder stayeth that great car-warrior, viz., the Kuru king,[3]—there where that large umbrella, of splendour equal to that of the full moon, is visible,—there where those car-warriors, clad in mail, are staying,[4]—there where that loud noise, deep as the roar of clouds, is being heard! Proceed quickly thither, O king, and thou wilt then see the Kuru monarch![5]—Thus addressed by those brave warriors, Suvala's son Cakuni, O king, proceeded to that spot where thy son was staying, surrounded on all sides by unretreating heroes.[6] Beholding Duryodhana stationed in the midst of that car-force, Cakuni, gladdening all those car-warriors of thine,[7] O king, cheerfully, said these words unto Duryodhana. Indeed, he said the following words in a manner which showed that he regarded all his purposes to have been already achieved.[8]—Slay, O king, the car-divisions (of the Pāndavas)! All their horse have been vanquished by me! Yudhishthira is incapable of being conquered in battle unless one is prepared to lay down his life![9] When that car-force, protected by the son of Pāndu, will have been destroyed, we shall then slay all those elephants and foot-soldiers and others![10]—Hearing these words of his, thy warriors, inspired with desire of victory, cheerfully rushed towards the Pāndava army.[11] With quivers on their backs and bows in their hands, all of them shook their bows and uttered leonine roars.[12] Once

more, O king, the fierce twang of bows and the slapping of palms and the whiz of arrows shot with force was heard.[13] Beholding those Kuru combatants approach the Pāndava army with uplifted bows, Kunti's son Dhananjaya said unto the son of Devaki these words:[14]—Urge the steeds fearlessly and penetrate this sea of troops! With my keen shafts I shall today reach the end of these hostilities![15] Today is the eighteenth day, O Janārddana, of this great battle that is raging between the two sides![16] The army of those high-souled heroes, which was literally numberless, hath been nearly destroyed! Behold the course of Destiny![17] The army of Dhritarāshtra's son, O Mādhava, which was vast as the ocean, hath, O Achyuta, become, after encountering ourselves, even like the indent caused by a cow's hoof![18] If peace had been made after Bhishma's fall, O Mādhava, everything would have been well! The foolish Duryodhana of weak understanding, however, did not make peace![19] The words that were uttered by Bhishma, O Mādhava, were beneficial and worthy of adoption. Suyodhana, however, who had lost his understanding, did not act according to them.[20] After Bhishma had been struck and thrown down on the Earth, I do not know the reason why the battle proceeded![21] I regard the Dhārtarāshtras to be foolish and of weak understanding in every way, since they continued the battle even after the fall of Cāntanu's son![22] After that when Drona, that foremost of all utterers of *Brahma*, fell, as also the son of Rādhā, and Vikarna, the carnage did not still cease![23] Alas, when a small remnant only of the (Kaurava) army remained after the fall of that tiger among men, viz., Karna, with his sons, the carnage did not still cease![24] After the fall of even the heroic Crutāyush, of also Jalasandha of Puru's race, and of king Crutāyudha, the carnage did not still cease![25] After the fall of Bhuriçravas, of Calya, of Cālwa, O Janārddana, and of the Āvanti heroes, the carnage did not still cease![26] After the fall of Jayadratha, of the *Rākshasa* Alāyudha, of Vālhika, and of Somadatta, the carnage did not still cease![27] After the fall of the heroic Bhagadatta, of the Kāmvoja chief Sadakshina, and of Dusçāsana, the carnage did not still cease![28] Beholding even diverse

heroic and mighty kings, each owning extensive territories, slain in battle, the carnage, O Krishna did not still cease![29] Beholding even a full *Akshauhini* of troops slain by Bhimasena in battle, the carnage did not still cease, in consequence of either the folly or the covetousness of the Dhārtarāshtras![30] What king born in a noble race, a race especially like that of Kuru, save of course the foolish Duryodhana, would thus fruitlessly wage such fierce hostilities?[31] Who is there, possessed of reason and wisdom and capable of discriminating good from evil, that would thus wage war, knowing his foes to be superior to him in merit, strength, and courage?[32] How could he listen to the counsels of another, when, indeed, he could not make up his mind to make peace with the Pāndavas in obedience to the words uttered by thee?[33] What medicine can be acceptable to that person today who disregarded Bhishma the son of Cāntanu, and Drona, and Vidura, while they urged him to make peace?[34] How can he accept good counsels who, from folly, O Janārddana, insolently disregarded his own aged sire as also his own well-meaning mother while speaking beneficial words unto him?[35] It is evident, O Janārddana, that Duryodhana took his birth for exterminating his race! His conduct and his policy, it is seen, point to that line, O lord! He will not give us our kingdom yet! This is my opinion, O Achyuta![36] The high-souled Vidura, O sire, told me many a time that as long as life remained in Dhritarāshtra's son, he would never give us our share of the kingdom![37] Vidura further told me,—As long also as Dhritarāshtra will live, O giver of honors, even that sinful wight will act sinfully towards you![38] Ye will never succeed in vanquishing Duryodhana without battle!—Even thus, O Mādhava, did Vidura of true foresight often speak to me![39] All the acts of that wicked-souled wight, I now find, to be exactly as the high-souled Vidura had said![40] That person of wicked understanding who, having listened to the beneficial and proper words of Jamadagni's son, disregarded them, should certainly be held as standing in the face of destruction.[41] Many persons crowned with ascetic success said as soon as Duryodhana was born, that the entire Kshatriya order would be exterminated in conse-

quence of that wretch.[42] Those words of the sages, O Janārddana, are now being realised, since the Kshatriyas are undergoing almost entire extermination in consequence of Duryodhana's acts! I shall, O Mādhava, slay all the warriors today![43] After all the Kshatriyas will have been slain and the (Kaurava) camp made empty, Duryodhana will then desire battle with us for his own destruction.[44] That will end these hostilities! Exercising my reason, O Mādhava, and reflecting in my own mind, O thou of Vrishni's race, thinking of Vidura's words, and taking into account the acts of the wicked-souled Duryodhana himself, I have come to this conclusion! Penetrate the Bharata army, O hero, for I shall slay the wicked-souled Duryodhana and his army today with my keen shafts![45-46] Slaying this weak army in the very sight of Dhritarāshtra's son, I shall today do what is for Yudhishthira's good![47]—'

"Sanjaya continued,—'Thus addressed by Savyasāchin, he of Daçārha's race, reins in hand, fearlessly penetrated that vast hostile force for battle.[48] That was a terrible forest of bows (which the two heroes entered). Darts constituted its prickles. Maces and spiked bludgeons were its paths. Cars and elephants were its mighty trees.[49] Calvalry and infantry were its creepers. And the illustrious Keçava, as he entered that forest on that car decked with many banners and penons, looked exceedingly resplendent.[50] Those white steeds, O king, bearing Arjuna in battle, were seen careering everywhere; urged by him of Daçārha's race![51] Then that scorcher of foes, viz., Savyasāchin, proceeded on his car, shooting hundreds of keen shafts like a cloud pouring showers of rain. Loud was the noise produced by those straight arrows[52] as also by those combatants that were covered with them in that battle by Savyasāchin. Showers of shafts, piercing through the armour of the combatants, fell down on the Earth.[53] Impelled from *Gāndiva*, arrows, whose touch resembled that of Indra's thunder, striking men and elephants and horses, O king, fell in that battle with a noise like that of winged insects.[54] Everything was shrouded with those shafts shot from *Gāndiva*. In that battle, the points of the compass, cardinal and subsidiary, could not be distinguished.[55] The whole world seemed to be

filled with gold-winged shafts, steeped in oil, polished by the hands of the smith, and marked with Pārtha's name.[56] Struck with those keen shafts, and burnt therewith by Pārtha even as a herd of elephants is burnt with burning brands, the Kauravas became languid and lost their strength.[57]* Armed with bow and arrows, Pārtha, resembling the blazing Sun, burnt the hostile combatants in that battle like a blazing fire consuming a heap of dry grass.[58] As a roaring fire of blazing flames and great energy, (arising from embers) cast away on the confines of a forest by its denizens, fast consumes those woods abounding with trees and heaps of dry creepers,[59] even so that hero possessed of great activity and fierce energy and endued with prowess of weapons, and having shafts for his flames, quickly burnt all the troops of thy son from wrath.[60] His gold-winged arrows, endued with fatal force and shot with care, could not be baffled by any armour. He had not to shoot a second arrow at man, steed, or elephant of gigantic size.[61] Like the thunder-wielding Indra striking down the *Daityas*, Arjuna, alone, entering that division of mighty car-warriors, destroyed it with shafts of diverse forms."[62]

Section XXV.

"Sanjaya said,—'Dhananjaya, with his *Gāndiva*, frustrated the purpose of those unreturning heroes struggling in battle and striking their foes.[1] The shafts shot by Arjuna, irresistible and endued with great force and whose touch was like that of the thunder, were seen to resemble torrents of rain poured by a cloud.[2] That army, O chief of the Bharatas, thus struck by Kiritin, fled away in the very sight of thy son.[3] Some deserted their sires and brothers; others, their comrades. Some car-warriors were deprived of their animals. Others lost their drivers. Some had their poles or yokes or wheels broken, O king![4] The arrows of some were exhausted. Some were seen afflicted with arrows. Some, though unwounded, fled in a body,

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* The Bombay edition reads the first half of the second line of 57 differently,—T.

afflicted with fear.[5] Some endeavoured to rescue their sons, having lost all their kinsmen and animals. Some loudly called upon their sires, some upon their comrades and followers.[6] Some fled, deserting their kinsmen, O tiger among men, and brothers and other relatives, O monarch![7] Many mighty car-warriors, struck with Pārtha's shafts and deeply pierced therewith, were seen to breathe hard, deprived of their senses.[8] Others, taking them up on their own cars, and soothing them for a while, and resting them and dispelling their thirst by offering them drink, once more proceeded to battle.[9] Some, incapable of being easily defeated in battle, deserting the wounded, once more advanced to battle, desirous of obeying the behests of thy son.[10] Some, having slaked their thirst or groomed their animals, and some, wearing (fresh) armour, O chief of the Bharatas,[11] and some, having comforted their brothers and sons and sires, and placed them in camp, once more came to battle.[12] Some, arraying their cars in the order, O king, of superiors and inferiors, advanced against the Pāndavas once more for battle.[13] Those heroes, (on their cars) covered with rows of bells, looked resplendent like *Daityas* and *Dānavas* intent on the conquest of the three worlds.[14] Some, advancing with precipitancy on their vehicles decked with gold, fought with Dhrishtadyumna amid the Pāndava divisions.[15] The Pānchāla prince Dhrishtadyumna, and the great car-warrior Cikhandin, and Catānika the son of Nakula, fought with the car-force of the enemy.[16] The Pānchāla prince then, filled with rage and supported by a large army, rushed against thy angry troops from desire of slaying them.[17] Then thy son, O ruler of men, sped many showers of arrows, O Bhārata, at the Pānchāla prince thus rushing at him.[18] Then, O king, Dhrishtadyumna was quickly pierced with many arrows in his arms and chest by thy son fighting with his bow.[19] Deeply pierced therewith like an elephant with pointed lances, that great bowman then despatched with his shafts the four steeds of Duryodhana to the regions of death. With another broad-headed arrow he next cut off from his trunk the head of his enemy's driver.[20] Then that chastiser of foes, viz., king Duryodhana, having thus lost his car, rode on horseback and

retreated to a spot not remote.[21] Beholding his own army destitute of prowess, thy son, the mighty Duryodhana, O king, proceeded to the place where Suvala's son was.[22] When the Kaurava cars were broken, three thousand gigantic elephants encompassed those car-warriors, viz., the five Pāndavas.[23] Encompassed by that elephant force, O Bhārata, the five brothers looked beautiful, O tiger among men, like the planets surrounded by the clouds.[24] Then the mighty-armed and white-steeded Arjuna, O king, of sureness of aim and having Krishna for his driver, advanced on his car.[25] Surrounded by those elephants huge as hills, he began to destroy those animals with his keen and polished arrows.[26] Each slain with a single arrow, we beheld those huge elephants fallen or falling down, mangled by Savyasāchin.[27] The mighty Bhimasena, himself like an infuriate elephant, beholding those elephants, took up his formidable mace and rushed at them, quickly jumping down from his car, like the Destroyer armed with his club.[28] Seeing that great car-warrior of the Pāndavas with uplifted mace, thy soldiers became filled with fright and passed urine and excreta. The whole army became agitated upon beholding Bhimasena armed with mace.[29] We then beheld those elephants, huge as hills, running hither and thither, with their frontal globes split open by Bhima with his mace and all their limbs bathed in blood.[30] Struck with Bhima's mace, those elephants, running off from him, fell down with cries of pain, like wingless mountains.[31] Beholding those elephants, many in number, with their frontal globes split open, running hither and thither or falling down, thy soldiers were inspired with fear.[32] Then Yudhishthira also, filled with wrath, and the two sons of Mādri, began to slay those elephant-warriors with arrows equipt with vulturine wings.[33] Dhrishtadyumna, after the defeat of the (Kuru) king in battle, and after the flight of the latter from that spot on horse-back, saw that the Pāndavas had all been surrounded by the (Kaurava) elephants.[34] Beholding this, O monarch, Dhrishtadyumna the son of the Pānchāla king proceeded towards those elephants, from desire of slaughtering them.[35] Meanwhile, not seeing Duryodhana in the midst of the car-force, Açwatthāman and Kripa, and Kritavarman of

the Sātwata race, asked all the Kshatriyas there, saying,—Where has Duryodhana gone?[36]—Not seeing the king in the midst of that carnage, those great car-warriors all thought thy son to have been slain. Hence, with sorrowful faces, they enquired after him.[37] Some persons told them that after the fall of his driver, he had gone to Suvala's son.[38] Other Kshatriyas, present there, who had been exceedingly mangled with wounds, said,—What need is there with Duryodhana? See, if he is yet alive! Do you all fight unitedly! What will the king do to you?[39]—Other Kshatriyas, who were exceedingly mangled, who had lost many of their kinsmen, and who were still being afflicted with the arrows of the enemy, said these words in indistinct tones.[40]—Let us slay these forces by whom we are encompassed! Behold, the Pāndavas are coming hither, after having slain the elephants![41]—Hearing these words of theirs, the mighty Açwatthāman, piercing through that irresistible force of the Pānchāla king,[42] proceeded, with Kripa and Kritavarman, to the spot where Suvala's son was. Indeed, those heroes, those firm bowmen, leaving the car-force, repaired (in search of Duryodhana).[43] After they had gone away, the Pāndavas, headed by Dhrishtadyumna, advanced, O king, and began to slay their enemies.[44] Beholding those valiant and heroic and mighty car-warriors cheerfully rushing towards them, thy troops, amongst whom the faces of many had turned pale, became hopeless of their lives.[45] Seeing those soldiers of ours almost deprived of weapons and surrounded (by the foe), I myself, O king, having only two kinds of forces, and becoming reckless of life,[46] joined the five leaders of our army, and fought with the forces of the Pānchāla prince, posting our men on that spot where Çaradwat's son was stationed.[47] We had been afflicted with the shafts of Kiritin. Nevertheless, a fierce battle took place between us and the division of Dhrishtadyumna. At last, vanquished by the latter, all of us retreated from that encounter.[48] I then beheld the mighty car-warrior Sātyaki rushing against us. With four hundred cars that hero pursued me in battle.[49] Having escaped with difficulty from Dhrishtadyumna whose steeds had been tired, I fell among the forces of Mādhava even

as a sinner falleth into hell. There a fierce and terrible battle took place for a short while.[50] The mighty-armed Sātyaki, having cut off my armour, became desirous of taking me alive. He seized me while I lay down on the ground insensible.[51] Then within a short while that elephant force was destroyed by Bhimasena with his mace and Arjuna with his arrows.[52] In consequence of those mighty elephants, huge as hills, falling down on every side with crushed limbs, the Pāndava warriors found their way almost entirely blocked up.[53] Then the mighty Bhimasena, O monarch, dragging away those huge elephants, made a way for the Pāndavas to come out.[54] Meanwhile Açwatthāman and Kripa and Kritavarman of the Sātwata race, not seeing that chastiser of foes, viz., Duryodhana, amid the car-division, sought for thy royal son.[55] Abandoning the prince of the Pānchālas, they proceeded to the spot where Suvala's son was, anxious to have a sight of the king during that terrible carnage.' "[56]

Section XXVI.

"Sanjaya said,—'After that elephant division had been destroyed, O Bhārata, by the son of Pāndu, and while thy army was being thus slaughtered by Bhimasena in battle,[1] beholding the latter,—that chastiser of foes,—careering like the all-killing Destroyer himself in rage armed with his club,[2] the remnant of thy unslaughtered sons, those uterine brothers, O king, united together at that time when he of Kuru's race, viz., thy son Duryodhana, could not be seen, and rushed against Bhimasena.[3] They were Durmarshana and Crutānta and Jaitra and Bhurivala and Ravi, and Jayatsena and Sujāta and that slayer of foes, viz., Durvishaha,[4] and he called Durvimochana, and Dushpradharsha, and the mighty-armed Crutarvan. All of them were accomplished in battle.[5] These sons of thine, uniting together, rushed against Bhimasena and shut him up on all sides.[6] Then Bhima, O monarch, once more mounting on his own car, began to shoot keen shafts at the vital limbs of thy sons.[7] Those sons of thine, covered with arrows by Bhimasena in that dreadful battle, began to drag that warrior

like men dragging an elephant from off a cross-way.[8] Excited with rage, Bhimasena, quickly cutting off the head of Durmarshana with a razor-headed arrow, felled it on the Earth.[9] With another broad-headed arrow capable of penetrating every armour, Bhima next slew that mighty car-warrior, viz., thy son Crutānta.[10] Then with the greatest ease, piercing Jayatsena with a cloth-yard shaft, that chastiser of foes, viz., the son of Pāndu, felled that scion of Kuru's race from his car. The prince, O king, fell down and immediately expired.[11] At this thy son Crutarvan, excited with rage, pierced Bhima with a hundred straight arrows winged with vulturine feathers.[12] Then Bhima, inflamed with rage, pierced Jaitra and Ravi and Bhurivala, those three, with three shafts resembling poison or fire.[13] Those mighty car-warriors, thus struck, fell down from their cars, like *Kinçukas* variegated with flowers in the season of spring cut down (by the axeman).[14] Then that scorcher of foes, with another broad-headed arrow of great keenness struck Durvimochana and despatched him to Yama's abode.[15] Thus struck, that foremost of car-warriors fell down on the ground from his car, like a tree growing on the summit of a mountain when broken by the wind.[16] The son of Pāndu next struck thy other two sons at the head of their forces, viz., Dushpradharsha and Sujāta, each with a couple of arrows in that battle. Those two foremost of car-warriors, pierced with those shafts, fell down.[17] Beholding next another son of thine, viz., Durvishaha, rushing at him, Bhima pierced him with a broad-headed arrow in that battle. That prince fell down from his car in the very sight of all the bowmen.[18] Beholding so many of his brothers slain by the single-handed Bhima in that battle, Crutarvan, under the influence of rage, rushed at Bhima,[19] stretching his formidable bow decked with gold and shooting a large number of arrows that resembled poison or fire in energy.[20] Cutting off the bow of Pāndu's son in that dreadful battle, the Kuru prince pierced the bowless Bhima with twenty arrows.[21] Then Bhimasena, that mighty car-warrior, taking up another bow, shrouded thy son with arrows and addressing him, said,—Wait, Wait![22]—The battle that took place between the two was beautiful and fierce, like that which

had occurred in days of yore between Vāsava and the *Asura* Jambha, O lord![23] With the keen shafts, resembling the fatal rods of Yama, sped by those two warriors, the Earth, the sky, and all the points of the compass, became shrouded.[24] Then Crutarvan, filled with rage, took up his bow and struck Bhimasena in that battle, O king, with many arrows on his arms and chest.[25] Deeply pierced, O monarch, by thy son armed with the bow, Bhima became exceedingly agitated like the ocean at the full or the new moon.[26] Filled with wrath, Bhima then, O sire, despatched with his arrows the driver and the four steeds of thy son to Yama's abode.[27] Beholding him carless, Pāndu's son of immeasurable soul, displaying the lightness of his hands, covered him with winged arrows.[28] The carless Crutarvan then, O king, took up a sword and shield. As the prince, however, careered with his sword and bright shield decked with a hundred moons, the son of Pāndu struck off his head from his trunk with a razor-headed arrow and felled it on the Earth.[29] The trunk of that illustrious warrior, rendered headless by means of that razor-headed arrow, fell down from his car, filling the Earth with a loud noise.[30] Upon the fall of that hero, thy troops, though terrified, rushed in that battle against Bhimasena from desire of fighting with him.[31] The valiant Bhimasena, clad in mail, received those warriors rushing quickly at him from among the unslain remnant of that ocean of troops. Approaching him, those warriors encompassed that hero on all sides.[32] Thus surrounded by those warriors of thine, Bhima began to afflict them all with keen shafts like him of a thousand eyes afflicting the *Asuras*.[33] Having destroyed five hundred great cars with their fences, he once more slew seven hundred elephants in that battle.[34] Slaying next ten thousand foot-soldiers with his mighty shafts, as also eight hundred steeds, the son of Pāndu looked resplendent.[35] Indeed, Bhimasena the son of Kunti, having slain thy sons in battle, regarded his object achieved, O lord, and the purpose of his birth accomplished.[36] Thy troops, at that time, O Bhārata, ventured not to even gaze at that warrior who was battling in that fashion and slaying thy men in that way.[37] Routing all the Kurus and slaying those followers of theirs, Bhima then

slapped his arm-pits, terrifying the huge elephants with the noise he produced.[38] Then thy army, O monarch, which had lost a very large number of men, and which then consisted of a very few soldiers, became exceedingly cheerless, O king.' "[39]

Section XXVII.

"Sanjaya said,—'Duryodhana, O king, and thy son Sudarça, the only two of thy children yet unslain, were at that time in the midst of the (Kaurava) cavalry.[1] Beholding Duryodhana staying in the midst of the cavalry, Devaki's son (Krishna) said unto Dhananjaya the son of Kunti,[2]—A large number of our foes,—kinsmen that had received our protection,—have been slain. There, that bull of Çini's race is returning, having taken Sanjaya captive![3] Both Nakula and Sahadeva, O Bhārata, are fatigued, having fought with the wretched Dhārtarāshtras and their followers![4] Those three, viz., Kripa and Kritavarman and the mighty car-warrior Açwatthāman, have left Duryodhana's side and taken up their position elsewhere![5] Having slain Duryodhana's troops, the Pānchāla prince stayeth yonder, endued with great beauty, in the midst of the Prabhadrakas.[6] There, O Pārtha, Duryodhana stayeth in the midst of his cavalry, with the umbrella held over his head and himself flinging his glances all around![7] Having rearrayed the (remnant of his) army, he stayeth in the midst of his forces. Slaying this one with thy keen shafts, thou mayst achieve all thy objects![8] As long as these troops do not fly away beholding thee, in their midst and witnessing also the destruction of their elephant force, do thou, O chastiser of foes, endeavour to slay Duryodhana![9] Let somebody go to the Pānchāla prince and ask him to come hither. The (Kaurava) troops are all tired, O sire! The sinful Duryodhana will never succeed in escaping![10] Having slain a large number of thy troops in battle the son of Dhritarāshtra wears a proud aspect as if he believes that the Pāndavas have been vanquished![11] Beholding his own troops afflicted and slain by the Pāndavas, the Kuru king will certainly come to battle for his own destruction!—Thus addressed by Krishna, Phālguna replied unto him, say-

ing,[12]—Almost all the sons of Dhritarāshtra, O giver of honors, have been slain by Bhima! Only these two are yet alive! They, however, O Krishna, shall also meet with destruction today![13] Bhishma hath been slain, Drona hath been slain, Karna, otherwise called Vaikartana, hath been slain! Calya the king of the Madras hath been slain, and Jayadratha also, O Krishna, hath been slain![14] Only five hundred horse form the remnant of the troops of Cakuni the son of Suvala! Of cars, only two hundred still remain, O Janārddana! Of elephants there remain only a hundred that are formidable, and of foot only three thousand![15] There remain also Açwatthāman and Kripa and the ruler of the Trigartas and Uluka and Cakuni and Kritavarman of the Sātwata race![16] These, O Mādhava, form the remnant of Duryodhana's force! Truly, there is no escape from death for anybody on Earth![17] Although such a tremendous carnage has taken place, behold, Duryodhana is still alive! Today king Yudhishthira, however, will be freed from all his foes! None amongst the enemy will escape me, I ween![18] Even if they be more than men, O Krishna, I shall yet slay all those warriors today, however furious in battle, if only they do not fly away from the field![19] Filled with wrath in today's battle, I shall, by slaying the prince of Gāndhāra with my keen shafts, dispel that sleeplessness which the king has suffered for a long time![20] I shall win back all those valuable possessions which Suvala's son of wicked conduct won from us at the gambling match in the assembly![21] Hearing of the slaughter of their husbands and sons at the hands of the Pāndavas in battle, all the ladies of the city called after the elephant will utter loud wails![22]* Today, O Krishna, our task will be ended! Today Duryodhana shall abandon all his blazing prosperity as also his life-breaths![23] Thou mayst take the foolish son of Dhritarāshtra to be dead, O thou of Vrishni's race, if, O Krishna, he does not today fly away from the battle to be waged by me![24] Those steeds are incapable of enduring the twang of my bow and the slaps of my palms! Proceed thither, O Krishna, for I will slay them![25]

* The true reading is *Rotsyanti* and not *Vetsyanti.*—T.

—Thus addressed by Pāndu's son of great force of mind, he of Daçārha's race urged his steeds, O king, towards the division of Duryodhana.[26] Beholding that force (within which Duryodhana was), three mighty ear-warriors prepared themselves for assailing it, for Bhimasena and Arjuna and Sahadeva, O sire, together proceeded against it with loud leonine roars from desire of slaying Duroydhana.[27] Beholding those three warriors rushing quickly together with uplifted bows, Suvala's son proceeded towards that spot against those Pāndava foes.[28] Thy son Sudarçana rushed against Bhimasena. Suçarman and Cakuni encountered Kiritin. Thy son Duryodhana on horse-back proceeded against Sahadeva.[29] Then thy son, O ruler of men, with great speed and care, forcibly struck Sahadeva's head with a lance.[30] Thus assailed by thy son, Sahadeva sat down on the terrace of his car, all his limbs bathed in blood and himself sighing like a snake.[31] Regaining his senses then, O king, Sahadeva, filled with rage, covered Duryodhana with keen arrows.[32] Kunti's son Dhananjaya, otherwise called Pārtha, putting forth his prowess, cut off the heads of many brave combatants on horse-back.[33] Indeed, Pārtha, with many arrows, destroyed that (cavalry) division. Having felled all the steeds, he then proceeded against the cars of the Trigartas.[34] At this, the great car-warriors of the Trigartas, uniting together, covered Arjuna and Vāsudeva with showers of shafts[35] Assailing Satyakarman with a razor-headed arrow, the son of Pāndu, possessed of great fame, cut off his adversary's car-shafts.[36] With another razor-headed arrow, O lord, whetted on stone, that celebrated hero, smiling the while, cut off his antagonist's head adorned with bright gold.[37] He next attacked Satyeshu in the sight of all the warriors, like a hungry lion, O king, in the forest, attacking a deer.[38] Having slain him, Pārtha pierced Suçarman with three arrows and then slew all those car-warriors adorned with ornaments of gold.[39] He then proceeded against Suçarman the ruler of Prashthala with great speed, vomiting the virulent poison of his wrath cherished for many long years.[40] Covering him first, O bull of Bharata's race, with a hundred arrows, Arjuna then slew all the steeds of that bowman.[41] Fixing then on his bow-

string a mighty arrow that resembled the rod of Yama, Pārtha, smiling the while, quickly sped it at Suçarman, aiming it at him.[42] Sped by that bowman blazing with wrath, that arrow, reaching Suçarman, pierced through his heart in that battle.[43] Deprived of life, O monarch, Suçarman fell down on the Earth, gladdening all the Pāndavas and paining all thy warriors.[44] Having slain Suçarman in that battle, Pārtha then, with his shafts, despatched the five and thirty sons of that king, all of whom were great car-warriors, to Yama's abode.[45] Slaying next all the followers of Suçarman with his keen arrows, the mighty car-warrior Arjuna proceeded against the remnant of the Bharata host.[46] Bhima, in that battle, filled with rage, O ruler of men, made thy son Sudarçana invisible with his arrows, smiling the while.[47] Filled with rage, the son of Pāndu, smiling the while, cut off from his antagonist's trunk his head with a razor-headed arrow of great sharpness. Deprived of life, the prince fell down on the Earth.[48] Upon the fall of that (Kuru) hero, his followers encompassed Bhima in that battle, shooting showers of whetted arrows at him.[49] Vrikodara, however, with his keen arrows, whose touch resembled that of Indra's thunder, covered that force around him. Within a very short time, Bhima slew them all, O bull of Bharata's race![50] Whilst they were being thus exterminated, many Kaurava leaders of great might, O Bhārata, approached Bhima and began to fight with him.[51] The son of Pāndu, O king, covered all of them with his arrows. Similarly, thy warriors, O monarch, covered the great car-warriors of the Pāndavas with dense showers of arrows from every side.[52] All the warriors then, of both sides, thus engaged in battle with one another, became exceedingly agitated.[53] Struck by one another, the combatants of both armies, O king, began to fall down, wailing aloud for their (deceased) kinsmen.' "[54]

SECTION XXVIII.

"Sanjaya said,—'During the progress of that battle which was so destructive of men and steeds and elephants, Suvala's son Cakuni, O king, rushed against Sahadeva.[1] The valiant Saha-

deva, as Cakuni rushed quickly towards him, sped showers of swift arrows at that warrior as numerous as a flight of insects. At that time Uluka also encountered Bhima and pierced him with ten arrows.[2] Cakuni meanwhile, O monarch, having pierced Bhima with three arrows, covered Sahadeva with ninety.[3] Indeed, those heroes, O king, encountering one another in that battle, pierced one another with many keen arrows equipt with *Kanka* and peacock feathers, winged with gold, whetted on stone, and sped from bowstrings drawn to their ears.[4] Those showers of arrows sped from their bows and arms, O monarch, shrouded all the points of the compass like a thick shower of rain poured from the clouds.[5] Then Bhima, filled with rage, and Sahadeva of great valor, both endued with great might, careered in that battle, making an immense carnage.[6] That army, O Bhārata, was covered with hundreds of arrows by those two warriors. In consequence thereof, the welkin, on many parts of the field, became shrouded with darkness.[7] In consequence, O monarch, of steeds, covered with arrows, dragging after them, as they ran, a large number of slain combatants, the tracks on many parts of the field became entirely blocked up.[8] Covered with steeds slain with their riders, with broken shields and lances, O monarch, and with swords and darts and spears all around, the Earth looked variegated as if strewn with flowers.[9] The combatants, O king, encountering one another, careered in battle, filled with wrath and taking one another's life.[10] Soon the field became strewn with heads, beautiful as the filaments of the lotus, adorned with ear-rings and graced with faces set with eyes upturned in wrath and lips bit in rage.[11] Covered also, O monarch, with the severed arms of warriors that resembled the trunks of huge elephants, that were adorned with *Angadas* and cased in leathern fences, and that still held swords and lances and battle-axes,[12] and with headless bodies risen on their feet and bleeding and dancing on the field, and swarming with carnivorous creatures of diverse kinds, the Earth, O lord, presented a frightful aspect![13] After the Bharata army had been reduced to a small remnant, the Pāndavas, filled with delight in that dreadful battle, began to despatch the Kauravas to Yama's

abode.[14] Meanwhile the heroic and valiant son of Suvala's son very forcibly struck Sahadeva in the head with a lance.[15] Exceedingly agitated, O monarch, in consequence of that blow, Sahadeva sat down on the terrace of his car.[16] Beholding Sahadeva in that plight, the valiant Bhima, filled with rage, O Bhārata, held the whole Kuru army in check.[17] With his cloth-yard shafts he pierced hundreds and thousands of hostile warriors, and having pierced them so, that chastiser of foes uttered a leonine roar.[18] Frightened at that roar, all the followers of Cakuni, with their steeds and elephants, precipitately fled away in fear.[19] Beholding them broken, king Duryodhana said unto them:—Stop, ye Kshatriyas unacquainted with morality! Fight! What is the use of flight?[20] That hero who without showing his back casteth away his life-breaths in battle, achieveth fame here and enjoyeth regions of bliss hereafter![21]—Thus exhorted by the king, the followers of Suvala's son once more advanced against the Pāndavas, making death their goal.[22] Awful, O monarch, was the noise made by those rushing warriors, resembling that of the agitated ocean. At this, the field of battle became agitated all around.[23] Beholding those followers of Suvala's son thus advancing to battle, the victorious Pāndavas, O monarch, proceeded against them.[24] Comforted a little, the invincible Sahadeva, O monarch, pierced Cakuni with ten arrows and his steeds with three. With the greatest ease he then cut off the bow of Suvala's son with a number of other arrows.[25] Invincible in battle, Cakuni, however, took up another bow and pierced Nakula with sixty arrows and then Bhimasena with seven.[26] Uluka also, O king, desirous of rescuing his sire in that engagement, pierced Bhima with seven arrows and Sahadeva with seventy.[27] Bhimasena in that encounter pierced Uluka with many keen arrows and Cakuni with four and sixty, and each of the other warriors who fought around them, with three arrows.[28] Struck by Bhimasena with shafts steeped in oil, the Kauravas, filled with rage in that battle, covered Sahadeva with showers of arrows like lightning-charged clouds pouring rain on a mountain breast.[29] The heroic and valiant Sahadeva then, O monarch, cut off, with a broad-headed arrow, the head of Uluka as the latter advanced,

against him.[30] Slain by Sahadeva, Uluka, gladdening the Pāndavas in that battle, fell down on the Earth from his car, all his limbs bathed in blood.[31] Beholding his son slain, Cakuni, O Bhārata, with voice choked in tears and drawing deep breaths, recollected the words of Vidura.[32] Having reflected for a moment with tearful eyes. Cakuni, breathing heavily, approached Sahadeva and pierced him with three arrows.[33] Baffling those arrows sped by Suvala's son with showers of shafts, the valiant Sahadeva, O monarch, cut off his antagonist's bow in that battle.[34] Seeing his bow cut off, O king, Cakuni the son of Suvala took up a formidable scimitar and hurled it at Sahadeva.[35] The latter, however, with the greatest ease, O monarch, cut off in twain that terrible scimitar of Suvala's son as it coursed towards him in that encounter.[36] Beholding his sword cut in twain, Cakuni took up a formidable mace and hurled it at Sahadeva. That mace also, unable to achieve its object, fell down on the Earth.[37] After this, Suvala's son, filled with rage, hurled at the son of Pāndu an awful dart that resembled an impending death-night.[38] With the greatest ease Sahadeva, in that encounter, cut off, with his gold-decked shafts, into three fragments, that dart as it coursed swiftly towards him.[39] Cut off into fragments, that dart adorned with gold fell down on the Earth like a blazing thunder-bolt from the firmament, diverging into many flashes.[40] Beholding that dart baffled and Suvala's son afflicted with fear, all thy troops fled away in fright. Suvala's son himself joined them.[41] The Pāndavas then, eager for victory, uttered loud shouts. As regards the Dhārtarāshtras, almost all of them turned away from the fight.[42] Seeing them so cheerless, the valiant son of Mādri, with many thousand shafts, checked them in that battle.[43] Then Sahadeva came upon Suvala's son as the latter, who was still expectant of victory, was flying away, protected by the excellent cavalry of the Gāndhāras.[44] Recollecting, O king, that Cakuni, who had fallen to his share, was still alive Sahadeva, on his car adorned with gold, pursued that warrior.[45] Stringing his formidable bow and drawing it with great force, Sahadeva, filled with rage, pursued the son of Suvala and vigorously struck him with many shafts equipt with vulturine

feathers and whetted on stone, even like a person striking a mighty elephant with pointed lances.[46] Endued with great energy of mind, Sahadeva, having afflicted his foe thus, addressed him, as if for calling back to his mind (his past misdeeds), in these words:—Adhering to the duties of a Kshatriya, fight (with me) and be a man![47]—Thou hadst, O fool, rejoiced greatly in the midst of the assembly, while gambling with dice! Receive now, O thou of wicked understanding, the fruit of that act![48] All those wicked-souled ones that had ridiculed us then have perished! Only that wretch of his race, viz., Duryodhana, is still alive, and thyself, his maternal uncle![49] Today I shall slay thee, striking off thy head with a razor-headed arrow like a person plucking a fruit from a tree with a stick![50]—Saying these words, O monarch, Sahadeva of great strength, that tiger among men, filled with rage, rushed impetuously against Cakuni.[51] Approaching his enemy, the invincible Sahadeva, that foremost of warriors, forcibly drawing his bow and as if burning his foe with wrath,[52] pierced Cakuni with ten arrows and his steeds with four. Then cutting off his umbrella and standard and bow, he roared like a lion.[53] His standard and bow and umbrella thus cut off by Sahadeva, Suvala's son was pierced with many arrows in all his vital limbs.[54] Once again, O monarch, the valiant Sahadeva sped at Cakuni an irresistible shower of arrows.[55] Filled with rage, the son of Suvala then, single-handed, rushed with speed against Sahadeva in that encounter, desirous of slaying the latter with a lance adorned with gold.[56] The son of Mādri, however, with three broad-headed arrows, simultaneously cut off, without losing a moment, that uplifted lance as also the two well rounded arms of his enemy at the van of battle, and then uttered a loud roar.[57] Endued with great activity, the heroic Sahadeva then, with a broad-headed arrow made of hard iron, equipt with wings of gold, capable of penetrating every armour, and sped with great force and care, cut off from his trunk his enemy's head.[58] Deprived of his head by the son of Pāndu with that gold-decked arrow of great sharpness and splendour like the Sun's, Suvala's son fell down on the Earth in that battle.[59] Indeed, the son of Pāndu, filled with

rage, struck off that head which was the root of the evil policy of the Kurus, with that impetuous shaft winged with gold and whetted on stone.[60] Beholding Cakuni lying headless on the ground and all his limbs drenched with gore, thy warriors, rendered powerless with fear, fled away on all sides with weapons in their hands.[61] At that time thy sons, with cars, elephants, horse, and foot, entirely broken, heard the twang of *Gandiva* and fled away with colorless faces, afflicted with fear and deprived of their senses.[62] Having thrown down Cakuni from his car, the Pāndavas, O Bhārata, became filled with delight. Rejoicing with Keçava among them, they blew their conchs in that battle, gladdening their troops.[63] All of them, with glad hearts, worshipped Sahadeva, and said,—By good luck, O hero, Cakuni of wicked soul, that man of evil courses, hath, with his son, been slain by thee!—' "[64]

Section XXIX.

(*Hrada-praveça Parva*).

"Sanjaya said,—'After this, the followers of Suvala's son, O monarch, became filled with rage. Prepared to lay down their lives in that dreadful battle, they began to resist the Pāndavas.[1] Resolved to aid Sahadeva in his victory, Arjuna, as also Bhimasena possessed of great energy and resembling an angry snake of virulent poison in aspect, received those warriors.[2] With his *Gāndiva*, Dhananjaya baffled the purpose of those warriors who, armed with darts and swords and lances, desired to slay Sahadeva.[3] Vibhatsu, with his broad-headed arrows, cut off the steeds, the heads, and the arms, with weapons in grasp, of those rushing combatants.[4] The steeds of those foremost of heroes endued with activiy, struck by Savyasāchin, fell down on the Earth, deprived of their lives.[5] King Duryodhana, beholding that carnage of his own troops, O lord, became filled with rage. Assembling together the remnant of his cars which still numbered many hundreds,[6] as also his elephants and horse and foot, O scorcher of foes, thy

son said these words unto those warriors,[7]—Encountering all the Pāndavas with their friends and allies, in this battle, and the prince of Pānchāla also with his own troops, and slaying them quickly, turn back from the fight![8]—Respectfully accepting that command of his, those warriors, difficult of defeat in battle, proceeded once more against the Pārthas in that battle, at the behest of thy son.[9] The Pāndavas, however, covered with their arrows resembling snakes of virulent poison all those warriors, forming the remnant of the Kaurava army, that thus rushed quickly against them in that dreadful battle.[10] That army, O chief of the Bharatas, as it came to battle, was in a moment exterminated by those high-souled warriors, for it failed to obtain a protector.[11] In consequence of the (Kaurava) steeds running hither and thither that were all covered with the dust raised by the army, the cardinal and the subsidiary points of the compass could not be distinguished.[12] Many warriors, issuing out of the Pāndava array, O Bhārata, slew thy troops in a moment in that battle.[13] Eleven *Akshauhinis*, O Bhārata, of troops had been assembled for thy son! All those, O lord, were slain by the Pāndus and the Srinjayas![14] Amongst those thousands upon thousands of high-souled kings on thy side, only Duryodhana now, O monarch, exceedingly wounded, was seen to be alive![15] Casting his eyes on all sides and seeing the Earth empty, himself destitute of all his troops while the Pāndavas, filled with joy in that battle, were roaring aloud in consequence of the accomplishment of all their objects, Duryodhana, O monarch, unable to endure the whiz of the shafts shot by those high-souled heroes, became stupified! Destitute of troops and animals, he set his heart on retreat from the field.'[16-18]

"Dhritarāshtra said,—'When my troops were slain and our camp made entirely empty, what was the strength, O Suta, of the troops that still remained to the Pāndavas? I desire to know this. Therefore, tell me, O Sanjaya, for thou art skilled (in narration)![19] Tell me also, O Sanjaya, that which was done by my son, the wicked Duryodhana, that lord of the Earth, the sole survivor of so many men, when he saw his army exterminated!'[20]

"Sanjaya continued,—Two thousand cars, seven hundred elephants, five thousand horse, and ten thousand foot,[21]—this was the remnant, O monarch, of the mighty host of the Pāndavas! Taking care of this force, Dhrishtadyumna waited in that battle.[22] Meanwhile, O chief of the Bharatas, king Duryodhana, that foremost of car-warriors, saw not in that battle a single warrior on his side.[23] Beholding his enemies roaring aloud and witnessing the extermination of his own army, that lord of Earth, O monarch, viz., Duryodhana, without a companion, abandoned his slain steed, and fled from the field with face turned eastwards.[24] That lord of eleven *Akshauhinis*, viz., thy son Duryodhana, of great energy, taking up his mace, fled on foot towards a lake.[25] Before he had proceeded far on foot, the king recalled the words of the intelligent and virtuous Vidura.[26]—Without doubt, this had been foreseen by Vidura of great wisdom, viz., this great carnage of Kshatriyas and of ourselves in battle![27]—Reflecting on this, the king, with heart burning in grief at having witnessed the extermination of his army, desired to penetrate into the depths of that lake.[28] The Pāndavas, O monarch, with Dhrishtadyumna at their head, filled with rage, O king, rushed against (the small remnant of) thy army.[29] With his *Gāndiva*, Dhananjaya baffled the purpose of the (Kaurava) troops, who, armed with darts and swords and lances, were uttering loud roars.[30] Having, with his sharp shafts, slain those troops with their allies and kinsmen, Arjuna, as he stood on his car having white steeds yoked unto it, looked exceedingly beautiful.[31] Upon the fall of Suvala's son along with horse, cars, and elephants, thy army looked like a large forest laid low (by the wind).[32] In Duryodhana's army then, O monarch, which had numbered many hundred thousands of warriors, not another great car-warrior was seen to be alive,[33] save the heroic son of Drona, and Kritavarman, and Kripa the son of Gotama, O monarch, and that lord of Earth, viz., thy son![34] Dhrishtadyumna, seeing me, laughingly addressed Sātyaki, saying,—What is the use of seizing this one? Nothing will be gained by keeping him alive.[35]—Hearing these words of Dhrishtadyumna, the grandson of Cini, that great car-warrior, uplifting his sharp

sword, prepared to slay me.[36] Just at that juncture, the Island-born Krishna of great wisdom, (viz., Vyāsa), coming there, said, —Let Sanjaya be dismissed alive! By no means should he be slain![37]—Hearing these words of the Island-born, the grandson of Cini joined his hands, and then, setting me free, said unto me,—Peace to thee, O Sanjaya, thou mayst go hence![38]—Permitted by him, myself then, putting off my armour and making over my weapons, set out on the evening on the road leading to the city, my limbs bathed in blood.[39] After I had come about two miles, O monarch, I beheld Duryodhana, standing alone, mace in hand, and exceedingly mangled.[40] His eyes were full of tears and, therefore, he could not see me. I stood cheerlessly before him. He looked accordingly at me without recognising me.[41] Beholding him standing alone on the field and indulging in grief, I also, overwhelmed with sorrow, succeeded not for a little while to speak a single word.[42] Then I said unto him everything about my own capture and my release through the grace of the Island-born.[43] Having reflected for a moment, and regained his senses, he enquired of me after his brothers and his troops.[44] I had seen everything with my eyes and, therefore, told him everything, viz., that his brothers had all been slain and that all his troops had been exterminated.[45] I told the king that we had at that time only three car-warriors left alive, for the Island-born had said so unto me when I set out (from the place where the Pāndavas were).[46] Drawing deep breaths and looking repeatedly at me, thy son touched me with his hand and said,[47]—Except thee, O Sanjaya, there is none else that liveth, amongst those engaged in this battle! I do not see another (on my side), while the Pāndavas have their allies living![48] Say, O Sanjaya, unto that lord, viz., the blind king Dhritarāshtra, that his son Duryodhana hath entered the depths of a lake![49] Destitute of friends such as those (I lately had), deprived of sons and brothers, and seeing his kingdom taken by the Pāndavas, who is there like me that would desire to live?[50] Say all this unto the king and tell him further that I have escaped with life from that dreadful battle, and that, alive, though exceedingly wounded, I shall rest within the depths of this lake![51]—Having said these words unto me, O monarch,

the king entered that lake. That ruler of men, by his power of illusion, then charmed the waters of that lake, making a space for him within them.[52] After he had entered that lake, myself, without anybody on my side, saw those three car-warriors (of our army) coming together to that spot with their tired animals.[53] They were Kripa the son of Caradwat, and the heroic Açwatthāman, that foremost of car-warriors, and Kritavarman of Bhoja's race. Mangled with shafts, all of them came together to that spot.[54] Beholding me, they all urged their steeds to greater speed and coming up to me, said,—By good luck, O Sanjaya, thou livest yet![55]—All of them then enquired after thy son, that ruler of men, saying,—Is our king Duryodhana still alive, O Sanjaya?[56]—I then told them that the king was well in body. I also told them everything that Duryodhana had said unto me. I also pointed out to them the lake that the king had entered.[57] Then Açwatthāman, O king, having heard those words from me, cast his eyes on that extensive lake and began to wail in grief, saying,[58]—Alas, Alas, the king knew not that we are still alive! With him amongst us, we are still quite able to fight with our foes![59]—Those mighty car-warriors, having wept there for a long time, fled away at sight of the sons of Pāndu.[60] Those three car-warriors that formed the remnant of our army took me up on the well-adorned car of Kripa and then proceeded to the Kuru camp.[61] The Sun had set a little before. The troops forming the outposts of the camp, learning that all thy sons had been slain, wept aloud.[62] Then, O monarch, the old men that had been appointed to look after the ladies of the royal household, proceeded towards the city, taking the princesses after them.[63] Loud were the wails uttered by those crying and weeping ladies when they heard of the destruction of the whole army.[64] The women, O king, crying ceaselessly, caused the Earth to resound with their voices like a flight of she-ospreys.[65] They tore their bodies with their nails and struck their heads with their hands, and untied their braids, indulging all the while in loud cries.[66] Filling the air with sounds such as *Oh* and *Alas*, and beating their breasts, they cried aloud and wept and uttered loud shrieks, O mon-

arch ![67] Then the friends of Duryodhana, deeply afflicted and made voiceless by their tears, set out for the city, taking the ladies of the royal household with them.[68] The camp-guards quickly fled towards the city, taking with them many white beds overlaid with costly coverlets.[69] Others, placing their wives on cars drawn by mules, proceeded towards the city.[70] Those ladies, O monarch, who while in their houses could not be seen by the very Sun, were now, as they proceeded towards the city, exposed to the gaze of the common people.[71] Those women, O chief of Bharata's race, who were very delicate, now proceeded with speed towards the city, having lost their near ones and kinsmen.[72] The very cowherds and shepherds and common men, filled with panic and afflicted with the fear of Bhimasena, fled towards the city.[73] Even these were filled with a great fear of the Pārthas. Looking at one another, all of them fled towards the city.[74] During the progress of that general flight attended with such circumstances of fear, Yuyutsu, deprived of his senses by grief, thought upon what he should do in view of the emergency that had come.[75]—Duryodhana hath been vanquished in battle by the Pāndavas of terrible prowess! He had eleven *Akshauhinis* of troops under him! All his brothers have been slain ![76] All the Kauravas, headed by Bhishma and Drona, have perished! Through the influence of Destiny, only I have been saved ![77] All those that were in the Kuru camp have fled! Alas, they are flying on all sides, deprived of energy and destitute of protectors ![78] Such a sight had never been seen before! Afflicted with sorrow, with eyes anxious in fear, they are flying away on all sides like a herd of deer, looking at one another ![79] Those amongst the counsellors of Duryodhana that are yet alive have fled towards the city, taking with them the ladies of the royal household ![80] I think, O lord, that the time hath come when I also should enter the city with them, after taking the permission of Yudhishthira and Vāsudeva!—For this purpose that mighty-armed prince presented himself before both those heroes.[81] King Yudhishthira, who is always compassionate, became highly pleased with him. The mighty-armed Pāndava embraced that child of a Vaiçyā mother and dismissed him affectionately.[82]

Riding upon his own car, he urged his steeds to great speed. He then supervised the removal of the ladies of the royal household to the city.[83] The Sun was setting. With those ladies, Yuyutsu entered the city of Hastināpura, with tearful eyes and with voice choked in grief.[84] He then saw Vidura of great wisdom, sitting with tearful eyes. He had come away from Dhritarāshtra, his heart having been afflicted with great sorrow.[85] Bowing down unto Vidura, he stood before him. Devoted to truth, Vidura addressed him, saying,—By good luck, O son, thou livest amid this general destruction of the Kurus![86] Why, however, hast thou come without king Duryodhana in thy company? Tell me in detail the cause of this![87]—Yuyutsu then said,—After the fall of Cakuni, O sire, with all his kinsmen and friends, king Duryodhana, abandoning the steed he rode, fled away in fear towards the east.[88] After the king had fled away, all the people in the (Kaurava) encampment, agitated with fear, fled towards the city.[89] Then the protectors of the ladies, placing the wives of the king, as also those of his brothers, on vehicles, fled away in fear.[90] Obtaining the permission of king Yudhishthira and Keçava, I set out for Hastināpura, for protecting the people thus flying away![91]—Hearing these words spoken by the son of Dhrishtarāshtra's Vaiçyā wife, Vidura of immeasurable soul, conversant with every usage and feeling what was proper at that hour, applauded the eloquent Yuyutsu.[92] And he said,—Thou hast acted properly, having regard for what has come, in view of this destruction of all the Bharatas of which thou art speaking! Thou hast also, from compassion, maintained the honor of thy race![93] By good luck we behold thee come back with life from this terrible battle that is so destructive of heroes, like creatures beholding the Sun possessed of blazing glory![94] Thou, O son, art now in every way the sole staff of the blind monarch bereft of foresight, afflicted with calamity, struck by Destiny, and who, though repeatedly dissuaded, could not abstain from pursuing his evil policy![95] Take rest here for this day! Tomorrow thou mayst return to Yudhishthira!—Having said these words, Vidura, with tearful eyes,[96] took leave of Yuyutsu and entered the abode of the king,

which resounded with cries of *Oh* and *Alas* uttered by citizens and villagers afflicted with woe.[97] The cheerless mansion seemed to have lost all its beauty; comfort and happiness seemed to have deserted it. It was all empty and pervaded by disorder. Already filled with sorrow, Vidura's grief increased at that sight.[98] Conversant with every duty, Vidura, with a sorrowful heart, entered the palace, drawing deep breaths.[99] As regards Yuyutsu, he passed that night in his own abode. Afflicted with woe, he failed to obtain any joy at the panegyrics with which he was greeted. He passed the time, thinking of the terrible destruction of the Bharatas at one another's hands.' "[100]

Section XXX.

"Dhritarāshtra said,—'After all the Kaurava troops had been slain by the sons of Pāndu on the field of battle, what did those survivors of my army, viz., Kritavarman and Kripa and the valiant son of Drona do? What also did the wicked-souled king Duryodhana then do?'[1-2]

"Sanjaya said,—'After the flight of the ladies of those high-souled Kshatriyas, and after the (Kaurava) camp had become entirely empty, the three car-warriors (thou hast mentioned) became filled with anxiety.[3] Hearing the shouts of the victorious sons of Pāndu, and beholding the camp deserted towards the evening, those three warriors of our side, desirous of rescuing the king, and unable to stay on the field, proceeded towards the lake.[4] Yudhishthira, of virtuous soul, with his brothers in that battle, felt great joy and wandered over the field from desire of slaying Duryodhana.[5] Filled with wrath, the Pāndavas, desirous of victory, searched for thy son. Though, however, they looked very carefully for him, they failed to discover the (Kuru) king.[6] Mace in hand, he had fled with great speed from the field of battle and penetrated into that lake, having, by the aid of his powers of illusion, solidified its waters.[7] When at last the animals of the Pāndavas became very much tired, the latter proceeded to their camp

and rested there with their soldiers.[8] After the Pārthas had retired to their camp, Kripa and Drona's son and Kritavarman of the Sātwata race, slowly proceeded towards that lake.[9] Approaching the lake within which lay the king, they addressed that invincible ruler of men asleep within the water, saying,[10]—Arise, O king, and fight with us against Yudhishthira! Either obtaining victory enjoy the Earth, or, slain, proceed to heaven![11] The forces of the Pāndavas also, O Duryodhana, have all been slain by thee! Those amongst them that are yet alive have been exceedingly mangled![12] They will not be able, O monarch, to bear thy impetuosity, especially when thou shalt be protected by us! Arise, therefore, O Bhārata![13]—

"'Duryodhana said,—By good luck, I see you, ye bulls among men, come back with life from this destructive battle between the Pāndavas and the Kauravas![14] After we have rested awhile and dispelled our fatigue, we shall encounter the enemy and conquer him! Ye also are tired and I myself am exceedingly mangled! The army of the Pāndavas is swelling with might! For these reasons I do not like to fight now![15] These exhortations on your part, ye heroes, are not at all wonderful, for your hearts are noble! Your devotion also to me is great! This, however, is not the time for prowess![16] Resting for this one night, I shall, on the morrow, join you and fight with the foe! In this there is no doubt!—'[17]

"Sanjaya continued,—'Thus addressed, the son of Drona replied unto the king, who was invincible in battle, saying,—Arise, O king, blessed be thou, we shall yet vanquish the foe![18] I swear by all my religious acts, by all the gifts I have made, by truth itself, and my silent meditations, O king, that I shall today slay the Somakas![19] Let me not obtain the delight resulting from the performance of sacrifices, that delight which is felt by all pious men, if this night passes away without my slaying the Pāndavas in battle![20] Without slaying all the Pānchālas, I will not, O lord, put off my armour! I tell thee this truly. Believe me, O ruler of men![21]—While they were thus conversing, a number of hunters came there. Fatigued with the weight of meat they carried, they came there, not

of any set purpose, for slaking their thirst.[22] Those huntsmen, O lord, used every day, to procure, with great regard, basketsful of meat for Bhimasena, O king![23] As they sat concealed on the banks of that lake, those men heard every word of that conversation between Duryodhana and those warriors.[24] Finding the Kuru king unwilling to fight, those great bowmen, themselves desirous of battle, began to urge him greatly to adopt their counsels.[25] Seeing those car-warriors of the Kaurava army, and understanding that the king unwilling to fight was staying within the waters[26] and hearing that conversation between those heroes and their master staying within the depths of the lake,—indeed, O monarch, the huntsmen, clearly perceiving that it was Duryodhana who was staying within the lake, formed a resolution.[27] A little while before, the son of Pāndu, while searching for the king, had met those men and asked them the whereabouts of Duryodhana.[28] Recollecting the words that the son of Pāndu had said, those hunters, O king, whisperingly said unto one another,[29]—We will discover Duryodhana (unto the Pāndavas)! The son of Pāndu will then give us wealth! It is evident to us that the celebrated king Duryodhana is here![30] Let us then, all of us, proceed to the spot where king Yudhisthira is, for telling him that the vindictive Duryodhana is concealed within the waters of this lake![31] Let us also, all of us, inform that great bowman, viz., the intelligent Bhimasena, that the son of Dhritarāshtra is concealed here within the waters of this lake![32] Gratified with us, he will give us much wealth! What need of fatiguing ourselves, day after day, with procuring meat and weakening ourselves with such toil?[33]—Having said these words, those huntsmen, filled with joy and longing for wealth, took up their baskets of meat and proceeded towards the (Pāndava) camp.[34] Possessed of sure aim and skilled in smiting, the Pāndavas, O monarch, not seeing in battle Duryodhana who was then concealed, (were resting in their camp).[35] Desirous of reaching the end of that sinful wight's evil policy, they had despatched spies in all directions on the field of battle.[36] All the soldiers, however, that had been despatched on that mission, returned to the camp together and informed king Yudhishthira the just that

no trace could be found of king Duryodhana.[37] Hearing these words of the returned messengers, O bull of Bharata's race, king Yudhishthira became filled with great anxiety and began to breathe heavily.[38] While the Pāndavas, O bull of Bharata's race, were staying in such cheerlessness, those huntsmen, O lord, having come with great speed from the banks of that lake,[39] arrived at the camp, filled with joy at having discovered Duryodhana. Though forbidden, they still entered the camp, in the very sight of Bhimasena.[40] Having approached that mighty son of Pāndu, viz., Bhimasena, they represented everything unto him about what they had seen and heard.[41] Then Vrikodara, that scorcher of foes, O king, giving them much wealth, represented everything unto king Yudhishthira the the just, saying,[42]—Duryodhana, O king, hath been discovered by the huntsmen that supply me with meat! He, O king, for whom thou grievest, now lies within a lake whose waters have been solidified by him![43]—Hearing these agreeable words of Bhimasena, O monarch, Kunti's son Ajātaçatru became, with all his brothers, filled with joy.[44] Having learnt that the mighty bowman Duryodhana had penetrated into the waters of a lake, the king proceeded thither with great speed, with Janārddana at his head.[45] Then a tumultuous noise arose, O monarch, from among the Pāndavas and the Pānchālas all of whom were filled with joy.[46] The warriors uttered leonine roars, O bull of Bharata's race, and shouted loudly. All the Kshatriyas O king, proceeded with great speed towards that lake called *Dwaipāyana*.[47] The rejoicing Somakas all around loudly and repeatedly exclaimed,—*The sinful son of Dhritarāshtra has been found!*[48]—The noise made by the cars of those impetuous warriors who proceeded with great speed, became very loud, O monarch, and touched the heavens.[49] Although their animals were tired, all of them still proceeded with speed behind king Yudhishthira who was bent upon finding out Duryodhana.[50] Arjuna, and Bhimasena, and the two sons of Mādri by Pāndu, and the Pānchāla prince Dhrishtadyumna, and the unvanquished Cikshandin,[51] and Uttamaujas, and Yudhāmanyu, and the mighty car-warrior Sātyaki, and the (five) sons of Draupadi, and those amongst the Pānchālas, O king, that

were yet alive, and all the Pāndavas, and all their elephants, and foot-soldiers by hundreds upon hundreds, all proceeded with Yudhishthira.[52] Possessed of great valour, king Yudhishthira the just, O monarch, arrived at the lake known by the name of Dwaipāyana within which Duryodhana then was. Wide as the ocean itself, its aspect was agreeable and its waters were cool and transparent.[53] Solidifying the waters by means of his power of illusion,—by, indeed, a wonderful method,—thy son Duryodhana, O Bhārata, happened to be within that lake.[54] Indeed, within those waters lay, O lord, that king, armed with his mace, who, O ruler of men, could not be vanquished by any man![55] Staying within the waters of that lake, king Duryodhana heard that tumultuous noise (of the Pāndava army) which resembled the very roar of the clouds.[56] Yudhishthira then, O king, with his brothers, repaired to that lake from desire of slaying Duryodhana.[57] Raising a thick dust, the son of Pāndu caused the Earth to tremble with the sound of his car-wheels and the loud blare of his conch.[58] Hearing the noise made by the army of Yudhishthira, those great car-warriors, viz., Kritavarman and Kripa and the son of Drona, said these words unto the Kuru king:[59]—Filled with joy and longing for victory, the Pāndavas are coming hither! We will, therefore, leave this place. Let it be known to thee![60]—Hearing those words of these heroes endued with great activity, he answered them, saying,—So be it!—and remained (as before) within the waters, having, O lord, solidified them by his powers of illusion.[61] Those car-warriors headed by Kripa, filled with grief, took leave of the king, O monarch, and went away to a place far removed from that spot.[62] Having proceeded far, they beheld a banian, O sire, under whose shade they stopped, greatly tired, and exceedingly anxious about the king and indulging in such thoughts as these.[63]—The mighty son of Dhritarāshtra, having solidified the waters of the lake, lay stretched at the bottom. The Pāndavas have reached that spot, from desire of battle.[64] How will the battle take place? What will become of the king? How will the Pāndavas find out the Kuru king?[65]—Thinking of these things, O king, those heroes, viz., Kripa and

the others, liberated their horses from their cars and prepared to rest there for some time.' "[66]

Section XXXI.

"Sanjaya said,—'After those three car-warriors had left that spot, the Pāndavas arrived at that lake within which Duryodhana was resting himself.[1] Having reached the banks of the Dwaipāyana lake, O chief of Kuru's race, they beheld that receptacle of waters enchanted by thy son. Then Yudhishthira, addressing Vāsudeva, said,[2]—Behold, the son of Dhritarāshtra hath applied his power of illusion to these waters! Having enchanted the waters, he lieth within them. He can have now no fear (of injury) from man![3] Having invoked a celestial illusion, he is now within the waters! By an act of deception, that wight conversant with every deception hath sought this refuge! He shall not, however, escape me with life![4] Even if the wielder of the thunder-bolt himself aid him in battle, people, O Mādhava, shall yet behold him slain today![5]—

" 'Vāsudeva said,—With thy own powers of illusion, O Bhārata, destroy this illusion of Duryodhana who is an adept in it! One conversant with illusion should be slain with illusion! This is the truth, O Yudhishthira![6] With acts and means and applying thy power of illusion to these waters, slay, O chief of the Bharatas, this Suyodhana who is the very soul of illusion![7] With acts and means Indra himself slew the *Daityas* and the *Dānavas*! Vali himself was bound by that high-souled one, (viz., Upendra), with the aid of many acts and means![8] The great *Asura* Hiranyāksha, as also that other one, viz., Hiranyakaçipu, was slain by the aid of many acts and means. Without doubt, O king, Vritra also was slain by the aid of acts![9] Similarly was the *Rākshasa* Rāvana of Pulastya's race, with his relatives and followers, slain by Rāma! Relying upon acts and contrivances, do thou also display thy prowess![10] Those two ancient *Daityas*, viz., Tāraka, and Viprachitti of great energy, were in ancient times, O king, slain by the aid of acts and means![11] Similarly Vātāpi and Ilwala, and Triçiras, O lord, and the *Asuras* Sunda and

Upasunda, were all slain by the aid of means![12] Indra himself enjoys heaven by the aid of acts and means! Acts are very efficacious, O king, and nothing else is so, O Yudhishthira![13] *Daityas* and *Dānavas* and *Rākshasas* and kings have been slain by the aid of acts and means. Do thou take, therefore, the help of acts!—'[14]

"Sanjaya continued,—'Thus addressed by Vāsudeva, Pāndu's son of rigid vows, smiling the while, addressed, O monarch, thy son of great might, who, O Bhārata, was then within the waters of that lake, saying,[15]—Why, O Suyodhana, hast thou done so these waters, after having caused all the Kshatriyas to perish and after having, O king, caused thy own race to be annihilated?[16] Why hast thou entered into this lake today, wishing to save thy own life? Arise, O king, and fight us, O Suyodhana![17] Where, O foremost of men, hath that pride and that sense of honor which thou hadst now gone, since, O king, thou hast enchanted these waters and art now lying within them?[18] All men speak of thee in assemblies as a hero. All that, however, is entirely untrue, I think, since thou art now concealed within these waters![19] Arise, O king, and fight, for thou art a Kshatriya born of a noble race! Thou art a *Kauraveya* in particular! Remember thy birth![20] How canst thou boast of thy birth in Kuru's race when thou concealest thyself within the depths of this lake, having fled away from battle in fear?[21] This is not the eternal duty of a Kshatriya, viz., staying away from battle! Flight from battle, O king, is not the practice of those that are honorable, nor does it lead to heaven![22] How is it that without having attained to the end of this war, inspired though thou wert with the desire of victory, thou stayest now within this lake, after having caused and witnessed the slaughter of thy sons and brothers and sires and relatives and friends and maternal uncles and kinsmen?[23-24] Ever boastful of thy courage, thou art, however, *not* a hero! Falsely dost thou describe thyself, O Bhārata, when thou sayst in the hearing of all men that thou art a hero, O thou of wicked understanding![25] They that are heroes never fly away at sight of foes! Or, tell us, O hero, about (the nature of) that courage in consequence of

which thou hast fled from battle![26] Arise, O prince, and fight, casting off thy fears! Having caused all thy troops and thy brothers to be slain, O Suyodhana,[27] thou shouldst not, if thou art inspired with righteous motives, think now of saving thy life! One like thee, O Suyodhana, that has adopted Kshatriya duties, should not act in this way![28] Relying upon Karna, as also upon Cakuni the son of Suvala, thou hadst regarded thyself immortal and hadst, from folly, failed to understand thy own self![29] Having perpetrated such grievous sin, fight now, O Bhārata! How is it that flight from battle recommends itself to one like thee? Surely, thou forgettest thyself![30] Where is that manliness of thine, O sire, and where, O Suyodhana, is that pride cherished by thee? Where hath that prowess of thine now gone and where also that swelling and great energy which thou hadst?[31] Where is that accomplishment of thine in weapons? Why dost thou lie within this lake now? Arise, O Bhārata, and fight, observing the duties of a Kshatriya![32] Either rule the wide Earth after vanquishing us, or sleep, O Bhārata, on the bare ground, slain by us![33] Even this is thy highest duty, as laid down by the illustrious Creator himself! Act as it has been laid down truly in the scriptures, and be a king, O great car-warrior![34]—'

"Sanjaya continued,—'Thus addressed, O monarch, by the intelligent son of Dharma, thy son answered him from within the waters in these words.[35]

" 'Duryodhana said,—It is not at all a matter of surprise, O king, that fear should enter the hearts of living creatures. As regards myself, however, O Bhārata, I have not fled from the field of battle actuated by the fear of life![36] My car was destroyed, my quivers were gone, and my *pārshni* drivers were killed! I was alone, without a single follower to stand by me in battle! It was for this that I desired a little rest![37] It was not for the sake of saving my life, it was not from fear, it was not from grief, O king, that I entered these waters! It was only in consequence of fatigue that I did so![38] Do thou, O son of Kunti, rest awhile with those that follow thee! Rising from this lake I will certainly fight all of you in battle![39]—

"'Yudhishthira said,—All of us have rested sufficiently. For a long while we were engaged in a search after thee! Rise then, even now, O Suyodhana, and give us battle![40] Either slaying the Pārthas in battle make this kingdom that swelleth with prosperity thy own, or slain by us in battle proceed to those regions that are reserved for heroes![41]—

"'Duryodhana said,—They amongst the Kurus, O son of Kuru's race, for whose sake I desired sovereignty, that is, those brothers of mine, O king, all lie dead on the field![42] I do not, again, like to enjoy any longer the Earth that is now shorn of wealth and reft of superior Kshatriyas, and that hath, therefore, become like a widowed lady![43] I, however, still hope to vanquish thee, O Yudhishthira, after curbing the pride, O bull of Bharata's race, of the Pānchālas and the Pāndus![44] There is, however, no longer any need for battle when Drona and Karna have been quieted and when our grandsire Bhishma hath been slain![45] This shorn Earth, O king, now exists for thee! What king is there that would like to rule a kingdom divested of friends and allies?[46] Having caused friends such as I had to be slain and even sons and brothers and sires, and seeing my kingdom wrested by ye, who is there like myself that would like to live?[47] Clad in deer-skins I would retire into the woods! I have no desire for kingdom, deprived as I am of friends and allies, O Bhārata![48] Reft almost entirely of friends and allies, of horses and elephants, this Earth exists for thee, O king! Do thou enjoy her now cheerfully![49] As for myself, clad in deer-skins, I shall go to the woods! Friendless as I am, I have no desire, O lord, for even life![50] Go, O monarch, and rule the Earth destitute of lords, without warriors, reft of wealth, and without citadels, as thou choosest![51]—'

"Sanjaya continued,—'Hearing these words of poignant grief, the illustrious Yudhishthira addressed thy son Duryodhana who was still within those waters, saying,[52]—Do not utter such ravings of sorrow, O sire, from within the waters! I do not, like Cakuni, feel any compassion for thee, O king, for such words as these![53] Thou mayst now, O Suyodhana, be willing to make a gift of the Earth to me. I, however, do not

wish to rule the Earth thus given by thee![54] I cannot sinfully accept this Earth as a gift from thee! Acceptance of a gift, O king, is not the duty laid down for a Kshatriya![55] I do not, therefore, wish to have the wide Earth thus given away by thee! I shall, on the other hand, enjoy the Earth after vanquishing thee in battle![56] Thou art not now the lord of the Earth! Why then dost thou desire to make a gift of that over which thou hast no dominion? Why, O king, didst thou not then give us the Earth when we, observant of the rules of righteousness and desirous of the welfare of our race, had begged thee for our portion?[57] Having first refused the request of the mighty Krishna, why dost thou now desire to give away the Earth? What is this folly of thine?[58] What king is there who, assailed by foes, would wish to give away his kingdom? O son of Kuru's race, today thou art not competent to give away the Earth![59] Why then dost thou wish to make a gift of that over which thou hast no power? Vanquishing me in battle, rule thou this Earth![60] Thou didst not formerly agree to give me even that much of the Earth which would be covered by the point of a needle![61] How then, O monarch, dost thou make me a gift of the whole Earth? How is it that thou, who couldst not formerly abandon even that much of land which the point of a needle would cover, now wishest to abandon the whole Earth?[62] What fool is there that would, after having obtained such prosperity and ruled the entire Earth, think of making a gift of that Earth to his enemies?[63] Stupified by folly, thou seest not the impropriety of this! Although thou desirest to give away the Earth, thou shalt not yet escape me with life![64] Either rule the Earth after having vanquished us, or go to regions of blessedness after being slain by us![65] If both of us, that is, thyself and myself, be alive, then all creatures will remain in doubt as to whom the victory belongs![66] Thy life, O thou of limited foresight, now depends upon me! If I like, I can suffer thee to live, but thou art not capable of protecting thy own life![67] Thou hadst at one time especially endeavoured to burn us to death and to take our lives by means of snakes and other kinds of poison and by sinking us in water![68] We were also wronged by thee, O king, by the deprivation of our kingdom,

by the cruel words spoken by thee, and by thy maltreatment of Draupadi![69] For these reasons, O wretch, thy life must be taken! Rise, rise, and fight us! That will benefit thee![70]—'

"Sanjaya continued,—'In this strain, O king, those heroes, viz., the Pāndavas, flushed with victory, repeatedly spoke there (rebuking and mocking Duryodhana).' "[71]

Section XXXII.

(Gadāyuddha Parva).

"Dhritarāshtra said,—'Thus admonished (by his foes), how, indeed, did that scorcher of enemies, viz., my heroic and royal son, who was wrathful by nature, then behave?[1] He had never before listened to admonitions such as these! He had, again, been treated by all with the respect that is due to a king![2] He who had formerly grieved to stand in the shade of an umbrella, thinking he had taken another's shelter,—he who could not endure the very effulgence of the Sun in consequence of his sensitive pride, how could he endure these words of his foes?[3] Thou hast, with thy own eyes, O Sanjaya, seen the whole Earth, with even her *Mlecchas* and nomad tribes, depend upon his grace![4] Rebuked thus at that spot by the sons of Pāndu in particular, while lying concealed in such a solitary place after having been deprived of his followers and attendants, alas, what answer did he make unto the Pāndavas upon hearing such bitter and repeated taunts from his victorious enemies? Tell me everything, O Sanjaya, about it!'[5-6]

"Sanjaya continued,—'Thus rebuked, O monarch, by Yudhishthira and his brothers, thy royal son, lying within those waters, O king of kings, heard those bitter words and became very miserable. Breathing hot and long sighs repeatedly, the king waved his arms again and again, and setting his heart on battle, thus answered from within the waters, the royal son of Pāndu.[7-9]

" 'Duryodhana said,—Ye Pārthas, all of you are possessed of friends, of cars, and of animals! I, however, am alone, cheerless, without a car, and without an animal![10] Alone as

I am, and destitue of weapons, how can I venture to fight on foot, against numerous foes all well-armed and possessed of cars?[11] Do you, however, O Yudhishthira, fight me one at a time! It is not proper that one should in battle fight many endued with courage,[12] especially when that one is without armour, fatigued, afflicted with calamity, exceedingly mangled in his limbs, and destitute of both animals and troops![13] I do not entertain the least fear, O monarch, of either thee, or Vrikodara the son of Prithā, or Phālguna, or Vāsudeva, or all the Pānchālas,[14] or the twins, or Yuyudhāna, or all the other troops thou hast! Standing in battle, alone as I am, I shall resist all of you![15] The fame, O king, of all righteous men hath righteousness for its basis! I say all this to you, observant of both righteousness and fame![16] Rising (from this lake) I shall fight all of you in battle! Like the year that gradually meets with all the seasons, I shall meet with all of you in fight![17] Wait, ye Pāndavas! Like the Sun destroying by his energy the light of all the stars at dawn, I shall today, though weaponless and carless, destroy all of you possessed of cars and steeds![18] Today I shall free myself from the debt I owe to the many illustrious Kshatriyas (that have fallen for me), to Vālhika and Drona and Bhishma and the high-souled Karna,[19] to the heroic Jayadratha and Bhagadatta, to Calya the ruler of the Madras and Bhuriçravas,[20] to my sons, O chief of Bharata's race, and Cakuni the son of Suvala, to all my friends and well-wishers and kinsmen![21] Today I shall free myself from that debt by slaying thee with thy brothers!—Having said these words, the (Kuru) king ceased speaking.[22]

"'Yudhishthira said,—By good luck, O Suyodhana, thou knowest the duties of a Kshatriya! By good luck, O thou of mighty arms, thy heart inclineth to battle![23] By good luck, thou art a hero, O thou of Kuru's race, and, by good luck, thou art conversant with battle, since, single-handed, thou wishest to meet all of us in battle![24] Fight any one of us, taking whatever weapon thou likest! All of us will stand as spectators here![25] I grant thee also, O hero, this (other) wish of thy heart, viz., that if thou slayest any one of us,

thou shalt then become king! Otherwise, slain by us, go to heaven![26]—

"'Duryodhana said,—Brave as thou art, if thou grantest me the option of fighting only one of you, this mace that I hold in my hand is the weapon that I select![27] Let any one amongst you who thinks that he will be my match come forward and fight with me on foot, armed with mace![28] Many wonderful single combats have occurred on cars! Let this one great and wonderful combat with the mace happen today![29] Men (while fighting) desire to change weapons. Let the manner of the fight be changed today, with thy permission![30] O thou of mighty arms, I shall, with my mace, vanquish thee today with all thy younger brothers, as also all the Pānchālas and the Srinjayas and all the other troops thou still hast! I do not cherish the least fear, O Yudhishthira, of even Cakra himself!—[31]

"'Yudhishthira said,—Rise, rise, O son of Gāndhāri, and fight me, O Suyodhana! Alone as thou art, fight us, encountering one at a time, O thou of great might, armed with thy mace![32] Be a man, O son of Gāndhāri, and fight with good care! Today thou shalt have to lay down thy life even if Indra becomes thy ally![33]—'

"Sanjaya continued,—'That tiger among men, viz., thy son, could not bear these words of Yudhishthira. He breathed long and heavy sighs from within the water like a mighty snake from within its hole.[34] Struck repeatedly with such wordy goads, he could not endure it at all, like a horse of high breed that cannot endure the whip.[35] Agitating the waters with great force, that valiant warrior rose like a prince of elephants from within the lake, breathing heavily in rage, and armed with his heavy mace that was endued with the strength of adamant and decked with gold.[36] Piercing the solidified waters, thy son rose, shouldering his mace made of iron, like the Sun himself scorching everything with his rays.[37] Endued with great strength, thy son, possessed of great intelligence, began to handle his heavy mace made of iron and equipt with a sling.[38] Beholding him armed with mace and resembling a crested mountain or the trident-wielding Rudra himself cast-

ing angry glances on living creatures, they observed that Bharata chief to shed an effulgence around like the scorching Sun himself in the sky. Indeed, all creatures then regarded that mighty-armed chastiser of foes, as he stood shouldering his mace after rising from the waters, to look like the Destroyer himself armed with his bludgeon.[39-41] Indeed, all the Pānchālas then saw thy royal son to look like the thunder-wielding Çakra or the trident-bearing Hara.[42] Seeing him, however, rise from within the waters, all the Pānchālas and thePāndavas began to rejoice and seize each other's hands.[43] Thy son Duryodhana regarded that action of the spectators to be an insult directed towards him. Rolling his eyes in wrath, and as if burning the Pāndavas with his glances,[44] and contracting his brow into three furrows, and repeatedly biting his nether lip, he addressed the Pāndavas with Keçava in their midst, saying,[45]—Ye Pāndavas, ye shall have to bear the fruit of these taunts! Slain by me today, ye shall, with the Pānchālas, have to repair to the abode of Yama!—'[46]

"Sanjaya continued,—'Rising from the water, thy son Duryodhana stood there, armed with mace, and with limbs bathed in blood.[47] Covered with blood and drenched with water, his body then looked like a mountain shedding water from within it.[48] As he stood armed with mace, the Pāndavas regarded him to be the angry son of Surya himself armed with his bludgeon called *Kinkara*.*[49] With voice deep as that of the clouds or of a bull roaring in joy, Duryodhana then, of great prowess, armed with his mace, summoned the Pārthas to battle.[50]

" 'Duryodhana said,—Ye will have, O Yudhishthira, to encounter me one at a time! It is not proper that one hero should fight with many at the same time,[51] especially when that single warrior is divested of armour, fatigued with exertion, covered with water, exceedingly mangled in limbs, and without cars, animals, and troops![52] Let the gods in heaven behold me fight single-handed, destitute of every equipment and deprived of even armour and weapons![53] I shall certainly fight all of

* That is the name of Yama's bludgeon.—T.

you! Thou shalt be judge, as thou hast the necessary qualifications, of the propriety and impropriety of everything!—[54]

"'Yudhishthira said,—How is it, O Duryodhana, that thou hadst not this knowledge when many great car-warriors, uniting together, slew Abhimanyu in battle?[55] Kshatriya duties are exceedingly cruel, unmindful of all considerations, and without the least compassion! Otherwise, how could you slay Abhimanyu under those circumstances?[56] All of you were acquainted with righteousness! All of you were heroes! All of you were prepared to lay down your lives in battle! The high end declared for those that fight righteously is the attainment of the regions of Cakra![57] If this be your duty, viz., that one should never be slain by many, why is it then that Abhimanyu was slain by many acting in accord with thy counsels?[58] All creatures, when in difficulty, forget considerations of virtue. They then view the gates of the other world to be closed.[59] Put on armour, O hero, and bind thy locks! Take everything else, O Bhārata, of which thou standest in need![60] This another wish of thine, O hero, I grant thee in addition, viz., that if thou canst slay him amongst the five Pāndavas with whom thou wishest an encounter, thou shalt then be king! Otherwise, slain (by him), thou shalt proceed to heaven! Except thy life, O hero, tell us what boon we may grant thee!—'[61-62]

"Sanjaya continued,—'Then thy son, O king, cased his body with armour made of gold, and put on a beautiful head-gear adorned with pure gold.[63] Clad in bright armour of gold, he put on that head-gear. Indeed, O king, thy son then looked resplendent like a golden cliff.[64] Clad in mail, armed with mace, and accoutered with other equipments, thy son Duryodhana then, O king, standing on the field of battle, addressed all the Pāndavas, saying,[65]—Amongst you (five) brothers, let any one fight me, armed with mace! As regards myself, I am willing to fight either Sahadeva, or Bhima, or Nakula,[66] or Phālguna, or thee today, O bull of Bharata's race! Accorded an encounter, I will fight any one amongst you and will certainly gain the victory on the field![67] Today I will reach the end of these hostilities that is so difficult to reach, with

the aid, O tiger among men, of my mace wrapped with cloth of gold![68] I think there is none to be my match in an encounter with the mace! With my mace I shall slay all of you one after another![69] Amongst all of you there is no one who is competent to fight fairly with me! It is not proper for me to speak such words of pride with respect to my own self! I shall, however, make these words of mine true in your presence![70] Within this very hour, those words will become either true or false! Let him amongst you take up the mace that will fight with me!—' "[71]

Section XXXIII.

"Sanjaya said,—'Whilst Duryodhana, O king, was repeatedly roaring in this strain, Vāsudeva, filled with wrath, said these words unto Yudhishthira.[1]—What rash words hast thou spoken, O king, to the effect that *Slaying one amongst us be thou king amongst the Kurus.*—If, indeed, O Yudhishthira, Duryodhana select thee for battle, or Arjuna, or Nakula, or Sahadeva, (what will be the consequence)?[2-3] From desire of slaying Bhimasena, O king, for these thirteen years hath Duryodhana practised with the mace upon a statue of iron![4] How then, O bull of Bharata's race, will our purpose be achieved? From compassion, O best of kings, thou hast acted with great rashness![5] I do not at this moment behold a match (for Duryodhana) except Prithā's son Vrikodara! His practice again, with the mace, is not so great![6] Thou hast, therefore, once more allowed a wretched game of chance to commence as that one in former days between thyself and Cakuni, O monarch![7] Bhima is possessed of might and prowess. King Suyodhana, however, is possessed of skill! In a contest between might and skill, he that is possessed of skill, O king, always prevails![8] Such a foe, O king, thou hast, by thy words, placed in a position of ease and comfort! Thou hast placed thy ownself, however, in a position of difficulty. We have, in consequence of this, been placed in great danger![9] Who is there that would abandon sovereignty within grasp, after having vanquished all his foes and when he hath only one foe to dispose

off and that one plunged in difficulties?[10] I do not see that man in the world today, be he a god, who is competent to vanquish the mace-armed Duryodhana in battle![11] Neither thou, nor Bhima, nor Nakula, nor Sahadeva, nor Phālguna, is capable of vanquishing Duryodhana in fair fight! King Duryodhana is possessed of great skill![12] How then, O Bhārata, canst thou say unto such a foe words such as these, viz.,—*Fight, selecting the mace as the weapon, and if thou canst slay one amogst us, thou shalt then be king?*[13] If Duryodhana encounters Vrikodara amongst us wishing to fight fairly with him, even then our victory would be doubtful. Duryodhana is possessed of great might and great skill.[14] How couldst thou say unto him,—*Slaying only one amongst us be thou king?*—Without doubt, the offspring of Pāndu and Kunti are not destined to enjoy sovereignty! They have been born for passing their lives in continued exile in the woods or in mendicancy![15]—

"'Bhimasena said,—O slayer of Madhu, do not, O delighter of the Yadus, give way to sorrow! However difficult of reaching it, I shall today reach the end of these hostilities![16] Without doubt, I shall slay Suyodhana in battle! It appears, O Krishna, that the victory of Yudhishthira the just is certain![17] This mace of mine is heavier than Duryodhana's by one and a half times! Do not, O Mādhava, give way to grief![18] I dare fight him, selecting the mace as the weapon! Let all of you, O Janārddana, stand as spectators of the encounter![19] What do you say of Suyodhana, I would fight with the three worlds including the very gods, even if they be armed with every kind of weapon![20]—'

"Sanjaya continued,—'After Vrikodara had said these words, Vāsudeva, filled with joy, applauded him highly and said unto him,[21]—Relying on thee, O thou of mighty arms, king Yudhishthira the just will, without doubt, get back his own blazing prosperity after the slaughter of all his foes![22] Thou hast slain all the sons of Dhritarāshtra in battle! At thy hands many kings and princes and elephants have met with their fate![23] The Kalingas, the Māgadha's, the Kuravas, the Westerners, and the Gāndhāras, have all been slain in dreadful

battle, O son of Pāndu![24] Slaying Duryodhana then, O son of Kunti, bestow the Earth with her oceans upon Yudhishthira the just, like Vishnu (confering the sovereignty of the three worlds) upon the lord of Cachi![25] The wretched son of Dhritarāshtra, obtaining thee for a foe in battle, will, without doubt, meet with his fate! Thou wilt certainly accomplish thy vow by breaking his bones![26] Thou shouldst, however. O son of Prithā, always fight with care with the son of Dhritarāshtra! He is possessed of both skill and strength and always takes delight in battle![27]—Then Sātyaki, O king, applauded the son of Pāndu.[28] The Pānchālas and the Pāndavas, also, headed by king Yudhishthira the just, all applauded those words of Bhimasena.[29] Then Bhima of terrible might addressed Yudhishthira who was staying amid the Srinjayas like the blazing Sun himself, saying,[30]—Encountering this one in battle, I venture to fight with him! This wretch among men is not competent to vanquish me in fight![31] Today I shall vomit that wrath which hath been nursed in my bosom upon Suyodhana the son of Dhritarāshtra like Arjuna throwing fire on the forest of Khāndava![32] I shall today pluck out the dart, O son of Pāndu, that lay so long sticking to thy heart! Be happy, O king, after I shall have laid low this wretch with my mace![33] Today I shall recover, O sinless one, thy wreath of glory! Today Suyodhana shall abandon his life-breaths, his prosperity, and his kingdom![34] Today king Dhritarāshtra also, hearing of his son's slaughter, will remember all those wrongs (that he did unto us) arising from the suggestions of Cakuni![35]—Having said these words, that prince of Bharata's race, possessed of great energy, stood up for battle, like Cakra summoning Vritra (to an encounter).[36] Unable to endure that summons, thy son, of great energy, proceeded to the encounter, like one infuriate elephant proceeding to assail another.[37] The Pāndavas beheld thy son, as he came armed with mace, look like the crested mountain of Kailāsa.[38] Indeed, seeing that mighty son of thine standing alone like a prince of elephants separated from the herd, the Pāndavas became filled with delight.[39] Standing in battle like a very lion, Duryodhana had no fear, no alarm, no pain, no anxiety.[40] Behold-

ing him stand there with uplifted mace like the crested mountain of Kailāsa, Bhimasena, O monarch, addressed him, saying,[41]—Call to thy mind all those wrongs that king Dhritarāshtra and thyself have done unto us! Recollect what happened at Vāranāvata![42] Recollect how Draupadi, while in her season, was maltreated in the midst of the assembly and how king Yudhishthira was defeated at dice through Cakuni's suggestion![43] See now, O thou of wicked soul, the terrible consequence of those acts as also of the other wrongs that thou didst unto the innocent Pārthas![44] It is for thee that that illustrious chief of the Bharatas, the son of Gangā, the grandsire of us all, lieth now on a bed of arrows, struck down (by us)![45] Drona also hath been slain! Karna hath been slain! Calya of great valour hath been slain! Yonder Cakuni also, the root of these hostilities, hath been slain in battle![46] Thy heroic brothers, as also thy sons, with all thy troops, have been slain! Other kings also, possessed of heroism, and never retreating from battle, have been slain.[47] These and many other bulls among Kshatriyas, as also the *Prātikāmin*, that wretch who had seized the tresses of Draupadi, have been slain![48] Thou alone art still alive, thou exterminater of thy race, thou wretch among men! Thee also I shall today slay with my mace! Of this there is no doubt![49] Today, O king, I shall, in battle, quell all thy pride! I shall destroy also thy hope of sovereignty, O king, and pay off all thy misdeeds unto the sons of Pāndu![50]—

"'Duryodhana said,—What use is there of many words? Fight now with me! Today, O Vrikodara, I shall beat out of thee thy desire for battle![51] Why dost thou not behold me, O wretch, standing here for an encounter with the mace? Am I not armed with a formidable mace that looks like a cliff of Himavat?[52] What foe is there, O wretch, that would venture to vanquish me armed with this weapon? If it be a fair fight, Purandara himself, amongst the gods, is not competent for that end![53] For all those wicked deeds of mine to which thou hast referred, thou couldst not (hitherto) do me the slightest injury![54] By exercising my might, I caused ye to dwell in the woods, to serve in another's dwelling, to conceal youselves in

disguises![55] Your friends and allies also have been slain. Our loss has been equal! If, then, my fall take place in this battle, that would be highly praiseworthy. Or, perhaps, Time will be the cause![56] Up to this day I have never been vanquished in fair fight on the field of battle! If ye vanquish me by deceit, your infamy will certainly last for ever! That act of yours will, without doubt, be unrighteous and infamous![57] Do not, O son of Kunti, roar fruitlessly in this way like autumnal clouds uncharged with water! Show all the strength thou hast in battle now![58]—Hearing these words of his, the Pāndavas with the Srinjayas, all inspired with desire of victory, applauded them highly.[59] Like men exciting an infuriate elephant with clapping of hands, all of them then gladdened king Duryodhana (with those praises and cheers).[60] The elephants that were there began to grunt and the steeds to neigh repeatedly. The weapons of the Pāndavas who were inspired with desire of victory blazed forth of their own accord.' "[61]

Section XXXIV.

"Sanjaya said,—'When that fierce battle, O monarch, was about to commence, and when all the high-souled Pāndavas had taken their seats,[1] indeed, having heard that that battle between those two heroes, both of whom were his disciples, was about to begin, Rāma, whose banner bore the device of the palmyra palm, and who owns the plough for his weapon, came to that spot.[2] Beholding him, the Pāndavas, with Keçava, filled with joy, advanced towards him, and receiving him, worshiped him with due rites.[3] Their worship over, they then, O king, said unto him these words,—Witness, O Rāma, the skill, in battle, of thy two disciples![4]—Rāma then, casting his eyes on Krishna and the Pāndavas, and looking at Duryodhana also of Kuru's race who was standing there armed with mace, said,[5]—Two and forty days have passed since I left home. I had set out under the constellation *Pushya* and have come back under *Çravana*. I am desirous, O Mādhava, of beholding this encounter with the mace between these two disciples of mine![6]—At that time the two heroes, viz., Duryodhana

and Vrikodara, looked resplendent as they stood on the field, both armed with maces.[7] King Yudhishthira, embracing him owning the plough for his weapon, duly enquired about his welfare and bade him welcome.[8] Those two great bowmen, viz., the two illustrious Krishnas, filled with joy, cheerfully saluted the hero having the plough for his weapon and embraced him.[9] Similarly the two sons of Mādri and the five sons of Draupadi saluted Rohini's son of great strength and stood (at a respectful distance).[10] Bhimasen of great strength and thy son, O monarch, both with uplifted maces (in their arms), worshipped Valadeva.[11] The other kings honored him by bidding him welcome, and then all of them said unto Rāma,—Witness this encounter, O thou of mighty arms!—Even thus those mighty car-warriors said unto the high-souled son of Rohini.[12] Endued with immeasurable energy Rāma, having embraced the Pāndavas and the Srinjayas, enquired after the welfare of all the (other) kings. Similarly, all of them, approaching, enquired after his welfare.[13] The hero of the plough, having in return saluted all the high-souled Kshatriyas, and having made courteous enquiries about each according to their respective years,[14] affectionately embraced Janārddana and Sātyaki. Smelling their heads, he enquired after their welfare.[15] Those two, in return, O king, duly worshipped him, their superior, joyfully, like Indra and Upendra worshipping Brahman the Lord of the celestials.[16] Then Dharma's son, O Bhārata, said these words unto that chastiser of foes, viz., the son of Rohini,—Behold, O Rāma, this formidable encounter between the two brothers![17]—Thus worshipped by those great car-warriors, the elder brother of Keçava, of mighty arms and great beauty, took his seat amongst them.[18] Clad in blue robes and possessed of a fair complexion, Rāma, as he sat amidst those kings, looked resplendent like the Moon in the firmament, encompassed by multitudes of stars.[19] Then that dreadful encounter, making the very hair to stand on end, took place between those two sons of thine, O king, for terminating the quarrel (that had raged for many years."[20]

Section XXXV.

Janamejaya said,—'On the eve of the great battle (between the Kurus and the Pāndus), the lord Rāma, with Keçava's leave, had gone away (from Dwārakā) accompanied by many of the Vrishnis.[1] He had said unto Keçava,—'I will render aid neither unto the son of Dhritarāshtra nor unto the sons of Pāndu, but will go whithersoever I like!'[2]—Having said these words, Rāma, that resister of foes, had gone away. It behoveth thee, O Brāhmana, to tell me everything about his return![3] Tell me in detail how Rāma came to that spot, and how he witnessed the battle. In my opinion thou art well-skilled in narration!"[4]

Vaiçampāyana said,—"After the high-souled Pāndavas had taken up their post at Upaplavya, they despatched the slayer of Madhu to Dhritarāshtra's presence, for the object of peace, O mighty armed one, and for the good of all creatures.[5] Having gone to Hastināpura and met Dhritarāshtra, Keçava spoke words of true and especially beneficial import.[6] The king, however, as I have told thee before, listened not to those counsels.[7] Unable to obtain peace, the mighty-armed Krishna, that foremost of men, came back, O monarch, to Upaplavya.[8] Dismissed by Dhritarāshtra's son, Krishna returned (to the Pāndava camp), and upon the failure of his mission, O tiger among kings, said these words unto the Pāndavas:[9]—'Urged by fate, the Kauravas are for disregarding my words! Come, ye sons of Pāndu, with me, (to the field of battle), setting out under the constellation *Pushya!*'[10]—After this, while the troops (of both sides) were being mustered and arrayed, the high-souled son of Rohini, that foremost of all persons endued with might, addressed his brother Krishna, saying,[11]—'O mighty-armed one, O slayer of Madhu, let us render assistance to the Kurus!'—Krishna, however, did not listen to those words of his.[12] With heart filled with rage (at this), that illustrious son of Yadu's race, viz., the wielder of the plough, then set out on a pilgrimage to the Saraswati.[13] Accompanied by all the Yādavas, he set out under the conjunction of the

asterism called *Maitra*. The Bhoja chief (Kritavarman), however, adopted the side of Duryodhana. Accompanied by Yuyudhāna, Vāsudeva adopted that of the Pāndavas.[14] After the heroic son of Rohini had set out under the constellation *Pushya*, the slayer of Madhu, placing the Pāndavas in his van, proceeded against the Kurus.[15] While proceeding, Rāma ordered his servants on the way, saying,—'Bring all things that are necessary for a pilgrimage, that is, every article of use! Bring the (sacred) fire that is at Dwārakā, and our priests.[16] Bring gold, silver, kine, robes, steeds, elephants, cars, mules, camels, and other draft cattle![17] Bring all these necessaries for a sojourn to the sacred waters, and proceed with great speed towards the Saraswati![18] Bring also some priests to be especially employed, and hundreds upon hundreds of foremost Brāhmanas!'—Having given these orders to the servants, the mighty Valadeva[19] set out on a pilgrimage at that time of great calamity to the Kurus. Setting out towards the Saraswati, he visited all the sacred places along her course,[20] accompanied by priests, friends, and many foremost of Brāhmanas, as also with cars and elephants and steeds and servants, O bull of Bharata's race, and with many vehicles drawn by kine and mules and camels.[21] Diverse kinds of necessaries of life were given away, in large measures and in diverse countries unto the weary and worn, children and the old, in response, O king, to solicitations.[22] Everywhere, O king, Brāhmanas were promptly gratified with whatever viands they desired.[23] At the command of Rohini's son, men, at different stages of the journey, stored food and drink in large quantities.[24] Costly garments and bedsteads and coverlets were given away for the gratification of Brāhmanas desirous of ease and comfort.[25] Whatever Brāhmana or Kshatriya solicited whatever thing, that, O Bhārata, was seen to be ungrudgingly given to him.[26] All who formed the party proceeded with great happiness and lived happily. The people (of Valarāma's train) gave away vehicles to persons desirous of making journeys, drinks to them that were thirsty, and savoury viands to them that were hungry, as also robes and ornaments, O bull of Bharata's race, to many![27-28] The road, O king, along which the party proceeded, looked res-

plendent, O hero, and was highly comfortable for all, and resembled heaven itself.[29] There were rejoicings everywhere upon it, and savoury viands were procurable everywhere. There were shops and stalls and diverse objects exposed for sale. The whole way was, besides, crowded with human beings. And it was adorned with various kinds of trees and creatures, and various kinds of gems.[30] The high-souled Valadeva, observant of rigid vows, gave away unto the Brāhmanas much wealth and plentiful sacrificial presents, O king, in diverse sacred spots.[31] That chief of Yadu's race also gave away thousands of milch kine covered with excellent cloths and having their horns cased in gold,[32] many steeds belonging to different countries, many vehicles, and many beautiful slaves.[33] Even thus did the high-souled Rāma give away wealth in diverse excellent *tirthas* on the Saraswati. In course of his wanderings, that hero of unrivalled power and magnanimous conduct at last came to Kurukshetra."[34]

Janamejaya said,—"Tell me, O foremost of men, the features, the origin, and the merits of the several *tirthas* on the Saraswati and the ordinances to be observed while sojourning there![35] Tell me these, in their order, O illustrious one! My curiosity is irrepressible, O foremost of all persons acquainted with *Brahma*!"[36]

Vaiçampāyana said,—"The subject of the features and origin of all these *tirthas*, O king, is very large. I shall, however, describe them to thee. Listen to that sacred account in its entirety, O king![37] Accompanied by his priests and friends, Valadeva first proceeded to the *tirtha* called *Prabhāsa*. There, the Lord of the constellations (viz., Soma), who had been affected with phthisis, became freed from his curse. Regaining energy there, O king, he now illuminates the universe. And because that foremost of *tirthas* on Earth had formerly contributed to invest Soma with splendour (after he had lost it), it is, therefore, called *Prabhāsa*."[38-39]

Janamejaya said,—"For what reason was the adorable Soma afflicted with phthisis? How also did he bathe in that *tirtha*?[40] How did he, having bathed in that sacred water, regain his energy? Tell me all this in detail, O great *Muni*!"[41]

Vaiçampāyana said,—"Daksha had seven and twenty daughters. O king! These he bestowed (in marriage) upon Soma.[42] Connected with the several constellations, those wives, O king, of Soma of auspicious deeds, served to help men in calculating time.[43] Possessed of large eyes, all of them were unrivalled in beauty in the world. In wealth of beauty, however, Rohini was the foremost of them all.[44] The adorable Soma took great delight in her. She became very agreeable to him, and, therefore, he enjoyed the pleasures of her company (exclusively).[45] In those days of yore, O monarch, Soma lived long with Rohini (exclusively). For this, those other wives of his, viz., they that were called the constellations, became displeased with that high-souled one.[46] Repairing speedily to their sire (Daksha), that Lord of creation, they said unto him,—'Soma doth not live with us! He always payeth court to Rohini only![47] All of us, therefore, O Lord of creatures, shall dwell by thy side, on regulated diet and observant of austere penances!'[48] Hearing these words of theirs, Daksha (saw Soma and) said unto him,—'Behave equally towards all thy wives! Let not a great sin stain thee!'[49] And Daksha then said unto those daughters of his,—'Go, all of ye, to the presence of Caçin. At my command, he, (otherwise called) Chāndramas, will behave equally towards all of ye!'[50] Dismissed by him, they then proceeded to the abode of him having cool rays. Still the adorable Soma, O lord of Earth, continued to act as before, for pleased with Rohini alone, he continued to live with her exclusively.[51] His other wives then once more came together to their sire and said unto him,—'Employed in serving thee, we will dwell in thy asylum! Soma does not live with us and is unmindful of thy commands!'[52] Hearing these words of theirs, Daksha once more said unto Soma,—'Behave equally towards all thy wives! Let me not, O Virochana, course thee!'[53] Disregarding, however, these words of Daksha, the adorable Soma continued to live with Rohini alone. At this, his other wives became once more angry.[54] Repairing to their sire, they bowed unto him by lowering their heads, and said,—'Soma doth not live with us! Give us thy protection!'[55] The adorable Chandramas always

lives with Rohini exclusively! He sets no importance to thy words, and does not wish to show us any affection! Therefore, save us so that Soma may accept us all!'[56] Hearing these words, the adorable Daksha, O king, became angry and in consequence thereof hurled the curse of phthisis upon Soma. Thus did that disease overtake the Lord of the stars.[57] Afflicted with phthisis, Cuçin began to waste away day by day. He made many endeavours for freeing himself from that disease[58] by performing diverse sacrifices, O monarch! The maker of night, however, could not free himself from that curse. On the other hand, he continued to endure waste and emaciation.[59] In consequence, however, of the wasting of Soma, the deciduous herbs failed to grow. Their juices dried up and they became tasteless, and all of them became deprived of their virtues.[60] And in consequence of this decadence of the deciduous herbs, living creatures also began to decay. Indeed, owing to the wasting of Soma, all creatures began to be emaciated.[61] Then all the celestials, coming to Soma, O king, asked him, saying,—'Why is it that thy form is not so beautiful and resplendent (as before)? Tell us the reason whence hath proceeded this great calamity![62] Hearing thy answer, we shall do what is needed for dispelling thy fear!' Thus addressed, the god having the hare for his mark, replied unto them and informed them of the cause of the curse and of the phthisis with which he was afflicted.[63] The gods then, having heard those words, repaired to Daksha and said,—'Be gratified, O adorable one, with Soma! Let this curse of thine be withdrawn![64] Chandramas is very emaciated! Only a small portion of his may be seen! In consequence of his wasting, O Lord of the celestials, all creatures also are wasting! Creepers and herbs of diverse kinds are also wasting![65] In their waste we ourselves also are suffering emaciation! Without us, what will this universe be? Knowing this, O master of the universe, it behoveth thee to be gratified (with Soma)!'[66] —Thus addressed, (Daksha) that Lord of creatures, said these words unto the celestials:—'It is impossible to make my words become otherwise![67] By some contrivance, however, ye blessed ones, my words may be withdrawn! Let Caçin

always behave equally towards all his wives![68] Having bathed also in that foremost of *tirthas* on the Saraswati, the god having the hare for his mark shall, ye gods, grow once more! These words of mine are true![69] For half the month Soma shall wane every day, and for half the month (following) he will wax every day! These words of mine are true![70] Proceeding to the western Ocean at the spot where the Saraswati mingles with the Ocean, that vast receptable of waters, let him adore that God of gods (Mahādeva) there! He will then regain his form and beauty![71] At this command of the (celestial) *Rishi* (Daksha), Soma then proceeded to the Saraswati. He arrived at that foremost of *tirthas* called *Prabhāsa* belonging to the Saraswati.[72] Bathing there on the day of the new moon, that god of great energy and great effulgence got back his cool rays and continued once more to illumine the worlds.[73] All the creatures also, O monarch, having repaired to Prabhāsa, returned with Soma amongst them to the place where Daksha was.[74] (Receiving them duly) that Lord of creatures then dismissed them. Pleased with Soma, the adorable Daksha once more addressed him, saying,[75]—'Do not, O son, disregard women, and never disregard Brāhmanas! Go, and attentively obey my commands!'[76] Dismissed by him, Soma came back to his own abode. All creatures, filled with joy, continued to live as before.[77] I have thus told thee everything about how the maker of the night had been cursed, and how also Prabhāsa became the foremost of all *tirthas*.[78] On every securring day of the new moon, O monarch, the god having the hare for his mark bathes in the excellent *tirtha* of Prabhāsa and regains his form and beauty.[79] It is for this reason, O lord of Earth, that that *tirtha* is known by the name of *Prabhāsa*, since bathing there, Chandramas regained his great *(Prabhā)* effulgence.[80] After this, the mighty Valadeva of undecaying glory proceeded to *Chamasodbheda*, that is to that *tirtha* which is called by that name.[81] Giving away many costly gifts at that place, the hero having the plough for his weapon passed one night there and performed his ablutions duly.[82] The elder brother of Keçava then proceeded quickly to *Udapāna*. Although the Saraswati seems to be lost there, yet persons crowned with

ascetic success, in consequence of their obtaining great merits and great blessedness at that spot, and owing also to the coolness of the herbs and of the land there, know that the river has an invisible current, O monarch, through the bowels of the Earth there."[33-34]

Section XXXVI.

Vaiçampāyana said,—"Valadeva, (as already said) proceeded next to the *tirtha* called Udapāna in the Saraswati, that had formerly been the residence, O king, of the illustrious (ascetic) Trita.[1] Having given away much wealth and worshipped the Brāhmanas, the hero having the plough for his weapon bathed there and became filled with joy.[2] Devoted to righteousness, the great ascetic Trita had lived there. While in a hole, that high-souled one had drunk the *Soma* juice.[3] His two brothers, dashing him down into that pit, had returned to their home. That foremost of Brāhmanas, viz., Trita, had thereupon cursed them both."[4]

Janamejaya said,—"What is the origin of Udapāna? How did the great ascetic (Trita) fall into a pit there? Why was that foremost of Brāhmanas thrown into that pit by his brothers?[5] How did his brothers, after throwing him into that hole, return to their home? How did Trita perform his sacrifice, and how did he drink *Soma*? Tell me all this, O Brāhmana, if thou thinkest that I can listen to it without impropriety!"[6]

Vaiçampāyana continued,—"In a former *Yuga*, O king, there were three brothers that were ascetics. They were called Ekata Dwita, and Trita, and all three were endued with effulgence like that of the Sun.[7] They were like Lords of the creation and were blessed with children. Utterers of *Brahma*, they had, by their penances, acquired the privilege of attaining to the regions of Brahman (after death).[8] With their penances, vows, and self-restraint, their sire Gautama, who was ever devoted to virtue, became highly and always pleased with them.[9] Having obtained great joy in consequence of his sons, the adorable Gautama, after passing a long life here,

went at last to the region (in the other world) that was fit for him.[10] Those kings, however, O monarch, that had been the *Yajamānas* of Gautama, continued to worship Gautama's sons after the sire had proceeded to heaven.[11] Amongst them, however, Trita, by his acts and study (of the *Vedas*), O king, became the foremost, even like his sire Gautama.[12] Then all the highly blessed ascetics, characterised by righteousness, began to worship Trita as they had worshiped his sire Gautama before him.[13] Once upon a time, the two brothers Etaka and Dwita thought of performing a sacrifice and became anxious for wealth.[14] The plan they formed, O scorcher of foes, was to take Trita with them, and calling upon all their *Yajamānas* and collecting the needful number of animals,[15] they would joyfully drink the *Soma* juice and acquire the great merits of sacrifice. The three brothers then, O monarch, did as settled.[16] Calling upon all their *Yajamānas* for (obtaining) animals, and assisting them in their sacrifices and receiving a large number of animals from them, and having duly accepted them in gift in consequence of those priestly services which they rendered, those high-souled and great *Rishis* came towards the East.[17-18] Trita, O king, with a cheerful heart was walking before them. Ekata and Dwita were in his rear, bringing up the animals.[19] Beholding that large herd of animals, they began to reflect as to how they two could appropriate that property without giving a share unto Trita.[20] Hear, O king, what those two sinful wretches, viz., Ekata and Dwita, said while conversing with each other![21] They said,—'Trita is skilled in assisting at sacrifices. Trita is devoted to the *Vedas*. Trita is capable of earning many other kine.[22] Let us two, therefore, go away, taking the kine with us! Let Trita go whithersoever he chooses, without being in our company!'[23] As they proceeded, night came upon them on the way. They then saw a wolf before them. Not far from that spot was a deep hole on the bank of the Saraswati.[24] Trita, who was in advance of his brothers, seeing the wolf, ran in fright and fell into that hole.[25] That hole was fathomless and terrible and capable of inspiring all creatures with fear. Then Trita, O king, that best of ascetics, from within that hole,

began to utter wails of woe. His two brothers heard his cries.[26] Understanding that he had fallen into a pit, his brothers Ekata and Dwita, moved by fear of the wolf as also by temptation, went on, deserting their brother.[27] Thus deserted by his two brothers who were moved by the temptation of appropriating those animals, the great ascetic Trita, O king, while within that lonely well covered with dust[28] and herbs and creepers, thought himself plunged, O chief of the Bharatas, into hell itself like a sinful wretch.[29] He feared to die inasmuch as he had not earned the merit of drinking the *Soma* juice. Possessed of great wisdom, he began to reflect with the aid of his intelligence as to how he could succeed in drinking *Soma* even there.[30] While thinking on that subject, the great ascetic, standing in that pit, beheld a creeper hanging down into it in course of its growth.[31] Although the pit was dry, the sage imagined the existence of water and of sacrificial fires there. Constituting himself the *Hotri* (in imagination),[32] the great ascetic imagined the creeper he saw to be the *Soma* plant. He then mentally uttered the *Richs*, the *Yayushes* and the *Sāmans* (that were neccessary for the performance of a sacrifice).*[33] The pebbles (lying at the bottom of the well) Trita converted into grains of sugar (in imagination). He then, O king, (mentally) performed his ablutions. He conceived the water (he had imagined) to be clarified butter.[34] He allotted to the celestials their respective shares (of those sacrificial offerings). Having next (mentally) drunk *Soma*, he began to utter a loud noise. Those sounds, O king, first uttered by the sacrificing *Rishi*, penetrated into heaven, and Trita completed that sacrifice after the manner laid down by utterers of *Brahma*.[35] During the progress of that sacrifice of the high-souled Trita, the whole region of the celestials became agitated. None knew, however, the cause. Vrihaspati (the preceptor of the gods) heard that loud noise (made by Trita).[36] The priest of the celestials said unto the latter,— Trita is performing a sacrifice. We must go there, ye gods![37] Endued with great ascetic merit, if angry, he is competent to

* Hymns from the three *Vedas*.—T.

create other gods !'[38]—Hearing these words of Vrihaspati, all the gods, united together, repaired to that spot where the sacrifice of Trita was going on.[39] Having proceeded to that spot, the gods beheld the high-souled Trita installed in the performance of his sacrifice.[40] Beholding that high-souled one resplendent with beauty, the gods addressed him, saying,—'We have come hither for our shares (in thy offerings) !'[41]—The *Rishi* said unto them,—'Behold me, ye denizens of heaven, fallen into this terrible well, almost deprived of my senses !'[42] Then Trita, O monarch, duly gave unto them their shares with proper *mantras*. The gods took them and became very glad.[43] Having duly obtained their allotted shares, the denizens of heaven, gratified with him, gave him such boons as he desired.[44] The boon, however, that he solicited was that the gods should relieve him from his distressful situation (in the well).[45] He also said,—'Let him that bathes in this well, have the end that is attained by persons that have drunk *Soma* !'[46] At these words, O king, the Saraswati with her waves appeared within that well. Raised aloft by her, Trita came up and worshipped the denizens of heaven.[47] The gods then said unto him,—'Be it as thou wishest !' All of them then, O king, went to the place whence they had come, and Trita, filled with joy, proceeded to his own abode.[48] Meeting with those two *Rishis*, viz., his brothers, he became enraged with them. Possessed of great ascetic merit, he said certain harsh words unto them and cursed them, saying,[49]—'Since, moved by covetousness, ye ran away, deserting me, therefore, ye shall become fierce wolves with sharp teeth and range the forest, cursed by me in consequence of that sinful act of yours !'[50] The offspring also that ye shall have will consist of leopards and bears and apes !' After Trita had said these words, O monarch, his two brothers were seen to be very soon transformed into those shapes in consequence of the words of that truthful sage.[51] Of immeasurable prowess, Valadeva touched the waters of Udapāna. And he gave away diverse kinds of wealth there and worshipped many Brāhmanas.[52] Beholding Udapāna and applauding it repeatedly, Valadeva next proceeded to Vinaçana which also was on the Saraswati."[53]

Section XXXVII.

Vaiçampāyana said,—"Then Valadeva, O king, proceeded to Vinaçana where the Saraswati hath become invisible in consequence of her contempt for Cudras and Ābhiras.[1] And since the Saraswati, in consequence of such contempt, is lost at that spot, the *Rishis*, for that reason, O chief of the Bharatas, always name the place as *Vinaçana*.[2] Having bathed in that *tirtha* of the Saraswati, the mighty Valadeva then proceeded to Subhumika situate on the excellent bank of the same river.[3] There many fair-complexioned *Apsarās*, of beautiful faces, are always engaged in sports of a pure character without any intermission.[4] The gods and the *Gandharvas*, every month, O ruler of men, repair to that sacred *tirtha* which is the resort of Brahman himself.[5] The *Gandharvas* and diverse tribes of *Apsaras* are to be seen there, O king, assembled together and passing the time as happily as they like.[6] There the gods and the *Pitris*, sport in joy, with sacred and auspicious flowers repeatedly rained over them,[7] and all the creepers also were adorned with flowery loads. And because, O king, that spot is the beautiful sporting ground of those *Apsaras*, therefore is that *tirtha* on the excellent bank of the Saraswati called *Subhumika*.[8] Valadeva of Madhu's race, having bathed in that *tirtha* and given away much wealth unto the Brāhmanas, heard the sound of those celestial songs and musical instruments.[9] He also saw there many shadows of gods, *Gandharvas*, and *Rākshasas*. The son of Rohini then proceeded to the *tirtha* of the *Gandharvas*.[10] There many *Gandharvas*, headed by Viçwāvasu and possessed of ascetic merit, pass their time in dance and song of the most charming kind.[11] Giving away diverse kinds of wealth unto the Brāhmanas, as also goats and sheep and kine and mules and camels and gold and silver,[12] and feeding many Brāhmanas and gratifying them with many costly gifts that were desired by them, Valadeva of Madhu's race proceeded thence, accompanied by many Brāhmanas and eulogised by them.[13] Leaving that *tirtha* resorted to by *Gandharvas*, that mighty-armed

chastiser of foes, having but one ear-ring, then proceeded to the famous *tirtha* called *Gargaçrota*.[14] There, in that sacred *tirtha* of the Saraswati, the illustrious Garga of venerable years and soul cleansed by ascetic penances, O Janamejaya, had acquired a knowledge of Time and its course, of the deviations of luminous bodies (in the firmament), and of all auspicious and inauspicious portents.[15-16] That *tirtha*, for this reason, came to be called after his name as *Gargaçrota*. There, O king, highly blessed *Rishis* of excellent vows always waited upon Garga, O lord, for obtaining a knowledge of Time.[17*] Smeared with white sandal-paste O king, Valadeva, repairing to that *tirtha*, duly gave away wealth unto many ascetics of cleansed souls.[18] Having given also many kinds of costly viands unto the Brāhmanas, that illustrious one attired in blue robes then proceeded to the *tirtha* called Çankha.[19] There, on the bank of the Saraswati, that mighty hero having the palmyra on his banner beheld a gigantic tree, called *Mahāçankha*, tall as Meru, looking like the White-mountain, and resorted to by many *Rishis*.[20] There dwell *Yakshas*, and *Vidyādharas*, and *Rākshasas* of immeasurable energy, and *Piçāchas* of immeasurable might, and *Siddhas*, numbering in thousands.[21] All of them, abandoning other kinds of food, observe vows and regulations, and take at due seasons the fruits of that lord of the forest for their sustenance and wander in separate bands, unseen by men, O foremost of human beings! That monarch of the forest, O king, is known for this throughout the world![22-23] That tree is the cause of this celebrated and sacred *tirtha* in the Saraswati. Having given away in that *tirtha* many milch cows, and vessels of copper and iron, and diverse kinds of other vessels, that tiger of Yadu's race,[24] viz., Valadeva, having the plough for his weapon, worshipped the Brāhmanas and was worshipped by them in return. He then, O king, proceeded to the Dwaita lake.[25] Arrived there, Vala saw diverse kinds of ascetics in diverse kinds of attire. Bath-

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* Garga was a celebrated astronomer and astrologer of ancient India. Certain horoscopes left by him have furnished Oriental scholars with important landmarks on the subject of Hindoo chronology.—T

ing in its waters, he worshipped the Brāhmanas.[26] Having given away unto the Brāhmanas diverse articles of enjoyment in profusion, Valadeva then, O king, proceeded along the southern bank of the Saraswati.[27] The mighty armed and illustrious Rāma of virtuous soul and unfading glory then proceeded to the *tirtha* called *Nāgadhanwāna*.[28] Swarming with numerous snakes, O monarch, it was the abode of Vāsuki of great splendour, the king of the snakes. There four and ten thousand *Rishis* also had their permanent home.[29] The celestials, having come there (in days of yore), had, according to due rites, installed the excellent snake Vāsuki as king of all the snakes. There is no fear of snakes in that place, O thou of Kuru's race![30] Duly giving away many valuables there unto the Brāhmanas, Valadeva then set out with face towards the east and reached, one after another hundreds and thousands of famous *tirthas* that occurred at every step.[31] Bathing in all those *tirthas*, and observing fasts and other vows as directed by the *Rishis*, and giving away wealth in profusion,[32] and saluting all the ascetics who had taken up their residence there, Valadeva once more set out, along the way that those ascetics pointed out to him, for reaching that spot where the Saraswati[33] turns in an eastward direction, like torrents of rain bent by the action of the wind. The river took that course for beholding the high-souled *Rishis* dwelling in the forest of Naimisha.[34] Always smeared with white sandal-paste, Vala, having the plough for his weapon, beholding that foremost of rivers change her course, became, O king, filled with wonder."[35]

Janamejaya said,—"Why, O Brāhmana, did the Saraswati bend her course there in an easterly direction? O best of *Addharyus*, it behoveth thee to tell me everything relating to this![36] For what reason was that delighter of the Yadus filled with wonder? Why, indeed, did that foremost of rivers thus alter her course?"[37]

Vaiçampāyana said,—"Formerly, in the *Krita* age, O king, the ascetics dwelling in Naimisha were engaged in a grand sacrifice extending for twelve years.[38] Many were the *Rishis*, O king, that came to that sacrifice. Passing their days, according to due rites, in the performance of that sacrifice, these

highly blessed ones,[39] after the completion of that twelve years, sacrifice at Naimisha, set out in large numbers for sojurning to *tirthas*.[40] In consequence of the number of the *Rishis*, O king, the *tirthas* on the southern banks of the Saraswati all looked like towns and cities.[41] Those foremost of Brāhmanas, O tiger among men, in consequence of their eagerness for enjoying the merits of *tirthas*, took up their abodes on the bank of the river up to the site of Samantapanchaka.[42] The whole region seemed to resound with the loud *Vedic* recitations of those *Rishis* of cleansed souls, all employed in pouring libations on sacrificial fires.[43] That foremost of rivers looked exceedingly beautiful with those blazing *homa* fires all around, over which those high-souled ascetics poured libations of clarified butter.[44] *Vālikhillyas* and *Açmakuttas*, *Dantolukhalinas*, *Samprakshyānas* and other ascetics,[45]* as also those that subsisted on air, and those that lived on water, and those that lived on dry leaves of trees, and diverse others that were observant of diverse kinds of vows, and those that foreswore beds for the bare and hard earth,[46] all came to that spot in the vicinity of the Saraswati. And they made that foremost of rivers exceedingly beautiful, like the celestials beautifying (with their presence) the heavenly stream called Mandākini.[47] Hundreds upon hundreds of *Rishis*, all given to the observance of sacrifices, came thither. Those practicers of high vows, however, failed to find sufficient room on the banks of the Saraswati.[48] Measuring small plots of land with their sacred threads, they performed their *Agnihotras* and diverse other rites.[49] The river Saraswati beheld, O monarch, that large body of *Rishis* penetrated with despair and plunged into anxiety (for want of a broad *thirtha* wherein to perform their rites. For their sake,[50] that foremost of streams came there, having made many abodes for herself in that spot, through kindness for those *Rishis* of

* The first were diminutive little creatures, not bigger than the thumb; the second were probably those that husked their corn with only two pieces of stone without using the usual convenient appliances; the third were persons that lived on raw corn, using their teeth for husking it. I have no idea of who the fourth were.—T.

sacred penances, O Janamejaya![51] Having thus, O monarch, turned her course for their sake, the Saraswati, that foremost of rivers, once more flowed in a westerly direction,[52] as if she said,—'I must go hence, having prevented the arrival of these *Rishis* from becoming futile!' This wonderful feat, O king, was accomplished there by that great river.[53] Even thus those receptacles of water, O king, were formed in Naimisha. There, at Kurukshetra, O foremost one of Kuru's race, do thou perform grand sacrifices and rites![54] Beholding those many receptacles of water and seeing that foremost of rivers turn her course, wonder filled the heart of the high-souled Rāma.[55] Bathing in those *tirthas* duly and giving away wealth and diverse other articles of enjoyment unto the Brāhmanas, that delighter of Yadu's race[56] also gave away diverse kinds of food and diverse desirable articles unto them. Worshipped by those regenerate ones, Vala, O king, then set out from that foremost of all *tirthas* on the Saraswati, (viz., *Sapta-Sāraswat*). Numerous feathery creatures have their home there. And it abounded with *Vadari*, *Inguda*, *Kāçmaryya*, *Plaksha*, *Açwattha*, *Vibhitaka*, *Kakkola*, *Palāça*, *Karira*, *Pilu*, and diverse other kinds of trees that grow on the banks of the Saraswati.[57-59] And it was adorned with forests of *Karushakas*, *Vilwas*, and *Amrātakas*, and *Atimuktas* and *Kāshandas* and *Pārijātas*.[60] Agreeable to the sight and most charming, it abounded with forests of plaintains. And it was resorted to by diverse tribes of ascetics, some living on air, some on water, some on fruit, some on leaves, some on raw grain which they husked with the aid only of stones, and some that were called *Vāneyas*. And it resounded with the chaunting of the *Vedas*, and teemed with diverse kinds of animals.[61-62] And it was the favourite abode of men without malice and devoted to righteousness. Valadeva, having the plough for his weapon, arrived at that *tirtha*, called the *Sapta-Sāraswat*, where the great ascetic Mankanaka had performed his penances and became crowned with success."[63]

Section XXXVIII.

Janamejaya said,—"Why was that *tirtha* called *Sapta-Sāraswat*? Who was the ascetic Mankanaka? How did that adorable one become crowned with success? What were his vows and observances?[1] In whose race was he born? What books did that best of regenerate ones study? I desire to hear all this, O foremost of regenerate ones!"[2]

Vaiçampāyana said,—"O king, the seven Saraswatis cover this Universe! Whithersoever the Saraswati was summoned by persons of great energy, thither she made her appearance.[3] These are the seven forms of the Saraswati, viz., Suprabhā, Kānchanākshi, Viçālā, Manoramā. Oghavati, Surenu, and Vimalodakā.[4] The Supreme Grandsire had at one time performed a great sacrifice. While that sacrifice was in course of performance on the ground selected, many regenerate ones crowned with ascetic success came there.[5] The spot resounded with the recitation of sacred hymns and the chaunting of the *Vedas*. In the matter of those sacrificial rites, the very gods lost their coolness, (so grand were the preparations).[6] There, O monarch, while the Grandsire was installed in the sacrifice and was performing the grand ceremony capable of bestowing prosperity and every wish,[7] many notable ones conversant with righteousness and profit were present. As soon as they thought of the articles, of which they stood in need, these, O monarch, immediately appeared before the regenerate ones (among the guests) that came there.[8] The *Gandharvas* sang and the diverse tribes of *Apsaras* danced. And they played upon many celestial instruments for all the time.[9] The wealth of provisions procured in that sacrifice satisfied the very gods. What shall I say then of human beings? The very celestials became filled with wonder![10] During the continuance of that sacrifice at Pushkara and in the presence of the Grandsire, the *Rishis*, O king, said,—'This sacrifice cannot be said to possess high attributes,[11] since that foremost of rivers, viz, Saraswati, is not to be seen here!'—Hearing these words, the divine Brahman cheerfully thought of Sara-

swati.[12] Summoned at Pushkara by the Grandsire engaged in the performance of a sacrifice, Saraswati, O king, appeared there, under the name of Suprabhā.[13] Beholding Saraswati quickly pay that regard to the Grandsire, the *Munis* esteemed that sacrifice highly.[14] Even thus that foremost of rivers, viz., the Saraswati, made her appearance at Pushkara for the sake of the Grandsire and for gratifying the *Munis.*[15] (At another time), O king, many *Munis*, mustering together at Naimisha, took up their residence there. Delightful disquisitions occurred among them, O king, about the *Vedas.*[16] There where those *Munis*, conversant with diverse scriptures, took up their abode, there they thought of the Saraswati.[17] Thus thought of, O monarch, by those *Rishis* performing a sacrifice, the highly blessed and sacred Saraswati, for rendering assistance, O king, to those high-souled *Munis* assembled together, made her appearance at Naimisha and came to be called Kānchanākshi.[18-19] That foremost of rivers, worshipped by all, thus came there, O Bhārata! While (king) Gaya was engaged in the performance of a great sacrifice at Gayā,[20] the foremost of rivers, Saraswati, summoned at Gaya's sacrifice, (made her appearance there). The *Rishis* of rigid vows that were there, named this form of hers at Gayā as Viçālā.[21] That river of swift current flows from the sides of Himavat. Ouddālaka had also, O Bhārata, performed a sacrifice.[22] A large concourse of *Munis* had been gathered there. It was on that sacred region, viz., the northern part of Koçala, O king, that that sacrifice of the high-souled Ouddālaka was performed.[23] Before Ouddālaka began his sacrifice, he had thought of the Saraswati. That foremost of rivers came to that region for the sake of those *Rishis.*[24] Worshipped by all those *Munis* clad in barks and deer-skins, she became known by the name of Manoramā as those *Rishis* mentally called her.[25] While, again, the high-souled Kuru was engaged in a sacrifice at Kurukshetra, that foremost of rivers, the highly blessed Saraswati, made her appearance there.[26] Summoned, O monarch, by the high-souled Vaçishtha (who assisted Kuru in his sacrifice), the Saraswati, full of celestial water, appeared at Kurukshetra under the name of Oghavati.[27] Daksha at one time performed

a sacrifice at the source of Gangā. The Saraswati appeared there under the name of the fast flowing Surenu.[28]* Once again, while Brahman was engaged in a sacrifice on the sacred forest of the Himavat mountains, the adorable Saraswati, summoned (by him), appeared there.[29] All these seven forms then came and joined together in that *tirtha* where Valadeva came. And because the seven mingled together at that spot, therefore is that *tirtha* known on Earth by the name of *Sapta-saraswati.*[30] Thus have I told thee of the seven Saraswatis, according to their names. I have also told thee of the sacred *tirtha* called *Sapta-sāraswat.*[31] Listen now to a great feat of Mankanaka, who had from his youth led the life of a *Brahmachārin.* While employed in performing his ablutions in the river,[32] he beheld (one day), O Bhārata, a woman of faultless limbs and fair brows, bathing in the river at will, her person uncovered. At this sight, O monarch, the vital seed of the *Rishi* fell unto the Saraswati.[33] The great ascetic took it up and placed it within his earthen pot. Kept within that vessel, the fluid became divided into seven parts.[34] From those seven portions were born seven *Rishis,* from whom sprung the (nine and forty) *Maruts.* The seven *Rishis* were named Vāyuvega, Vāyuhan, Vāyumandala,[35] Vāyujāta, Vāyuretas, and Vāyuchakra of great energy. Thus were born these progenitors of the diverse *Maruts.*[36] Hear now a more wonderful thing, O king, a fact exceedingly marvellous on Earth, about the conduct of that great *Rishi,* which is well known in the three worlds.[37] In days of yore, after Mankanaka had become crowned with success, O king, his hand, on one occasion, became pierced with a *Kuçā* blade. Thereupon a vegetable juice came out of the wound (and not red blood).[38] Seeing that vegetable juice, the *Rishi* became filled with joy and danced about

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* Afer the 25th verse, almost all the editions have a single line, noticed by Nilakantha in his gloss, about the *Surenu.* It is evidently an interpolation. In the first enumeration of the seven Saraswatis, Surenu comes *after* Oghavati. The occurrence of this one line, therefore, mentioning Surenu *before* Oghavati, and assigning it a place different from that which is assigned to it in verse 29, leaves little room for doubt, that it is an interpolation. —T.

on the spot. Seeing him dance, all mobile and immobile creatures, O hero, stupified by his energy, began to dance.[39] Then the gods with Brahman at their head, and the *Rishis* possessed of wealth of asceticism, O king, all went to Mahādeva and informed him of the act of the *Rishi* (Mankanaka). And they said unto him,—'It behoveth thee, O god, to do that which may prevent the *Rishi* from dancing!'[40]—Then Mahādeva, seeing the *Rishi* filled with great joy, and moved by the desire of doing good unto the gods, addressed him, saying,[41]—'Why, O Brāhmana, dost thou dance in this way, acquainted as thou art with thy duties? What grave cause is there for such joy of thine, O sage, that, ascetic as thou art, O best of Brāhmanas, and walking as thou dost along the path of virtue thou shouldst act in this way?'[42]

"The *Rishi* said,—'Why, seest thou not, O Bhāhmana, that a vegetable juice is flowing from this wound of mine? Seeing this, O lord, I am dancing in great joy!'[43] Laughing at the *Rishi* who was stupified by passion, the god said,—'I do not, O Brāhmana, at all wonder at this! Behold me!'[44]—Having said this unto that foremost of *Rishis*, Mahādeva of great intelligence struck his thumb with the end of one of his fingers.[45] Thereupon, O king, ashes, white as snow, came out of that wound. Seeing this, the *Rishi* became ashamed, O monarch, and fell at the feat of the god.[46] He understood the god to be none else than Mahādeva. Filled with wonder, he said,—'I do not think that thou art any one else than Rudra, that great and Supreme being![47] O wielder of the trident, thou art the refuge of this universe consisting of gods and *Asuras*! The wise say that this universe hath been created by thee![48] At the universal destruction, everything once more enters thee! Thou art incapable of being known by the gods, how then canst thou be known by me?[49] All forms of being that are in the universe are seen in thee! The gods with Brahman at their head worship thy boon-giving self, O sinless one![50] Thou art everything! Thou art the creator of the gods and it was thou who hadst caused them to be created! Through thy grace, the gods pass their time in joy and perfect fearlessness!' Having praised Mahādeva in this manner, the *Rishi* bowed to

him.[51]—'Let not this absence of gravity, ridiculous in the extreme, that I displayed, O god, destroy my ascetic merit! I pray to thee for this!'[52]—The god, with a cheerful heart, once more said unto him,—'Let thy asceticism increase a thousand-fold, O Brāhmana, through my grace! I shall also always dwell with thee in this asylum![53] The man that will worship me in this *tirtha*, viz., Sapta-sāraswat, there will be nothing unattainable by him here or hereafter. Without doubt, such a one shall go to the region called Sāraswat (in heaven), after death!'[54] Even this the history of *Mankanaka* of abundant energy. He was a son begotten by the god of wind upon (the lady) Sukanyā."[55]

Section XXXIX.

Vaiçampāyana said,—'Having passed one night there, Rāma, having the plough for his weapon, worshipped the dwellers of that *tirtha* and showed his regard for Mankanaka.[1] Having given wealth unto the Brāmanas, and passed the night there, the hero having the plough for his weapon was worshipped by the *Munis*. Rising up in the morning,[2] he took leave of all the ascetics, and having touched the sacred water, O Bhārata, set out quickly for other *tirthas*.[3] Valadeva then went to the *tirtha* known by the name of Uçanas. It is also called Kapālamochana. Formerly, Rāma (the son of Daçaratha) slew a *Rākshasa* and hurled his head to a great distance. That head, O king, fell upon the thigh of a great sage named Mahodara and stuck to it. Bathing in this *tirtha*, the great *Rishi* became freed from that burthen. The high-souled Kavi (Cukra) had performed his ascetic penances there.[4-5] It was there that the whole science of politics and morals (that goes by Cukra's name) appeared to him by inward light. While residing there, Cukra meditated upon the war of the *Daityas* and the *Dānavas* (with the gods).[6] Arrived at that foremost of *tirthas*, Valadeva, O king, duly made presents unto the high-souled Brāhmanas."[7]

Janamejaya said,—"Why is it called Kapālamochana, where the great *Muni* became freed (from the *Rākshāsa's* head)? For what reason and how did that head stick unto him?"[8]

Vaiçampāyana said,—"Formerly, O tiger among kings, the high-souled Rāma (the son of Daçaratha) lived (for sometime) in the forest of Dandaka, from desire of slaying the *Rākshasas*.[9] At Janasthāna he cut off the head of a wicked-souled *Rākshasa* with a razor-headed shaft of great sharpness. That head fell in the deep forest.[10] That head, coursing at will (through the welkin) fell upon the thigh of Mahodara while the latter was wandering through the woods. Piercing his thigh, O king, it stuck to it and remained there.[11] In consequence of that head thus sticking to his thigh, the Brāhmana (Mahodara) of great wisdom could not (with ease) proceed to *tirthas* and other sacred spots.[12] Afflicted with great pain and with putrid matter flowing from his thigh, he went to all the *tirthas* of the Earth (one after another), as heard by us.[13] He went to all the rivers and to the ocean also. (Not finding any relief), the great ascetic spoke of his sufferings to many *Rishis* of cleansed souls[14] about his having bathed in all the *tirthas* without having found the relief he sought. That foremost of Brāhmanas then heard from those sages words of high import[15] about this foremost of *tirthas* situate on the Saraswati, and known by the name of Uçanasa, which was represented as competent to cleanse from every sin and as an excellent spot for attaining to (ascetic) success.[16] That Brāhmana then, repairing to that Ouçanasa *tirtha*, bathed in its waters. Upon this, the *Rākshasa's* head, leaving the thigh, fell into the water.[17] Freed from that (dead) head, the *Rishi* felt great happiness. As regards the head itself, it was lost in the waters.[18] Mahodara then, O king, freed from the *Rākshasa's* head, cheerfully returned, with cleansed soul and all his sins washed away, to his asylum after achieving success.[19] The great ascetic, thus freed, after returning to his sacred asylum, spoke of what had happened to those *Rishis* of cleansed souls.[20] The assembled *Rishis*, having heard his words, bestowed the name of *Kapālamochana* on the *tirtha*.[21] The great *Rishi* Mahodara, repairing once more to that foremost of *tirthas*, drank its water and attained to great ascetic success.[22] He of Madhu's race, having given away much wealth unto the Brāhmanas and worshipped them, then proceeded to the asylum of Rushangu.[23] There,

O Bhārata, Ārshtishena had in former days undergone the austerest of penances. There the great *Muni* Viçwāmitra (who had before been a Kshatriya) became a Brāhmana.[24] That great asylum is capable of granting the fruition of every wish. It is always, O lord, the abode of *Munis* and Brāhmanas.[25] Valadeva of great beauty, surrounded by Brāhmanas, then went to that spot, O monarch, where Rushangu had, in former days, cast off his body.[26] Rushangu, O Bhārata, was an old Brāhmana who was always devoted to ascetic penances. Resolved to cast off his body, he reflected for a long while.[27] Endued with great ascetic merit, he then summoned all his sons and told them to take him to a spot where water was abundant.[28] Those ascetics, knowing their sire had become very old, took that ascetic to a *tirtha* on the Saraswati.[29] Brought by his sons to the sacred Saraswati containing hundreds of *tirthas* and on whose banks dwelt *Rishis* unconnected with the world, that intelligent ascetic[30] of austere penances bathed in that *tirtha* according to due rites, and conversant as that foremost of *Rishis* was with the merits of *tirthas*, then cheerfully said, O tiger among men, unto all his sons who were dutifully waiting upon him these words:[31]—'He that would cast off his body on the northern bank of the Saraswati containing much water, while employed in mentally reciting sacred *mantras*, would never again be afflicted with death!'[32] The righteous-souled Valadeva, touching the water of that *tirtha* and bathing in it, gave considerable wealth unto the Brāhmanas, devoted as he was to them.[33] Possessed of great might and great prowess, Valadeva then proceeded to that *tirtha* where the adorable Grandsire had created the mountains called Lokāloka, where that foremost of *Rishis*, viz., Ārshtishena of rigid vows, O thou of Kuru's race, had by austere penances acquired the status of Brāhmanhood, where the royal sage Sindhudwipa, and the great ascetic Devāpi, and the adorable and illustrious *Muni* Viçwāmitra of austere penances and fierce energy, had all acquired a similar status."[34-35]

Section XL.

Janamejaya said,—"Why did the adorable Ārshtishena undergo the austerest of penances? How also did Sindhudwipa acquire the status of a Brāhmana?[1] How also did Devāpi, O Brāhmana, and how Viçwāmitra, O best of men, acquire the same status? Tell me all this, O adorable one! Great is my curiosity to listen to all this!"[2]

Vaiçampāyana said,—"Formerly, in the *Krita* age, O king, there was a foremost of regenerate persons called Ārshtishena. Residing in his preceptor's house, he attended to his lessons every day.[3] Although, O king, he resided long in the abode of his preceptor, he could not still acquire the mastery of any branch of knowledge or of the *Vedas*, O monarch![4] In great disappointment, O king, the great ascetic performed very austere penances. By his penances he then acquired the mastery of the *Vedas* than which there is nothing superior.[5] Acquiring great learning and a mastery of the *Vedas*, that foremost of *Rishis* became crowned with success in that *tirtha*. He then bestowed three boons on that place.[6] (He said)—'From this day, a person, by bathing in this *tirtha* of the great river (Saraswati), shall obtain the great fruit of a horse sacrifice![7] From this day there will be no fear in this *tirtha* from snakes and wild beasts! By small exertions, again, one shall attain to great results here!'[8] Having said these words, that *Muni* of great energy proceeded to heaven. Even thus the adorable Ārshtishena of great energy became crowned with success.[9] In that very *tirtha*, in the *Krita* age, Sindhudwipa of great energy, and Devāpi also, O monarch, had acquired the high status of Brāhmanhood.[10] Similarly Kuçika's son, devoted to ascetic penances and with his senses under control, acquired the status of Brāhmanhood by practising well-directed austerities.[11] There was a great Kshatriya, celebrated over the world, known by the name of Gādhi. He had a son born to him, of the name of Viçwāmitra of great prowess.[12] King Kauçika became a great ascetic. Possessed of great ascetic merit, he wished to install his son Viçwāmitra on

his throne,[13] himself having resolved to cast off his body. His subjects, bowing unto him, said,—'Thou shouldst not go away, O thou of great wisdom, but do thou protect us from a great fear!'[14] Thus addressed, Gādhi replied unto his subjects, saying,—'My son will become the protector of the wide universe!'[15] Having said these words, and placed Viçwāmitra (on the throne), Gādhi, O king, went to heaven, and Viçwāmitra became king. He could not, however, protect the Earth with even his best exertions.[16] The king then heard of the existence of a great fear of *Rākshasas* (in his kingdom). With his four kinds of forces, he went out of his capital.[17] Having proceeded far on his way, he reached the asylum of Vaçishtha. His troops, O king, caused much mischief there.[18] The adorable Brāhmana Vaçishtha, when he came to his asylum, saw the extensive woods in course of destruction.[19] That best of *Rishis*, viz., Vaçishtha, O king, became angry, O monarch, with Viçwāmitra. He commanded his own *(homa)* cow, saying,—'Create a number of terrible Cavaras!'[20] Thus addressed, the cow created a swarm of men of frightful visages. These encountered the army of Viçwāmitra and began to cause a great carnage everywhere.[21] Seeing this, the troops fled away. Viçwāmitra the son of Gādhi, however, regarding ascetic austerities highly efficacious, set his heart upon them.[22] In this foremost of *tirthas* of the Saraswati, O king, he began to emaciate his own body by means of vows and fasts with fixed resolve.[23] He made water and air and (the fallen) leaves of trees his food. He slept on the bare ground, and observed other vows (enjoined for ascetics).[24] The gods made repeated attempts for impeding him in the observance of his vows. His heart, however, never swerved from the vows (he had proposed to himself).[25] Then, having practised diverse kinds of austerities with great devotion, the son of Gādhi became like the Sun himself in effulgence.[26] The boon-giving Grandsire, of great energy, resolved to grant Viçwāmitra, when he had become endued with ascetic merit, the boon the latter desired.[27] The boon that Viçwāmitra solicited was that he should be permitted to become a Brāhmana. Brahman, the Grandsire of all the worlds, said unto him,—'So be it.'[28] Having by

his austere penances acquired the status of Brāhmanhood, the illustrious Viçwāmitra, after the attainment of his wish, wandered over the whole Earth like a celestial.[29] Giving away diverse kinds of wealth in that foremost of *tirthas*, Rāma also cheerfully gave away milch cows and vehicles and beds, and ornaments, and food and drink of the best kinds, O king, unto many foremost of Brāhmanas, after having worshipped them duly.[30-31] Then, O king, Rāma proceeded to the asylum of Vaka which was not very distant from where he was, that asylum in which, as heard by us, Dālvya-vaka had practised the austerest of penances."[32]

SECTION XLI.

Vaiçampāyana said,—"That delighter of the Yadus then proceeded to the asylum (of Vaka) which resounded with the chaunting of the *Vedas*. There the great ascetic, O king, named Dālvya-vaka,[1] poured the kingdom of Dhritarāshtra the son of Vichitravirya as a libation (on the sacrificial fire). By practising very austere penances he emaciated his own body. Endued with great energy, the virtuous *Rishi*, filled with great wrath, (did that act).[2] In former times, the *Rishis* residing in the Naimisha forest had performed a sacrifice extending for twelve years. In course of that sacrifice, after a particular one called *Viçwajit* had been completed, the *Rishis* set out for the country of the Pānchālas.[3] Arived there, they solicited the king for giving them one and twenty strong and healthy calves to be given away as *Dakshinā* (in the sacrifice they had completed).[4] Dālvya-vaka, however, (calling those *Rishis*), said unto them,—'Do you divide those animals (of mine) among ye! Giving away these (unto ye), I shall solicit a great king (for some)!'[5] Having said so unto all those *Rishis*, Vaka of great energy, that best of Brāhmanas, then proceeded to the abode of Dhritarāshtra.[6] Arrived at the presence of king Dhritarāshtra, Dālvya begged some animals of him. That best of kings, however, seeing that some of his kine had died without any cause, angrily said unto him,—'Wretch of a Brāhmana, take, if thou likest, these

animals that (are dead)!'[8] Hearing these words, the *Rishi*, conversant wtih duties, thought,—'Alas, cruel are the words that have been addressed to me in the assembly!'[9] Having reflected in this strain, that best of Brāhmanas, filled with wrath, set his heart upon the destruction of king Dhritarāshtra.[10] Cutting the flesh from off the dead animals, that best of sages, having ignited a (sacrificial) fire on the *tirtha* of the Saraswati, poured those pieces as libations for the destruction of king Dhritarāshtra's kingdom. Observant of rigid vows, the great Dālvya-vaka, O monarch, poured Dhritarāshtra's kingdom as a libation on the fire, with the aid of those pieces of meat.[12]* Upon the commencement of that fierce sacrifice according to due rites, the kingdom of Dhritarāshtra, O monarch, began to waste away.[13] Indeed, O lord, the kingdom of that monarch began to waste away even as a large forest begins to disappear when men proceed to cut it down with the axe. Overtaken by calamities, the kingdom began to lose its prosperity and life.[14] Seeing his kingdom thus afflicted, the puissant monarch, O king, became very cheerless and thoughtful.[15] Consulting with the Brāhmanas, he began to make great endeavours for freeing his territories (from affliction). No good, however, came of his efforts, for the kingdom continued to waste away.[16] The king became very cheerless. The Brāhmanas also, O sinless one, became filled with grief. When at last the king failed to save his kingdom,[17] he asked his counsellers, O Janamejaya, (about the remedy). The counsellers reminded him of the evil he had done in connection with the dead kine.[18] And they said.—'The sage Vaka is pouring thy kingdom as a libation on the fire with the aid of the flesh (of those animals). Thence is this great waste of thy kingdom!'[19] This is the consequence of ascetic rites. Thence is this great calamity! Go, O king, and gratify that *Rishi* by the side of a receptacle of water on the bank of the Saraswati!'[20] Repairing to the bank of the Saraswati, the king falling at his feet and touching them with his head, joined his hands and said, O thou

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* Pouring a kingdom on the fire means pouring libations on the fire for the object of destroying a kingdom.—T.

Bharata's race, these words,—'I gratify thee, O adorable one, forgive my offence![21] I am a senseless fool, a wretch inspired with avarice! Thou art my refuge, thou art my protector, it behoveth thee to show me thy grace!'[22] Beholding him thus overwhelmed with grief and indulging in lamentations like these, Vaka felt compassion for him and freed his kingdom.[23] The *Rishi* became gratified with him, having dismissed his angry feelings. For freeing his kingdom, the sage again poured libations on the fire.[24] Having freed the kingdom (from calamities) and taken many animals in gift, he became pleased at heart and once more proceeded to the Naimisha woods.[25] The liberal-minnded king Dhritarāshtra also, of righteous soul, with a cheerful heart, returned to his own capital full of prosperity.[26]

"In that *tirtha*, Vrihashpati also, of great intelligence, for the destruction of the *Asuras* and the prosperity of the denizens of heaven,[27] poured libations on the sacrificial fire, with the aid of flesh. Upon this, the *Asuras* began to waste away and were destroyed by the gods, inspired with desire of victory, in battle.[28] Having with due rites given unto the Brāhmanas steeds and elephants and vehicles with mules yoked unto them and jewels of great value and much wealth and much corn; the illustrious and mighty-armed Rāma then proceeded, O king, to the *tirtha* called *Yāyāta*.[29-30] There, O monarch, at sacrifice of the high-souled Yayāti the son of Nahusha, the Saraswati produced milk and clarified butter.[31] That tiger among men, viz., king Yayāti, having performed a sacrifice there, went cheerfully to heaven and obtained many regions of blessedness.[32] Once again, O lord, king Yayāti performed a sacrifice there. Beholding his great magnanimity of soul and his immutable devotion to herself, the river Saraswati gave unto the Brāhmanas (invited to that sacrifice) everything for which each of them cherished only a wish in his heart.[33] That foremost of rivers gave unto each where he was, amongst those that were invited to the sacrifice, houses and beds and food of the six different kinds of taste, and diverse other kinds of things.[34] The Brāhmanas regarded those valuable gifts as made to them by the king. Cheerfully they praised

the monarch and bostowed their auspicious blessings upon him.[35] The gods and the *Gandharvas* were all pleased with the profusion of articles in that sacrifice. As regards human beings, they were filled with wonder at sight of that profusion.[36] The illustrious Valadeva, of soul subdued and restrained and cleansed, having the palmyra on his banner, distinguished by great righteousness, and ever giving away the most valuable things, then proceeded to that *tirtha* of fierce current called *Vaçishthāpavāha*."[37]*

Section XLII.

Janamejaya said,—"Why is the current of (the *tirtha* known by the name of) Vaçishthāpavāha so rapid? For what reason did the foremost of rivers bear away Vaçishtha?[1] What, O lord, was the cause of the dispute between Vaçishtha and Viçwāmitra? Questioned by me, O thou of great wisdom, tell me all this! I am never satiated with hearing thee!"[2]

Vaiçampāyana said,—"A great enemity arose between Viçwāmitra and Vaçishtha, O Bhārata, due to their rivalry in respect of ascetic austerities.[3] The high abode of Vaçishtha was in the *tirtha* called Sthānu on the eastern bank of the Saraswati. On the opposite bank was the asylum of the intelligent Viçwāmitra.[4] There, in that *tirtha*, O monarch, Sthānu (Mahādeva) had practised the austerest penances. Sages still speak of those fierce feats.[5] Having performed a sacrifice there and worshipped the river Saraswati, Sthānu established that *tirtha* there. Hence it is known by the name *Sthānu-tirtha*, O lord.[6] In that *tirtha*, the celestials had, in days of yore, O king, installed Skanda, that slayer of the enemies of the

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* *Mahādānanityas*,—certain classes of gifts are called *Mahādāna*, such as horses, elephants, houses, boats, &c. None but the most superrior classes of Brāhmanas could accept such gifts. The theory is that unless the receiver be pure, he cannot but be contaminated by acceptance. To this day, in *çrāddhas* of Hindoos, such valuable gifts are not accepted by good and respectable Brāhmanas but are taken by persons who have lost their social position.—T.

gods, in the supreme command of their army.[7] Unto that *tirtha* of the Saraswati, the great *Rishi* Viçwāmitra, by the aid of his austere penances, brought Vaiçishtha. Listen to that history.[8] The two ascetics Viçwāmitra and Vaçishtha, O Bhārata, every day challenged each other very earnestly in respect of the superiority of their penances.[9] The great *Muni* Viçwāmitra, burning (with jealousy) at sight of the energy of Vaçishtha, began to reflect on the matter.[10] Though devoted to the performance of his duties, this, however, is the resolution, O Bhārata, that he formed, viz.,—'This Saraswati shall quickly bring, by force of her current, that foremost of ascetics, viz., Vaçishtha, to my presence. After he shall have been brought hither, I shall, without doubt, slay that foremost of regenerate ones.'[11-12] Having settled this, the illustrious and great *Rishi* Viçwāmitra, with eyes red in wrath, thought of that foremost of rivers.[13] Thus remembered by the ascetic, she became exceedingly agitated. The fair lady, however, repaired to that *Rishi* of great energy and great wrath.[14] Pale and trembling, Saraswati, with joined hands, appeared before that foremost of sages.[15] Indeed, the lady was much afflicted with grief, even like a woman who has lost her mighty lord. And she said unto that best of sages,—'Tell me what is there that I shall do for thee!'[16] Filled with rage, the ascetic said unto her,—'Bring hither Vaçishtha without delay, so that I may slay him!' Hearing these words, the river became agitated.[17] With joined hands the lotus-eyed lady began to tremble exceedingly in fear, like a creeper shaken by the wind.[18] Beholding the great river in that plight, the ascetic said unto her,—'Without my scruple, bring Vaçishtha into my presence!'[19] Hearing these words of his, and knowing the evil he intended to do, and acquainted also with the prowess of Vaçishtha that was unrivalled on Earth,[20] she repaired to Vaçishtha and informed him of what the intelligent Viçwāmitra had said unto her.[21] Fearing the curse of both, she trembled repeatedly. Indeed, her heart was on the grievous curse (that either of them might denounce on her). She stood in terror of both.[22] Seeing her pale and plunged into anxiety, the righteous-souled Vaçishtha, that foremost of men, O king, said these words unto her.[23]

"Vaçishtha said,—'O foremost of rivers, save thyself! O thou of rapid current, bear me away, otherwise Viçwāmitra will curse thee! Do not feel any scruple.'[24] Hearing these words of that compassionate *Rishi*, the river began to think, O Kauravya, as to what course would be best for her to follow.[25] Even these were the thoughts that arose in her mind,—'Vaçishtha showeth great compassion for me! It is proper for me that I should serve him!'[26] Beholding then that best of *Rishis* (viz., Vaçishtha) engaged in silent recitation (of *mantras)* on her bank, and seeing Kuçika's son (Viçwāmitra) also engaged in *homa*, Saraswati thought,[27]—'Even this is my opportunity!' Then that foremost of rivers, by her current, washed away one of her banks.[28] In washing away that bank, she bore Vaçishtha away. While being borne away, O king, Vaçishtha praised the river in these words:[29]—'From the Grandsire's *(mānasa)* lake thou hast taken thy rise, O Saraswati! This whole universe is filled with thy excellent waters![30] Wending through the firmament, O goddess, thou impartest thy waters to the clouds! All the waters are thee! Through thee we exercise our thinking faculties![31] Thou art *Pushti*, and *Dyuti*, *Kirti*, and *Siddhi* and *Umā*!* Thou art Speech, and thou art *Swāhā*!† This whole universe is dependent on thee! It is thou that dwellest in all creatures, in four forms!'[32]—Thus praised by that great *Rishi*, Saraswati, O king, speedily bore that Brāhmana towards the asylum of Viçwāmitra and repeatedly represented unto the latter the arrival of the former.[33] Beholding Vaçishtha thus brought before him by Saraswati, Viçwāmitra, filled with rage, began to look for a weapon wherewith to slay that Brāhmana.[34] Seeing him filled with wrath, the river, from fear of (witnessing and aiding in) a Brāhmana's slaughter, quickly bore Vaçishtha away to her eastern bank once more. She thus had obeyed the words of both, although she deceived the son of Gādhi by her act.[35] Seeing that best of *Rishis*, viz., Vaçishtha, borne away, the vindictive Viçwā-

* The respective embodiments of growth, splendour, fame, and success; the last is the supreme goddess, Civa's spouse.—T.

† A *mantra* of great efficacy.—T.

mitra, filled with wrath, addressed Saraswati, saying,"—Since, O foremost of rivers, thou hast gone away, having deceived me, let thy current be changed into blood that is acceptable to *Rākshasas*!'[37] Then, cursed by the intelligent Viçwāmitra, Saraswati flowed for a whole year, bearing blood mixed with water.[38] The gods, the *Gandharvas*, and the *Apsaras*, beholding the Saraswati reduced to that plight, became filled with great sorrow.[39] For this reason, O king, the *tirtha* came to be called *Vaçishthāpavāha* on Earth. The foremost of rivers, however, once more got back her own proper condition."[40]

Section XLIII.

Vaiçampāyana said,—"Cursed by the intelligent Viçwāmitra in anger, Saraswati, in that auspicious and best of *tirthas*, flowed, bearing blood in her current.[1] Then, O king, many *Rākshasas* came, O Bhārata, and lived happily there, drinking the blood that flowed.[2] Exceedingly gratified with that blood, cheerfully and without anxiety of any kind, they danced and laughed there like persons that have (by merit) attained to heaven.[3] After some time had passed away, some *Rishis*, possessed of wealth of asceticism, came to the Saraswati, O king, on a sojourn to her *tirthas*.[4] Those foremost of *Munis*, having bathed in all the *tirthas* and obtained great happiness, became desirous of acquiring more merit. Those learned persons at last came, O king, to that *tirtha* where the Saraswati ran a bloody current. Those highly blessed ones, arriving at that frightful *tirtha*,[6] saw the water of the Saraswati mixed with blood and that innumerable *Rākshasas*, O monarch, were drinking it.[7] Beholding those *Rākshasas*, O king, those ascetics of rigid vows made great endeavours for rescuing the Saraswati from that plight.[8] Those blessed ones of high vows, arrived there, invoked that foremost of rivers and said these words unto her:[9]—'Tell us the reason, O auspicious lady, why this lake in thee hath been afflicted with such distress! Hearing it, we shall endeavour (to restore it to its proper condition).[10] Thus questioned, Saraswati, trembling as she spoke, informed them of everything that had occurred.

Seeing her afflicted with woe, those ascetics told her,[11]—'We have heard the reason. We have heard of thy curse, O sinless lady! All of us shall exert ourselves!'[12] Having said these words unto that foremost of rivers, they then consulted with one another,—'All of us shall emancipate Saraswati from her curse.'[13] Then all those Brāhmanas, O king, worshipping Mahādeva, that Lord of the universe and protector of all creatures, with penances and vows and fasts and diverse kinds of abstenances and painful observances, emancipated that foremost of rivers, viz., the divine Saraswati.[16] Beholding the water of Saraswati purified by those *Munis*, the *Rākshasas* (that had taken up there abode there), afflicted with hunger, sought the protection of those *Munis* themselves.[17] Afflicted with hunger, the *Rākshasas*, with joined hands, repeatedly said unto those ascetics filled with compassion, these words, viz., [18]—All of us are hungry! We have swerved from eternal virtue! That we are sinful in behavior is not of our free will![19] Through the absence of your grace and through our own evil acts, as also through the sexual sins of our women our demerits increase and we have become *Brahma-Rākshasas!* So amongst Vaiçyas and Cudras, and Kshatriyas, those that hate and injure Brāhmanas became *Rākshasas*.[20-21] Ye best of Brāhmanas, make arrangements then for our relief! Ye are competent to relieve all the words!'[23]—Hearing these words of theirs, those ascetics praised the great river. For the rescue of those *Rākshasas*, with rapt minds those ascetics said,[24]—'The food over which one sneezed, that in which there are worms and insects, that which may be mixed with any leavings of dishes, that which is mixed with hair, that which is trodden upon, that which is mixed with tears,—shall form the portion of these *Rākshasas!*[25] The learned man, knowing all this, shall carefully avoid these kinds of food. He that shall take such food shall be regarded as eating the food of *Rākshasas!*'[26]—Having purified the *tirtha* in this way, those ascetics thus solicited that river for the relief of those *Rākshasas*.[27] Understanding the views of those great *Rishis*, that foremost of rivers caused her body, O bull among men, to assume a new shape called Arunā.[28]

Bathing in that new river (a branch of the Saraswati) the *Rikshasas* cast off their bodies and went to heaven.[29] Ascertaining all this, the chief of the celestials, (viz., Indra) of a hundred sacrifices, bathed in that foremost of *tirthas* and became cleansed of a grievous sin."[30]

Janamejaya said,—"For what reason was Indra tainted with the sin of Brāhmanicide? How also did he become cleansed by bathing in that *tirtha*?"[31]

Vaiçampāyana said,—"Listen to that history, O ruler of men! Listen to those occurrences as they happened! Hear how Vāsava, in days of yore, broke his treaty with Namuchi![32] (The *Asura*) Namuchi, from fear of Vāsava, had entered a ray of the Sun. Indra then made friends with Namuchi and entered into a covenant with him, saying,[33]—'O foremost of *Asuras*, I shall not slay thee, O friend, with anything that is wet or with anything that is dry! I shall not slay thee in the night or in the day! I swear this to thee by truth'[34] Having made this covenant, the lord Indra one day beheld a fog. He then, O king, cut off Namuchi's head, using the foam of water (as his weapon).[35] The severed head of Namuchi thereupon pursued Indra from behind, saying unto him from a near point these words,—'O slayer of a friend, O wretch!'[36] Urged on incessantly by that head, Indra repaired to the Grandsire and informed him, in grief, of what had occurred.[37] The Supreme Lord of the universe said unto him,—'Performing a sacrifice, bathe with due rites, O chief of the celestials, in Arunā, that *tirtha* which saveth from the fear of sin![38] The water of that river, O Cakra, hath been made sacred by the *Munis!* Formerly the presence of that river at its site was concealed.[39] The divine Saraswati, repaired to the Arunā, and flooded it with her waters. This confluence of Saraswati and Arunā is highly sacred![40] Thither, O chief of the celestials, perform a sacrifice! Give away gifts in profusion! Performing thy ablutions there, thou shalt be freed from thy sin!'[41] Thus addressed, Cakra, at these words of Brahman, O Janamejaya, performed in that abode of Saraswati diverse sacrifices.[42] Giving away many gifts and bathing in that *tirtha*, he of a hundred sacrifices, viz., the piercer of Vala,

duly performed certain sacrifices and then plunged in the Arunā.[43] He became freed from the sin arising out of the slaughter of a Brāhmana. The lord of heaven then returned to heaven with a joyful heart.[44] The head of Namuchi also fell into that stream, O Bhārata, and the *Asura* obtained many eternal regions, O best of kings, that granted every wish."[45]

Vaicampāyana continued,—"The high-souled Valadeva, having bathed in that *tirtha* and given away many kinds of gifts, obtained great merit. Of righteous deeds, he then proceeded to the great *tirtha* of Soma.[46] There, in days of yore, Soma himself, O king of kings, had performed the *Rājasuya* sacrifice. The high-souled Atri, that foremost of Brāhmanas, gifted with great intelligence, became the *Hotri* in that grand sacrifice. Upon the conclusion of that sacrifice, a great battle took place between the gods (on the one side) and the *Dānavas*, the *Daiteyas*, and the *Rākshasas* (on the other). That fierce battle is known after the name of (the *Asura)* Tāraka. In that battle Skanda slew Tāraka.[48] There, on that occasion, (Skanda, otherwise called) Mahāsena, that destroyer of *Daityas*, obtained the command of the celestial forces. In that *tirtha* is a gigantic *Açwattha* tree. Under its shade, Kārtikeya, otherwise called Kumāra, always resides in person."[49]

Section XLIV.

Janamejaya said,—"Thou hast described the merits of the Saraswati, O best of Brāhmanas! It behoveth thee, O regenerate one, to describe to me the investiture of Kumāra (by the gods).[1] Great is the curiosity I feel. Tell me everything, therefore, about the time when and the place where and the manner in which the adorable and puissant lord Skanda was invested (with the command of the celestial forces)! Tell me also, O foremost of speakers, who they were that invested him and who performed the actual rites, and how the celestial generalissimo made a great carnage of the *Daityas!*"[2-3]

Vaiçampāyana said,—"This curiosity that thou feelest is worthy of thy birth in Kuru's race. The words that I shall speak, will, O Janamejaya, conduce to thy pleasure![4] I shall

narrate to thee the investiture of Kumāra and the prowess of that high-souled one, since, O ruler of men, thou wishest to hear it![5] In days of yore the vital seed of Maheçwara coming out, fell into a blazing fire. The consumer of everything, viz., the adorable Agni, could not burn that indestructible seed.[6] On the other hand, the bearer of sacrificial libations, in consequence of that seed, became possessed of great energy and splendour. He could not bear within himself that seed of mighty energy.[7] At the command of Brahman, the lord Agni, approaching (the river) Gangā, threw into her that divine seed possessed of the effulgence of the Sun.[8] Gangā also, unable to hold it, cast it on the beautiful breast of Himavat that is worshipped by the celestials.[9] Thereupon Agni's son began to grow there, overwhelming all the worlds by his energy. Meanwhile (the six) Krittikās beheld that child of fiery splendour.[10] Seeing that puissant lord, that high-souled son of Agni, lying on a clump of heath, all the six Kirttikās, who were desirous of a son, cried aloud, saying,—'This child is mine, this child is mine!'[11] Understanding the state of mind of those six mothers, the adorable lord Skanda sucked the breasts of all, having assumed six mouths.[12] Beholding that puissance of the child, the Krittikās, those goddesses of beautiful forms, became filled with wonder.[13] And since the adorable child had been cast by the river Gangā upon the summit of Himavat, that mountain looked beautiful, having, O delighter of the Kurus, been transfomed into gold![14] With that growing child the whole Earth became beautiful, and it was for this reason that mountains (from that time) came to be producers of gold.[15] Possessed of great energy, the child came to be called by the name of Kārtikeya. At first he had been called by the name of Gāngeya. He became possessed of high ascetic powers.[16] Endued with self-restraint and asceticism and great energy, the child grew up, O monarch, into a person of highly agreeable features like Soma himself.[17] Possessed of great beauty, the child lay on that excellent and golden clump of heath, adored and praised by *Gandharvas* and ascetics.[18] Celestial girls, by thousands, conversant with celestial music and dance, and of very beautiful features, praised him and danced before

him.[19] The foremost of all rivers, viz., Gangā, waited upon that god. The Earth also, assuming great beauty, held the child (on her lap).[20] The celestial priest Vrihaspati performed the usual rites after birth, in respect of that child. The *Vedas*, assuming a fourfold form, approached the child with joined hands.[21] The Science of arms, with its four divisions, and all the weapons, as also all kinds of arrows, came to him.[22] One day, the child, of great energy, saw that god of gods, viz., the lord of Umā, seated with the daughter of Himavat, amid a swarm of ghostly creatures.[23] Those ghostly creatures, of emaciated bodies, were of wonderful features. They were ugly and of ugly features, and wore awkward ornaments and marks.[24] Their faces were like those of tigers and lions and bears and cats and *makaras*. Others were of faces like those of scorpions; other's of faces like those of elephants and camels and owls. And some had faces like those of vultures and jackals.[25] And some there were that had faces like those of cranes and pigeons and *Kurus*. And many amongst them had bodies like those of dogs and porcupines and iguanas and goats and sheep and cows. And some resembled mountains and some oceans, and some stood with uplifted discs and maces for their weapons And some looked like masses of antimony and some like white mountains. The seven *Mātris* also were present there, O monarch.[27] And the *Sāddhyas*, the *Viçwedevas*, the *Maruts*, the *Vasus*, the *Pitris*, the *Rudras*, the *Adityas*, the *Siddhas*, the *Dānavas*, the birds,[28] the self-born and adorable Brahman with his sons, and Vishnu, and Cakra, all went thither for beholding that child of unfading glory.[29] And many of the foremost of celestials and *Gandharvas*, headed by Nārada, and many celestial *Rishis* and *Siddhas* headed by Vrihaspati,[30] and the fathers of the universe, those foremost ones, they that are regarded as gods of the gods, and the *Yāmas* and the *Dhāmas*, all went there.[31] Endued with great strength, the child possessed of great ascetic power, proceeded to the presence of that Lord of the gods, (viz., Mahādeva), armed with trident and *Pinākā*.[32] Seeing the child coming, the thought entered the mind of *Çiva*, as it did that of Himavat's daughter and that of Gangā and of Agni,[33] as to whom amongst the four the child

would first approach for honoring him or her. Each of them thought,—'He will come to me!'[34] Understanding that this was the expectation cherished by each of those four, he had recourse to his *Yoga* powers and assumed at the same time four different forms.[35] Indeed, the adorable and puissant lord assumed those four forms in an instant. The three forms that stood behind were Cākha and Viçākha and Naigameya.[36] The adorable and puissant one, having divided his self into four forms, (proceeded towards the four that sat expecting him). The form called Skanda of wonderful appearance proceeded to the spot where Rudra was sitting.[37] Viçākha went to the spot where the divine daughter of Himavat was. The adorable Cākha, which is Kartikeya's *Vāyu* form, proceeded towards Agni. Naigameya, that child of fiery splendour, proceeded to the presence of Gangā.[38] All those four forms, of similar appearance, were endued with great effulgence. The four forms proceeded calmly to the four gods and goddesses (already mentioned). All this seemed exceedingly wonderful.[39] The gods, the *Dānavas*, and the *Rākshasas*, made a loud noise at sight of that exceedingly wonderful incident making the very hair to stand on end.[40] Then Rudra and the goddess Umā and Agni, and Gangā, all bowed unto the Grandsire, that Lord of the Universe.[41] Having duly bowed unto him, O bull among kings, they said these words, O monarch, from desire of doing good unto Kārtikeya:[42]—'It behoveth thee, O Lord of the gods, to grant to this youth, for the sake of our happiness, some kind of sovereignty that may be suitable to him and that he may desire!'[43]—At this, the adorable Grandsire of all the worlds, possessed of great intelligence, began to think within his mind as to what he should bestow upon that youth.[44] He had formerly given away unto the formless ones (gods) all kinds of wealth over which the high-souled celestials, the *Gandharvas*, the *Rākshasas*, ghosts, *Yakshas*, birds, and snakes have dominion. Brahman, therefore, regarded that youth to be fully entitled to that dominion (which had been bestowed upon the gods).[45-46] Having reflected for a moment, the Grandsire, ever mindful of the welfare of the gods, bestowed upon him the status of a generalissimo among all creatures,

O Bhārata![47] And the Grandsire further ordered all those gods that were regarded as the chief of the celestials and other formless beings to wait upon him.[48] Then the gods headed by Brahman, taking that youth with them, together came to Himavat.[49] The spot they selected was the bank of the sacred and divine Saraswati, that foremost of rivers, taking her rise from Himavat, that Saraswati which at *Samantapanchaka*, is celebrated over the three worlds.[50] There, on the sacred bank, possessing every merit, of the Saraswati, the gods and the *Gandharvas* took their seats with hearts well pleased in consequence of the gratification of all their desires."[51]

Section XLV.

Vaiçampāyana said,—"Collecting all articles as laid down in the scriptures for the ceremony of investiture, Vrihaspati duly poured libations on the blazing fire.[1] Himavat gave a seat which was adorned with many costly gems. Kārtikeya was made to sit on that auspicious and best of seats decked with excellent gems.[2] The gods brought thither all kinds of auspicious articles, with due rites and *mantras*, that were necessary for a ceremony of the kind.[3] The diverse gods, viz., Indra and Vishnu, both of great energy, and Surya and Chandramas, and Dhātri, and Vidhātri, and Vāyu, and Agni,[4] and Pushan, and Bhaga, and Aryaman, and Ança, and Vivaswat, and Rudra of great intelligence, and Mitra,[5] and the (eleven) Rudras, the (eight) Vasus, the (twelve) Ādityas, the (twin) Açwins, the Viçwedevas, the Maruts, the Sāddhyas, the Pitris,[6] the Gandharvas, the Apsaras, the Yakhas, the Rākshasas, the Pannagas, innumerable celestial *Rishis*,[7] the Vaikhānasas, the Vālikhillyas, those others (among *Rishis*) that subsist only on air and those that subsist on the rays of the Sun, the descendants of Bhrigu and Angiras, many high-souled Yatis,[8] all the Vidyādharas, all those that were crowned with ascetic success,[9] the Grandsire, Pulastya, Pulaha of great ascetic merits, Angiras, Kaçyapa, Atri, Marichi, Bhrigu, Kratu, Hara, Prachetas, Manu, Daksha,[10] the Seasons, the Planets, and all the luminaries, O monarch, all the rivers in their embodied

forms, the eternal Vedas,[11] the Seas, the Lakes, the diverse *Tirthas*, the Earth, the Sky, the Cardinal and Subsidiary points of the compass, and all the Trees, O king,[12] Aditi the mother of the gods, Hri, Cri, Swāhā, Saraswati, Umā, Cachi Sinivāli, Anumati, Kuhu,[13] the Day of the new Moon, the Day of the full Moon, the wives of the denizens of heaven, Himavat, Vindhya, Meru of many summits,[14] Airāvat with all his followers, the Divisions of time called Kalā, Kāshthā, Fortnight, the Seasons, Night, and Day, O king,[15] the prince of steeds, viz., Ucchaiçravas, Vāsuki the king of the Snakes, Aruna, Gadura, the Trees, the deciduous herbs,[16] and the adorable god Dharma, all came there together. And there came also Kāla, Yama, Mrityu, and the followers of Yama.[17] From fear of swelling the list I do not mention the diverse other gods that came there. All of them came to that ceremony for investing Kārtikeya with the status of generalissimo.[18] All the denizens of heaven, O king, brought there every thing neccessary for the ceremony and every auspicious article.[19] Filled with joy, the denizens of heaven made that high-souled youth, that terror of the *Asuras*, the generalisimo of the celestial forces, after pouring upon his head the sacred and excellent water of the Saraswati from golden jars that contained other sacred articles needed for the purpose.[20-21] The Grandsire of the worlds, viz., Brahman, and Kaçyapa of great energy, and the others (mentioned and) not mentioned, all poured water upon Skanda even as, O monarch, the gods had poured water on the head of Varuna, the lord of waters, for investing him with dominion.[22] The lord Brahman then, with a gratified heart, gave unto Skanda four companions, possessed of great might, endued with speed like that the wind, crowned with ascetic success, and gifted with energy which they could increase at will.[23] They were named Nandisena and Lohitāksha and Ghantākarna and Kumudamālin.[24] The lord Sthānu, O monarch, gave unto Skanda a companion possessed of great impetuosity, capable of producing a hundred illusions, and endued with might and energy that he could enhance at will. And he was the great destroyer of *Asuras*.[25] In the great battle between the gods and the *Asuras*, this companion that

Sthānu gave, filled with wrath, slew, with his hands alone, fourteen millions of *Daityas* of fierce deeds.[26] The gods then made over to Skanda the celestial host, invincible, abounding with celestial troops, capable of destroying the enemies of the gods, and of forms like that of Vishnu.[27] The gods then, with Vāsava at their head, and the *Gandharvas*, the *Yakshas*, the *Rākshasas*, the *Munis*, and the *Pitris*, all shouted,—'Victory (to Skanda)!'[28] Then Yama gave him two companions, both of whom resembled Death, viz., Unmātha and Pramātha, possessed of great energy and great splendour.[29] Endued with great prowess, Surya, with a gratified heart, gave unto Kārtikeya two of his followers named Subhrāja and Bhāswara.[30] Soma also gave him two companions' viz., Mani and Sumani, both of whom looked like summits of the Kailāsa mountain and always used white garlands and white unguents.[31] Agni gave unto him two heroic companions, grinders of hostile armies, who were named Jwālajihbha and Jyoti.[32] Ança gave unto Skanda of great intelligence five companions, viz., Parigha, and Vata, and Bhima of terrible strength, and Dahati and Dahana both of whom were exceedingly fierce and possessed of great energy.[33] Vāsava, that slayer of hostile heroes, gave unto Agni's son two companions, viz., Utkroça and Panchaka who were armed respectively with thunder-bolt and club. These had in battle slain innumerable enemies of Cakra.[34] The illustrious Vishnu gave unto Skanda three companions, viz., Chakra and Vikrama and Cankrama of great might.[35] The Açwins, O bull of Bharata's race, with gratified hearts, gave unto Skanda two companions, viz., Vardhana and Nandana who had mastered all the sciences.[36] The illustrious Dhātri gave unto that high-souled one five companions, viz., Kunda, Kusuma, Kumuda, Damvara and Ādamvara.[37] Tashtri gave unto Skanda two companions named Chakra and Anuchakra both of whom were endued with great strength.[38] The lord Mitra gave unto the high-souled Kumāra two illustrious companions named Suvrata and Satyasandha both of whom were endued with great learning and ascetic merit, possessed of agreeable features, capable of granting boons, and celebrated over the three worlds.[39] Vidhātri gave unto Kārtikeya two

companions of great celebrity, viz., the high-souled Suprabha and Cubhakarman.[40] Pushan gave him, O Bhārata, two companions, viz., Pānitraka and Kālika, both endued with great powers of illusion.[41] Vāyu gave him, O best of the Bharatas, two companions, viz., Vala and Ativala, endued with great might and very large mouths.[42] Varuna, firmly adhering to truth, gave him Ghasa and Atighasa of great might and possessed of mouth like that of the *Timi*.[43] Himavat gave unto Agni's son two companions, O king, viz., Suvarchas and Ativarchas.[44] Meru, O Bhārata, gave him two companions named Kānchana and Meghamālin.[45] Manu also gave unto Agni's son two others endued with great strength and prowess, viz., Sthira and Atisthira.[46] Vindhya gave unto Agni's son two companions named Ucchrita and Agniçringa both of whom fought with large stones.[47] Ocean gave him two mighty companions named Sangraha and Vigraha both armed with mace.[48] Pārvati of beautiful features gave unto Agni's son Unmāda and Pushpadanta and Cankukarna.[49] Vāsuki the king of the snakes, O tiger among men, gave unto the son of Agni two snakes named Jaya and Mahājaya.[50] Similarly the *Sāddhyas*, the *Rudras*, the *Vasus*, the *Pitris*, the Seas, the Rivers, and the Mountains, all endued with great might,[51] gave commanders of forces, armed with lances and battle-axes and decked with diverse kinds of ornaments.[52] Listen now to the names of those other combatants armed with diverse weapons and clad in diverse kinds of robes and ornaments, that Skanda procured.[53] They were Cankukarna, Nikumbha, Padma, Kumud, Ananta, Dwādaçabhuja, Krishna, Upakrishnaka,[54] Ghrānaçravas, Kapiskandha, Kānchanāksha, Jalandhama, Akshasantarjana, Kunadika, Tamobhrakrit,[55] Ekāksha, Dwādaçaksha, Ekajata, Sahaçravāhu, Vikata, Vyāghrāksha, Kshitikampana,[56] Punyanāman, Sunāman, Suvaktra, Priyadarçana, Pariçruta, Kokonada, Priyamālyānulepana,[57] Ajodara, Gajaçiras, Skandhāksha, Catalochana, Jwālājihbha, Karāla, Citakeça, Jati, Hari,[58] Krishnakeça, Jatādhara, Chaturdanshtra, Ashtajibha, Meghanāda, Prithuçravas,[59] Vidyutāksha, Dhanurvaktra, Jāthara, Marutāçana, Udarāksha, Rathāksha, Vajranābha, Vasuprabha,[60] Samudravega, Cailakampin, Vrisha, Meshapra-

vāha, Nanda, Upanandaka.[61] Dhumra, Cweta, Kalinga, Siddhārtha, Varada, Priyaka, Nanda, Gonanda,[62] Ānanda, Pramoda, Swastika, Dhruvaka, Kshemavāha, Suvāha, Siddhapatra,[63] Govraja, Kanakāpida, Gāyana, Hasana, Vāna, Khadga,[64] Vaitāli, Atitāli, Kathaka, Vātika, Hansaja, Pakshadigdhānga, Samudronmādana,[65] Ranotkata, Prahāsa. Cwetāsiddha, Nandaka, Kālakantha, Prabhāsa, Kumbhāndaka,[66] Kālakāksha, Cita, Bhutalonmathana, Yajnavāha, Pravāha, Devajāji, Somapa,[67] Majjāla, Kratha, Krātha, Tuhara, Tuhāra, Chitradeva,[68] Madhura, Suprasāda, Kiritin, Vatsala, Madhuvarna, Kalasodara,[69] Dharmada, Manmathakara, Cuchivaktra, Cwetavaktra, Suvaktra, Chāruvaktra, Pāndura,[70] Dandavāhu, Suvāhu, Rajas, Kokilaka, Achala, Kanakāksha, Vālakarakshaka,[71] Sanchāraka, Kokanada, Gridhrapatra, Jamvuka, Lohājvaktra, Javana, Kumbhavaktra, Kumbhaka,[72] Mundagriva, Krishnaujas, Hansavaktra, Chandrabha, Pānikurchas, Camvuka, Panchavaktra, Cikshaka, Chāsavaktra, Jāmvuka, Kharavaktra, and Kunchaka.[73] Besides these, many other high-souled and mighty companions, devoted to ascetic austerities and regardful of Brāhmanas, were given unto him by the Grandsire.[74] Some of them were in youth ; some were old, and some, O Janamejaya, were very young in years. Thousands upon thousands of such came to Kārtikeya.[75] They were possessed of diverse kinds of faces. Listen to me, O Janamejaya, as I describe them ! Some had faces like those of tortoises, and some like those of cocks. The faces of some were very long, O Bhārata.[76] Some again, had faces like those of dogs, and wolves, and hares, and owls, and asses, and camels, and hogs.[77] Some had human faces and some had faces like those of sheep, and jackals. Some were terrible and had faces like those of *makaras* and porpoises.[78] Some had faces like those of cats and some like those of biting flies ; and the faces of some were very long. Some had faces like those of the mungoose, the owl, and the crow.[79] Some had faces like those of mice and peacocks and fishes and goats and sheep and buffaloes.[80] The faces of some resembled those of bears and tigers and leopards and lions. Some had faces like those of elephants and crocodiles.[81] The faces of some resembled those of Gadura and the rhinoceros and

the wolf. Some had faces like those of cows and mules and camels and cats.[83] Possessed of large stomachs and large legs and limbs, the eyes of some were like stars. The faces of some resembled those of pigeons and bulls.[83] Others had faces like those of *kokilas* and hawks and *Tittiris* and lizards. Some were clad in white robes.[84] Some had faces like those of snakes. The faces of some resembled those of porcupines. Indeed, some had frightful and some very agreeable faces; some had snakes for their clothes. The faces as also the noses of some resembled those of cows.[85] Some had large and protruding stomachs but other limbs very lean; some had large limbs but lean stomachs. The necks of some were very short and the ears of some were very large. Some had diverse kinds of snakes for their ornaments.[86] Some were clad in skins of large elephants, and some in black deer-skins. The mouths of some were on their shoulders.[87] Some had mouths on their stomachs, some on their backs, some on their cheeks, some on their calves, and some on their flanks, and the mouths of many were placed on other parts of their bodies.[88] The faces of many amongst those leaders of troops were like those of insects and worms. The mouths of many amongst them were like those of diverse beasts of prey. Some had many arms and some many heads.[89] The arms of some resembled trees, and the heads of some were on their loins. The faces of some were tapering like the bodies of snakes. Many amongst them had their abodes on diverse kinds of plants and herbs.[90] Some were clad in rags, some in diverse kinds of bones, some were diversely clad, and some were adorned in diverse kinds of garlands and diverse kinds of unguents.[91] Dressed diversely, some had skins for their robes. Some had head-gears; the brows of some were furrowed into lines; the necks of some bore marks like those on conch-shells; some were possessed of great effulgence.[92] Some had diadems, some had five tufts of hair on their heads, and the hair of some were very hard. Some had two tufts, some three, and some seven.[93] Some had feathers on their heads, some had crowns, some had heads that were perfectly bald, and some had matted locks. Some were adorned with beautiful garlands, and the faces of some were very hairy.[94] Battle was

the one thing in which they took great delight, and all of them were invincible by even the foremost ones amongst the gods. Many amongst them were clad in diverse kinds of celestial robes. All were fond of battle.[95] Some were of dark complexion, and the faces of some had no flesh on them. Some had very long backs, and some had no stomachs. The backs of some were very large while those of some were very short. Some had long stomachs and the limbs of some were long.[96] The arms of some were long while those of some were short. Some were dwarfs of short limbs. Some were haunch-backed. Some had short hips. The ears and heads of some were like those of elephants.[97] Some had noses like those of tortoises, some like those of wolves. Some had long lips, some had long hips, and some were frightful, having their faces downwards.[98] Some had very large teeth, some had very short teeth, and some had only four teeth. Thousands among them, O king, were exceedingly terrible, looking like infuriate elephants of gigantic size.[99] Some were of symmetrical limbs, possessed of great splendour, and adorned with ornaments. Some had yellow eyes, some had ears like arrows, some had noses like gavials, O Bhārata![100] Some had broad teeth, some had broad lips, and some had green hair. Possessed of diverse kinds of feet and lips and teeth, they had diverse kinds of arms and heads.[101] Clad in diverse kinds of skins, they spoke diverse kinds of languages, O Bhārata! Skilled in all provincial dialects, those puissant ones conversed with one another.[102] Those mighty companions, filled with joy, gambolled there, cutting capers (around Kārtikeya). Some were long-necked, some long-nailed, some long-legged. Some amongst them were large-headed and some large-armed.[103] The eyes of some were yellow, the throats of some were blue, and the ears of some were long, O Bhārata. The stomachs of some were like masses of antimony.[104] The eyes of some were white, the necks of some were red, and some had eyes of a tawny hue. Many were dark in color and many, O king, were of diverse colors, O Bhārata.[105] Many had ornaments on their persons that looked like yak-tails. Some bore white streaks on their bodies, and some bore red streaks. Some were of diversi-

fied colors and some had golden complexions, and some were endued with splendours like those of the peacock.[106] I shall describe to thee the weapons that were taken by those that came last to Kārtikeya. Listen to me.[107] Some had noses on their uplifted arms. Their faces were like those of tigers and asses. Their eyes were on their backs, their throats were blue, and their arms resembled spiked clubs.[108] Some were armed with *Çatāghnis* and discs, and some had heavy and short clubs. Some had swords and mallets and some were armed with bludgeons, O Bhārata.[109] Some, possessed of gigantic sizes and great strength, were armed with lances and scimitars. Some were armed with maces and *Bhuçundis* and some had spears on their hands.[110] Possessed of high souls and great strength and endued with great speed and great impetuosity, those mighty companions had diverse kinds of terrible weapons in their arms.[111] Beholding the installation of Kārtikeya, those beings of mighty energy, delighting in battle and wearing on their persons rows of tinkling bells, danced around him in joy.[112] These and many other mighty companions, O king, came to the high-souled and illustrious Kārtikeya.[113] Some belonged to the celestial regions, some to the aerial, and some to the regions of the Earth. All of them were endued with speed like that of the wind. Commanded by the gods, those brave and mighty ones became the companions of Kārtikeya.[114] Thousands upon thousands, millions upon millions, of such beings came there at the installation of the high-souled Kārtikeya and stood surrounding him."[115]

Section XLVI.

Vaiçampāyana said,—"Listen now to the large bands of the *mothers*, those slayers of foes, O hero, that became the companions of Kumāra, as I mention their names.[1] Listen, O Bhārata, to the names of those illustrious mothers. The mobile and immobile universe is pervaded by those auspicious ones.[2] They are Prabhāvati, Viçālākshi, Palitā, Gonasi, Crimati, Vahulā, Vahuputrika,[3] Apsujātā, Gopāli, Vrihadamvālikā, Jayāvati, Mālatikā, Dhruvaratnā, Bhayankari,[4] Vasudāmā,

Sudāmā, Viçokā, Nandini, Ekachudā, Mahāchudā, Chakranemi,[5] Uttejanā, Jayatsenā, Kamalākshi, Cobhanā, Catrunjayā, Krodhanā, Calabhi, Khari,[6] Māgadhi, Cubhavaktrā, Tirthaseni, Gitipriyā, Kalyāni, Kodruromā, Amitāçanā,[7] Meghaswanā, Bhogavati, Subhru, Kanakāvati, Alatākshi, Viryavati, Viddyutjihbhā,[8] Padmāvati, Sunakshatrā, Kandarā, Vahuyojanā, Santānikā, Kamalā, Mahāvalā,[9] Sudāmā, Vahudāmā, Suprabhā, Jaçaswini, Nrityapriyā, Catolukhalamekhalā,[10] Cataghantā, Catānandā, Bhaganandā, Bhāvini, Vapusmati, Chandraçitā, Bhadrakāli,[11] Jhankārikā, Nishkuntikā, Vāmā, Chatwaravāsini, Sumangalā, Swastimati, Vriddhikāmā, Jayapriyā,[12] Ghanadā, Suprsādā, Bhavadā, Janeswari, Edi, Bhedi, Samedi, Vetālojanani,[13] Kanduti, Kālikā, Devamitrā, Tamvusi, Ketaki, Chitrasenā, Achalā,[14] Kukkutikā, Caukshalikā, Cakunikā, Kundarikā, Kokilikā, Kumbhikā, Catodari,[15] Utkrāthini, Jalelā, Mahāvegā, Kankanā, Manojavā, Kantākini, Pradhasā, Putanā,[16] Kheçayā, Antarghati, Vāmā, Kroçanā, Taditprabhā, Mandodari, Tuhundi, Kotarā, Meghavāhini,[17] Subhagā, Lamvini, Lamvā, Vasuchudā, Vikathini, Urddhāvenidharā, Pingākshi, Lohamekhalā,[18] Prithuvaktrā, Madhulikā, Madhukumbhā, Yakshālikā, Matsunikā, Jarāyu, Jarjjarānanā,[19] Khyātā, Dahadahā, Dhamadhamā, Khandakhandā, Pushanā, Manikuttitkā,[20] Amoghā, Lamvapayodharā, Venuvinādharā, Pingākshi, Lohamekshalā,[21] Caçolukamukhi, Krishnā, Kharajanghā, Mahājavā, Ciçumāramukhi, Cwetā, Lohitākshi, Vibhishanā,[22] Jatālikā, Kāmachari, Dirghajihbhā, Valotkatā, Kālehikā, Vāmanikā, Mukutā,[23] Lohitākshi, Mahākāyā, Haripindā, Ekatwachā, Sukusumā, Krishnakarni,[24] Kshurakarni, Chatushkarni, Karnaprāvaranā, Chatushpathaniketā, Gokarni, Mahishānanā,[25] Kharakarni, Mahākarni, Bheriswanamahāswanā, Cankshakumbhaçravā, Bhagadā,[26] Ganā, Suganā, Bhini, Kāmadā, Chatuspatharatā, Bhutirthā, Anyagocharā,[27] Paçudā, Vittadā, Sukhadā, Mahāyaçā, Payodā, Gomahishadā, Suviçālā,[28] Pratishthā, Supratishthā, Rochamānā, Surochanā, Naukarni, Mukhakarni, Vaçirā, Manthini, Ekavaktrā, Megharavā, Meghamāla, and Virochanā.[29] These and many other mothers, O bull of Bharata's race, numbering by thousands, of diverse forms, became the followers of Kārtikeya.[30] Their nails were,

long, their teeth were large and their lips also, O Bhārata, were protruding. Of straight forms and sweet features, all of them, endowed with youth, were decked with ornaments.[31] Possessed of ascetic merit, they were capable of assuming any form at will. Not having much flesh on their limbs, they were of fair complexions and endued with splendour like that of gold.[32] Some amongst them were dark and looked like clouds in hue, and some were of the color of smoke, O bull of Bharata's race. And some were endued with the splendour of the morning sun and were highly blessed. Possessed of long tresses, they were clad in robes of white.[33] The braids of some were tied upwards, and the eyes of some were tawny, and some had girdles that were very long. Some had long stomachs, some had long ears, and some had long breasts.[34] Some had coppery eyes and coppery complexions, and the eyes of some were green. Capable of granting boons and of sojourning at will, they were always cheerful.[35] Possessed of great strength, some amongst them partook of the nature of Yama, some of Rudra, some of Soma, some of Kuvera, some of Varuna, some of Indra, and some of Agni, O scorcher of foes.[36] And some partook of the nature of Vāyu, some of Kumāra, some of Brahman, O bull of Bharata's race, and some of Vishnu, and some of Surya, and some of Varāha.[37] Of charming and delightful features, they were beautiful like the *Apsaras*. In voice they resembled the *kokila* and in prosperity they resembled the Lord of Treasures.[38] In battle, their energy resembled that of Cakra. In splendour they resembled fire. In battle they always inspired their foes with terror.[39] Capable of assuming any form at will, in fleetness they resembled the very wind. Of inconceivable might and energy, their prowess also was inconceivable.[40] They have their abodes on trees and open spots and crossings of four roads. They live also in caves and crematoriums, mountains and springs.[41] Adorned in diverse kinds of ornaments, they wear diverse kinds of attire, and speak diverse languages.[42] These and many other tribes (of the mothers), all capable of inspiring foes with dread, followed the high-souled Kārtikeya, at the command of the chief of the celestials.[43] The adorable chastiser of Pāka, O tiger among kings,

gave unto Guha (Kārtikeya) a dart for the destruction of the enemies of the gods.[44] That dart produces a loud whiz and is adorned with many large bells. Possessed of great splendour, it seemed to blaze with light. And Indra also gave him a banner effulgent as the morning sun.[45] Civa gave him a large army, exceedingly fierce and armed with diverse kinds of weapons, and endued with great energy begotten of ascetic penances.[46] Invincible and possessing all the qualities of a good army, that force was known by the name of *Dhananjayā*. It was protected by thirty thousand warriors each of whom was possessed of might equal to that of Rudra himself. That force knew not how to fly from battle.[47] Vishnu gave him a triumphal garland that enhances the might of the wearer. Umā gave him two pieces of cloth, of effulgence like that of the Sun.[48] With great pleasure Gangā gave unto Kumāra a celestial waterpot, begotten of *amrita*, and Vrihaspati gave him a sacred stick.[49] Gadura gave him his favorite son, a peacock of beautiful feathers.[50] Aruna gave him a cock of sharp talons. The royal Varuna gave him a snake of great energy and might.[51] The lord Brahman gave unto that god devoted to *Brahma* a black deer-skin. And the Creator of all the worlds also gave him Victory in all battles.[52] Having obtained the command of the celestial forces, Skanda looked resplendent like a blazing fire of bright flames.[53] Accompanied by those companions and the mothers, he proceeded for the destruction of the *Daityas*, gladdening all the foremost of the gods.[54] That terrible host of celestials, furnished with standards adorned with bells, and equipt with drums and conchs and cymbals, and armed with weapons, and decked with many banners, looked beautiful like the autumnal firmament bespangled with planets and stars.[55] Then that vast assemblage of celestials and diverse kinds of creatures began cheerfully to beat their drums and blow their conchs numbering in thousands.[56] And they also played on their *Patahas* and *Jharjharas* and *Krikachas* and cow-horns and *Ādamvaras* and *Gomukhas* and *Dindimas* of loud sound.[57] All the gods, with Vāsava at their head, praised Kumāra. The celestials and the *Gandharvas* sang and the *Apsaras* danced.[58] Well pleased (with these

attentions) Skanda granted a boon unto all the gods, saying,—I shall slay all your foes,—them, that is, that desire to slay you![59]—Having obtained this boon from that best of gods, the illustrious celestials regarded their foes to be already slain.[60] After Skanda had granted that boon, a loud sound arose from all those creatures inspired with joy, filling the three worlds.[61] Accompanied by that vast host, Skanda then set out for the destruction of the *Daityas* and the protection of the denizens of heaven.[62] Exertion, and Victory, and Righteousness, and Success, and Prosperity, and Courage, and the Scriptures, (in their embodied forms) proceeded in the van of Kārtikeya's army, O king![63] With that terrible force, which was armed with lances and mallets and blazing hands and maces and heavy clubs and arrows and darts and spears, and which was decked with beautiful ornaments and armour, and which uttered roars like those of a proud lion, the divine Guha set out.[64-65] Beholding him, all the *Daityas* and *Rākshasas* and *Dānavas*, anxious with fear, fled away on all sides.[66] Armed with diverse weapons, the celestials pursued them. Seeing (the foe flying away), Skanda, endued with energy and might, became inflamed with wrath.[67] He repeatedly hurled his terrible weapon, viz., the dart (he had received from Agni). The energy that he then displayed resembled a fire fed with libations of clarified butter.[68] While the dart was repeatedly hurled by Skanda of immeasurable energy, meteoric flashes, O king, fell upon the Earth.[69] Thunder-bolts also, with tremendous noise, fell upon the Earth. Everything became as frightful, O king, as it becomes on the day of the universal destruction.[70] When that terrible dart was once hurled by the son of Agni, millions of darts issued from it, O bull of Bharata's race.[71] The puissant and adorable Skanda, filled with joy, at last slew Tāraka, the chief of the *Daityas*, endued with great might and prowess, and surrounded (in that battle) by a hundred thousand heroic and mighty *Daityas*.[72] He then, in that battle, slew Mahisha who was surrounded by eight *Padmas** of *Daityas*. He next slew Tripāda who was sur-

* A very large number.—T.

rounded by a thousand *Ajutas* of *Daityas*.[73] The puissant Skanda then slew Hradodara, who was surrounded by ten *Nikharvas* of *Daityas*, with all his followers armed with diverse weapons.[74] Filling the ten points of the compass, the followers of Kumāra, O king, made a loud noise while those *Daityas* were being slain, and danced and jumped and laughed in joy.[75] Thousands of *Daityas*, O king, were burnt with the flames that issued from Skanda's dart, while others breathed their last, terrified by the roars of Skanda.[76] The three worlds were frightened at the yawns of Skanda's soldiers. The foes were consumed with flames produced by Skanda. Many were slain by his roars alone.[77] Some amongst the foes of the gods, struck with banners, were slain. Some, frightened by the sounds of bells, fell down on the surface of the Earth. Some, mangled with weapons, fell down, deprived of life.[78] In this way the heroic and mighty Kārtikeya slew innumerabte foes of the gods, possessed of great strength, that came to fight with him.[79] Then Vali's son Vāna of great might, getting upon the Krauncha mountain, battled with the celestial host.[80] Possessed of great intelligence, the great generalissimo Skanda rushed against that foe of the gods. From fear of Kārtikeya, he took shelter within the Krauncha mountain.[81] Inflamed with rage, the adorable Kārtikeya then pierced that mountain with that dart given him by Agni.* The mountain was called *Krauncha* (crane) because of the sound it always produced resembled the cry of a crane.[82] That mountain was variegated with *Çāla* trees. The apes and elephants on it were afrighted. The birds that had their abode on it rose up and wheeled around in the welkin. The snakes began to dart down its sides.[83] It resounded also with the cries of leopards and bears in large numbers that ran hither and thither in fear. Other forests on it rang with the cries of hundreds upon hundreds of animals.[84] *Çarabhas* and lions suddenly ran out. In consequence of all this, that mountain, though it was reduced to a very pitiable

* In verse 44 of the previous section it is said that Indra gave him this dart.—T.

plight, still assumed a very beautiful aspect.[85] The *Vidyādharas* dwelling on its summits soared into the air. The *Kinnaras* also became very anxious, distracted by the fear caused by the fall of Skanda's dart.[86] The *Daityas* then, by hundreds and thousands, came out of that blazing mountain, all clad in beautiful ornaments and garlands. The followers of Kumāra, prevailing over them in battle, slew them all.[87] The adorable Skanda, inflamed with rage, quickly slew the son of the *Daitya* chief (Vali) along with his younger brother; even as Indra had slain Vritra (in days before).[88] That slayer of hostile heroes, viz. Agni's son, pierced with his dart the Krauncha mountain, dividing his own self sometimes into many and sometimes uniting all his portions into one.[89] Repeatedly hurled from his hand, the dart repeatedly come back to him. Even such was the might and glory of the adorable son of Agni.[90] With redoubled heroism, and energy and fame and success, the god pierced the mountain and slew hundreds of *Daityas*.[91] The adorable god, having thus slain the enemies of the celestials, was worshipped and honored by the latter and obtained great joy.[92] After the Krauncha mountain had been pierced and after the son of Chanda had been slain, drums were beat, O king, and conchs were blown.[93] The celestial ladies rained floral showers in succession upon that divine lord of *Yogins*.[94] Auspicious breezes began to blow, bearing celestial perfumes. The *Gandharvas* hymned his praises as also great *Rishis* always engaged in the performance of sacrifices.[95] Some speak of him as the puissant son of the Grandsire, viz., Sanatkumāra, the eldest of all the sons of Brahman.[96] Some speak of him as the son of Maheçwara, and some as that of Agni. Some again describe him as the son of Umā or of the Krittikās or of Gangā.[97] Hundreds and thousands of people speak of that Lord of *Yogins*, of blazing form and great might, as the son of one of those, or of either of two of those, or of any one of four of those.[98]

"I have thus told thee, O king, everything about the installation of Kārtikeya. Listen now to the history of the sacredness of that foremost of *tirthas* on the Saraswati.[99] That foremost of *tirthas*, O monarch, after the enemies of the gods

had been slain, became a second heaven.[100] The puissant son of Agni gave unto each of the foremost ones among the celestials diverse kinds of dominion and affluence and at last the sovereignty of the three worlds.[101] Even thus, O monarch, was that adorable exterminater of the *Daityas* installed by the gods as their generalissimo.[102] That other *tirtha*, O bull of Bharata's race, where in days of yore Varuna the Lord of waters had been installed by the celestials, is known by the name of *Taijasa*.[103] Having bathed in that *tirtha* and adored Skanda, Rāma gave unto the Brāhmanas gold and clothes and ornaments and other things.[104] Passing one night there, that slayer of hostile heroes, viz., Mādhava, praising that foremost of *tirthas* and touching its water, became cheerful and happy.[105] I have now told thee everything about which thou hadst enquired, viz., how the divine Skanda was installed by the assembled gods!"[106]

Section XLVII.

Janamejaya said,—"This history, O regenerate one, that I have heard from thee is exceedingly wonderful, viz., this narration, in detail, of the installation, according to due rites, of Skanda![1] O thou possessed of wealth of asceticism, I deem myself cleansed by having listened to this account! My hair stands on end and my mind hath become cheerful![2] Having heard the history of the installation of Kumāra and the destruction of the *Daityas*, great hath been my joy! I feel a curiosity, however, in respect of another matter![3] How was the Lord of the waters installed by the celestials in that *tirtha* in days of yore? O best of men, tell me all that, for thou art possessed of great wisdom and art skilled in narration!"[4]

Vaiçampāyana said,—"Listen, O king, to this wonderful history as it transpired truly in a former *kalpa!* In days of yore, in the *Krita* age, O king, all the celestials, duly approaching Varuna, said unto him these words:[5]—'As Çakra, the Lord of the celestials, always protects us from every fear, similarly be thou the Lord of all the rivers![6] Thou always residest O god, in the Ocean, that home of *makaras!* This

Ocean, the lord of rivers, will then be under thy dominion![7] Thou shalt then wax and wane with Soma!'—(Thus addressed) Varuna answered them, saying,—'Let it be so![8] All the celestials then, assembling together, made Varuna having his abode in the Ocean the Lord of all the waters, according to the rites laid down in the scriptures.[9] Having installed Varuna as the Lord of all acquatic creatures and worshipping him duly, the celestials returned to their respective abodes.[10] Installed by the celestials, the illustrious Varuna began to duly protect seas and lakes and rivers and other receptacles of water as Cakra protects the gods.[11] Bathing in that *tirtha* also and giving away diverse kinds of gifts, Valadeva, the slayer of Pralamva, possessed of great wisdom, then proceeded to *Agni tirtha*, that spot, viz, where the eater of clarified butter, disappearing from the view, became concealed within the entrails of the *Çami* wood.[12] When the light of all the worlds thus disappeared, O sinless one, the gods then repaired to the Grandsire of the universe.[13] And they said,—'The adorable Agni has disappeared. We do not know the reason. Let not all creatures be destroyed! Create fire, O puissant Lord!' "[14]

Janamejaya said,—"For what reason did Agni, the Creator of all the worlds, disappear? How also was he discovered by the gods? Tell me all this in detail!"[15]

Vaiçampāyāna said,—"Agni of great energy became very much frightened at the curse of Bhrigu. Concealing himself within the entrails of the *Çami* wood, that adorable god disappeared from the view.[16] Upon the disappearance of Agni, all the gods, with Vāsava at their head, in great affliction, searched for the missing god.[17] Finding Agni then, they saw that god lying within the entrails of the *Çami* wood.[18] The celestials, O tiger among kings, with Vrihaspati at their head, having succeeded in finding out the god, became very glad with Vāsava amongst them.[19] They then returned to the places they had come from. Agni also, from Bhrigu's curse, became an eater of everything as Bhrigu, that utterer of *Brahma*, had said.[20] The intelligent Valarāma, having bathed there, then proceeded to Brahmayoni where the adorable Grandsire of all the worlds had exercised his functions of

creation.[21] In days of yore, the Lord Brahman, having with all the gods bathed in that *tirtha*, created all the *tirthas*, according to due rites, for the celestials.[22] Bathing there and giving away diverse kinds of gifts, Valadeva then proceeded to the *tirtha* called *Kauvera* where the puissant Ailavila, having practised severe auterities, obtained, O king, the Lordship over all treasures.[23] While he dwelt there (engaged in austerities), all kinds of wealth and all the precious gems came to him of their own accord. Valadeva, having repaired to that *tirtha* and bathed in its waters, duly gave much wealth unto the Brāhmanas.[24] Rāma beheld at that spot the excellent woods of Kuvera. In days of yore, the high-souled Kuvera, the chief of the *Yakhas*, having practised the severest austerities there, obtained many boons.[25] There were the lordship of all treasures, the friendship of Rudra possessed of immeasurable energy, the status of a god, the regency over a particular point of the compass (viz., the north), and a son named Nalakuvara. These the chief of the *Yakshas* speedily obtained there, O thou of mighty arms![26] The Maruts, coming there, installed him duly (in his sovereignty). He also obtained for a vehicle a well-equipt and celestial car, fleet as thought, as also all the affluence of a god.[27] Bathing in that *tirtha* and giving away much wealth, Vala using white unguents thence proceeded quickly to another *tirtha*.[28] Populous with all kinds of creatures, that *tirtha* is known by the name of Vadarapāchana. There the fruits of every season are always to be found and flowers and fruits of every kind are always abundant."[29]

Section XLVIII.

Vaiçampāyana said,—"Rāma (as already said) then proceeded to the *tirtha* called *Vadarapāchana* where dwell many ascetics and *Siddhas*. There the daughter of Bharadwāja, unrivalled on Earth for beauty, named Cruvāvati, practised severe austerities. She was a maiden who led the life of a *Brahmachārini*.[1-2] That beautiful damsel, observing diverse kinds of vows, practised the austerest of penances, moved by the desire of obtaining the Lord of the celestials for her husband.[3]

Many years passed away, O perpetuater of Kuru's race, during which that damsel continually observed those diverse kinds of vows exceedingly difficult of being practised by women.[4] The adorable chastiser of Pāka at last became gratified with her in consequence of that conduct and those penances of hers and that high-regard she showed for him.[5] The puissant Lord of the celestials then came to that hermitage, having assumed the form of the high-souled and regenerate *Rishi* Vaçishtha.[6] Beholding that foremost of ascetics, viz., Vaçishtha, of the austerest penances, she worshipped him, O Bhārata, according to the rites observed by ascetics.[7] Conversant with vows, the auspicious and sweet-speeched damsel addressed him, saying,—'O adorable one, O tiger among ascetics, tell me thy commands, O lord![8] O thou of excellent vows, I shall serve thee, according to the measure of my might! I will not, however, give thee my hand, in consequence of my regard for Cakra![9] I am gratifying Cakra, the lord of the three worlds, with vows and rigid observances and ascetic penances!'[10] Thus addressed by her, the illustrious god, smiling as he cast his eyes on her, and knowing her observances, addressed her sweetly, O Bhārata, saying,[11]—'Thou practisest penances of the austerest kind! This is known to me, O thou of excellent vows! That object also, cherished in thy heart, for the attainment of which thou strivest, O auspicious one,[12] shall, O thou of beautiful face, be accomplished for thee! Everything is attainable by penances. Everything rests on penances.[13] All those regions of blessedness, O thou of beautiful face, that belong to the gods can be obtained by penances. Penances are the root of great happiness.[14] Those men that cast off their bodies after having practised austere penances, obtain the status of gods, O auspicious one! Bear in mind these words of mine![15] Do thou now, O blessed damsel, boil these five jujubes, O thou of excellent vows!' Having said these words, the adorable slayer of Vala went away, taking leave, to mentally recite certain *mantras*[16] at an excellent *tirtha* not far from that hermitage. That *tirtha* came to be known in the three worlds after the name of Indra, O giver of honors![17] Indeed, it was for the purpose of test-

ing the damsel's devotion that the Lord of the celestials acted in that way for obstructing the boiling of the jujubes.[18] The damsel, O king, having cleansed herself, began her task; restraining speech and with attention fixed on it, she sat to her task, without feeling any fatigue.[19] Even thus that damsel of high vows, O tiger among kings, began to boil those jujubes. As she sat employed in her task, O bull among men, day was about to wane but yet those jujubes showed no signs of having been softened.[20] The fuel she had there was all consumed. Seeing the fire about to die away owing to want of fuel, she began to burn her own limbs.[21] The beautiful maiden first thrust her feet into the fire. The sinless damsel sat still while her feet began to be consumed.[22] The faultless girl did not at all mind her burning feet. Difficult of accomplishment, she did it from desire of doing good to the *Rishi* (that had been her guest).[23] Her face did not at all change under that painful process, nor did she feel any cheerlessness on that account. Having thrust her limbs into the fire, she felt as much joy as if she had dipped them into cool water.[24] The words of the *Rishi*, viz.,—*Cook these jujubes well*—were borne in her mind, O Bhārata![25] The auspicious damsel, bearing those words of the great *Rishi* in her mind, began to cook those jujubes although the latter, O king, showed no signs of softening.[26] The adorable Agni himself consumed her feet. For this, however, the maiden did not feel the slightest pain.[27] Beholding this act of hers, the Lord of the three worlds became highly gratified. He then showed himself in his own proper form to the damsel.[28] The chief of the celestials then addressed that maiden of very austere vows, saying,—'I am gratified with thy devotion, thy penances, and thy vows![29] The wish, therefore, O auspicious one, that thou cheerishest shall be accomplished! Casting off thy body, O blessed one, thau shalt in heaven live with me![30] This hermitage, again, shall become the foremost of *tirthas* in the world, capable of cleansing from every sin, O thou of fair eye-brows, and shall be known by the name of *Vadarapāchana*. It shall be celebrated in the three worlds and shall be praised by great *Rishis*.[31] In this very *tirtha*, O auspicious, sinless, and highly blessed one,

the seven *Rishis* had, on one occasion, left Arundhati (the wife of one of them) while they went to Himavat.[32] Those highly blessed ones, of very rigid vows, had gone there for gathering fruits and roots for their sustenance.[33] While they thus lived in a forest of Himavat for procuring their sustenance, a drought occured extending for twelve years.[34] Those ascetics, having made an asylum for themselves, continued to live there. Meanwhile Arundhati devoted herself to ascetic penances (at the spot where she had been left).[35] Beholding Arundhatī devoted to the austerest of vows, the boon-giving and Three-eyed deity (Mahādeva), highly pleased, came there.[36] The illustrious Mahādeva, assuming the form of a Brāhmana, came to her and said,—I desire alms, O auspicious one![37]—The beautiful Arundhati said unto him,—Our store of food hath been exhausted, O Brāhmana! Do thou eat jujubes![38]—Mahādeva replied,—Cook these jujubes, O thou of excellent vows!—After these words, she began to cook those jujubes for doing what was agreeable to that Brāhmana.[39] Placing those jujubes on the fire, the celebrated Arundhati listened to diverse excellent and charming and sacred discourses (from the lips of Mahādeva). That twelve years' drought then passed away (as if it were a single day).[40] Without food, and employed in cooking and listening to those auspicious discourses, that terrible period passed away as if it were a single day to her.[41] Then the seven *Rishis*, having procured fruits from the mountain, returned to that spot. The adorable Mahādeva, highly pleased with Arundhati, said unto her,[42]—Approach, as formerly, these *Rishis*, O righteous one! I have been gratified with thy penances and vows![43]—The adorable Hara then stood confest in his own form. Gratified, he spoke unto them about the noble conduct of Arundhati (in these words),[44]—The ascetic merit, ye regenerate ones, that this lady hath earned, is, I think, much greater than what ye have earned on the breast of Himavat![45] The penances practised by this lady have been exceedingly austere, for she passed twelve years in cooking, herself fasting all the while![46]—The divine Mahādeva then, addressing Arundhati, said unto her,—Solicit thou the boon, O auspicious dame, which is in thy heart![47]—

Then that lady of large eyes that were of a reddish hue addressed that god in the midst of the seven *Rishis*, saying,—If, O divine one, thou art gratified with me, then let this spot be an excellent *tirtha!* Let it be known by the name of *Vadarapāchana* and let it be the favorite resort of *Siddhas* and celestial *Rishis!*[48] So also, O god of gods, let him who observes a fast here and resides for three nights after having cleansed himself, obtain the fruit of a twelve years' fast![49]—The god answered her, saying,—Let it be so!—Praised by the seven *Rishis*, the god then repaired to heaven.[50] Indeed, the *Rishis* had been filled with wonder at sight of the god and upon beholding the chaste Arundhati herself unspent and still possessed of the hue of health and so capable of bearing hunger and thirst.[51] Even thus the pure-souled Arundhati, in days of old, obtained the highest success, like thee, O highly blessed lady, for my sake, O damsel of rigid vows![52] Thou, however, O amiable maiden, hast practised severer penances! Gratified with thy vows, I shall also grant thee this especial boon, O auspicious one,[53] a boon that is superior to what was granted to Arundhati! Through the power of the high-souled god who had granted that boon to Arundhati and through the energy of thyself, O amiable one, I shall duly grant thee another boon now,[54] *viz.*, that the person who will reside in this *tirtha* for only one night and bathe here with soul fixed (on meditation), will, after casting off his body, obtain many regions of blessedness that are difficult of acquisition (by other means)!'[55]—Having said these words unto the cleansed Cruvāvati, the thousand-eyed Cakra of great energy then went back to heaven.[56] After the wielder of the thunderbolt, O king, had departed, a shower of celestial flowers of sweet fragrance fell there, O chief of Bharata's race![57] Celestial kettle-drums also, of loud sound, were beat there. Auspicious and perfumed breezes also blew there, O monarch![58] The auspicious Cruvāvati then, casting off her body, became the spouse of Indra. Obtaining that status through austere penances, she began to pass her time, sporting with him for ever and ever."[59]

Janamejaya said,—"Who was the mother of Cruvāvati,

and how was that fair damsel reared? I desire to hear this, O Brāhmana, for the curiosity I feel is great!"[60]

Vaiçampāyana said,—"The vital seed of the regenerate and high-souled *Rishi* Bharadwāja fell upon beholding the large-eyed *Apsarā* Ghritāchi as the latter was passing at one time.[61] That foremost of ascetics thereupon held it in his hand. It was then kept in a cup made of the leaves of a tree. In that cup was born the girl Cruvāvati.[62] Having performed the usual post-genital rites, the great ascetic Bharadwāja, endued with wealth of penances, gave her a name.[63] The name the righteous-souled *Rishi* gave her in the presence of the gods and *Rishis* was Cruvāvati. Keeping the girl in his hermitage, Bharadwāja repaired to the forests of Himavat.[64] That foremost one among the Yadus, viz., Valadeva of great dignity, having bathed in that *tirtha* and given away much wealth unto many foremost of Brāhmanas, then proceeded, with soul well fixed on meditation, to the *tirtha* of Cakra."[65]

Section XLIX.

Vaiçampāyana said,—"The mighty chief of the Yadus, having proceeded to Indra's *tirtha*, bathed there according to due rites and gave away wealth and gems unto the Brāhmanas.[1] There the chief of the celestials had performed a hundred horse-sacrifices and given away enormous wealth unto Vrihaspati.[2] Indeed, through the assistance of Brāhmanas conversant with the *Vedas*, Cakra performed all those sacrifices there, according to rites ordained (in the scriptures). Those sacrifices were such that everything in them was unstinted. Steeds of all kinds were brought there. The gifts to Brāhmanas were profuse.[3] Having duly completed those hundred sacrifices, O chief of the Bharatas, Cakra of great splendour came to be called by the name of *Çatakratu*.[4] That auspicious and sacred *tirtha*, capable of cleansing from every sin, thereupon came to be called after his name as *Indra-tirtha*.[5] Having duly bathed there, Valadeva worshipped the Brāhmanas with presents of excellent food and robes. He then proceeded to that auspicious and foremost of *tirthas* called after

the name of Rāma.[6] The highly blessed Rāma of Bhrigu's race, endued with great ascetic merit, repeatedly subjugated the Earth and slew all the foremost of Kshatriyas.[7] (After achieving such feats) Rāma performed in that *tirtha* a *Vājapeya* sacrifice and a hundred horse-sacrifices through the assistance of his preceptor Kaçyapa, that best of *Munis*. There, as sacrificial fee, Rāma gave unto his preceptor the whole Earth with her oceans.[8] The great Rāma, having duly bathed there, made presents unto the Brāmamanas, O Janamejaya, and worshipped them thus.[9] Having made diverse presents consisting of diverse kinds of gems as also kine and elephants and female slaves and sheep and goats, he then retired into the woods.[10] Having bathed in that sacred and foremost of *tirthas* that was the resort of gods and regenerate *Rishis*, Valadeva duly worshipped the ascetics there, and then proceeded to the *tirtha* called Yamunā.[11] Endued with great effulgence, Varuna, the highly blessed son of Aditi, had in days of yore performed in that *tirtha* the *Rājasuya* sacrifice, O lord of Earth![12] Having in battle subjugated both men and celestials and *Gandharvas* and *Rākshasas*, Varuna, O king,[13] that slayer of hostile heroes, performed his grand sacrifice in that *tirtha*. Upon the commencement of that foremost of sacrifices, a battle ensued between the gods and the *Dānavas*, inspiring the three worlds with terror.[14] After the completion of that foremost of sacrifices, viz., the *Rājasuya* (of Varuna), a terrible battle, O Janamejaya, ensued amongst the Kshatriyas.[15] The ever liberal and puissant Valadeva, having worshipped the *Rishis* there, made many presents unto those that desired them.[16] Filled with joy and praised by the great *Rishis*, Valadeva, that hero ever decked with garlands of wild flowers and possessed of eyes like lotus leaves, then proceeded to the *tirtha* called Āditya.[17] There, O best of kings, the adorable Surya of great splendour, having performed a sacrifice, obtained the sovereignty of all luminous bodies (in the universe) and acquired also his great energy.[18] There, in that *tirtha* situate on the bank of that river, all the gods with Vāsava at their head, the *Viçwedevas*, the *Maruts*, the *Gandharvas*, the *Apsaras*,[19] the Island-born (Vyāsa), Çuka, Krishna the slayer

of Madhu, the *Yakshas*, the *Rākshasas*, and the *Piçāchas*, O king,[20] and diverse others, numbering by thousands, all crowned with ascetic success, always reside. Indeed, in that auspicious and sacred *tirtha* of the Saraswati, Vishnu himself, having in days of yore slain the *Asuras* Madhu and Kaitabha, had, O chief of the Bharatas, performed his ablutions.[21-22] The Island-born (Vyāsa) also, of virtuous soul, O Bhārata, having bathed in that *tirtha*, obtained great *Yoga* powers and attained to high success.[23] Endued with great ascetic merit, the *Rishi* Asita-Devala also, having bathed in that very *tirtha* with soul rapt in high *Yoga* meditation, obtained great *Yoga* powers."[24]

Section L.

Vaiçampāyana said,—"In that *tirtha* lived in days of yore a *Rishi* of virtuous soul, named Asita-Devala, observant of the duties of domesticity.[1] Devoted to virtue, he led a life of purity and self-restraint. Possessed of great ascetic merit, he was compassionate unto all creatures and never injured any one. In word, deed, and thought, he maintained an equal behaviour towards all creatures.[2] Without wrath, O monarch, censure and praise were equal to him. Of equal attitude towards the agreeable and the disagreeable, he was, like Yama himself, thoroughly impartial.[3] The great ascetic looked with an equal eye upon gold and a heap of pebbles. He daily worshipped the gods and guests, and the Brāhmanas (that came to him). Ever devoted to righteousness, he always practised the vow of *Brahmacharya*[4] Once upon a time, an intelligent ascetic, O monarch, of the name of Jaigishavya, devoted to *Yoga* and rapt in meditation and leading the life of a mendicant, came to Devala's asylum.[5] Possessed of great splendour, that great ascetic, ever devoted to *Yoga*, O monarch, while residing in Devala's asylum, became crowned with ascetic success.[6] Indeed, while the great *Muni* Jaigishavya resided there, Devala kept his eyes on him, never neglecting him at any time.[7] Thus, O monarch, a long time was passed by the two in days of yore. On one occasion, Devala lost sight of Jaigishavya, that foremost of ascetics.[8] At the hour,

however, of dinner, O Janamejaya, the intelligent and righteous ascetic, leading a life of mendicancy, approached Devala for soliciting alms.[9] Beholding that great ascetic re-appear in the guise of a mendicant, Devala showed him great honors and expressed much gratification.[10] And Devala worshipped his guest, O Bhārata, according to the measure of his abilities, after the rites laid down by the *Rishis* and with great attention for many years.[11] One day, however, O king, in the sight of that great *Muni*, a deep anxiety perturbed the heart of the high-souled Devala.[12] The latter thought within himself,—"Many years have I passed in worshipping this ascetic. This idle mendicant, however, hath not yet spoken to me a single word!'[13]—Having thought of this, the blessed Devala proceeded to the shores of the ocean, journeying through the welkin and bearing his earthen jug with him.[14] Arrived at the coast of the Ocean, that lord of rivers, O Bhārata, the righteous-souled Devala saw Jaigishavya arrived there before him.[15] The lord Asita, at this sight, became filled with wonder and thought within himself,—'How could the mendicant come to the ocean and perform his ablutions even before my arrival?'[16] Thus thought the great *Rishi* Asita. Duly performing his ablutions there and purifying himself thereby, he then began to silently recite the sacred *mantras*.[17] Having finished his ablutions and silent prayers, the blessed Devala returned to his asylum, O Janamejaya, bearing with him his earthen vessel filled with water.[18] As the ascetic, however, entered his own asylum, he saw Jaigishavya seated there.[19] The great ascetic Jaigishavya never spoke a word to Devala but lived in the latter's asylum as if he were a piece of wood.[20] Having beheld that ascetic, who was an ocean of austerities, plunged in the waters of the sea (before his own arrival there), Asita now saw him returned to his hermitage before his own return.[21] Witnessing this power, derived through *Yoga*, of Jaigishavya's penances, Asita-Devala, O king, endued with great intelligence, began to reflect upon the matter.[22] Indeed, that best of ascetics, O monarch, wondered much, saying,—'How could this one be seen in the ocean and again in my hermitage?'[23] While employed in such thoughts, the ascetic Devala,

conversant with *mantras*, then soared aloft, O monarch, from his hermitage into the sky, for ascertaining who Jaigishavya wedded to a life of mendicancy really was.[24] Devala saw crowds of sky-ranging *Siddhas* rapt in meditation, and he saw Jaigishavya reverentially worshipped by those *Siddhas*.[25] Firm in the obervance of his vows and persevering (in his efforts), Devala became filled with wrath at the sight. He then saw Jaigishavya set out for heaven.[26] He next beheld him proceed to the region of the *Pitris*. Devala saw him then proceed to the region of Yama.[27] From Yama's region the great ascetic Jaigishavya was then seen to soar aloft and proceed to the abode of Soma. He was then seen to proceed to the blessed regions (one after another) of the performers of certain rigid sacrifices.[28] Thence he proceeded to the regions of the *Agnihotris* and thence to the region of those ascetics that perform the *Darca* and the *Paurnamāsa* sacrifices.[29] The intelligent Devala then saw him proceed from those regions of persons performing sacrifices by killing animals to that pure region which is worshipped by the very gods.[30] Devala next saw the mendicant proceed to the place of those ascetics that perform the sacrifice called *Chāturmāsya* and diverse others of the same kind. Thence he proceeded to the region belonging to the performers of the *Agnishtoma* sacrifice.[31] Devala then saw his guest repair to the place of those ascetics that perform the sacrifice called *Agnishutta*.[32] Indeed, Devala next saw him in the regions of those highly wise men that perform that foremost of sacrifices, viz., *Vājapeya*, and that other sacrifice in which a profusion of gold is necessary.[33] Then he saw Jaigishavya in the region of those that perform the *Rājasuya* and the *Pundarika*.[34] He then saw him in the regions of those foremost of men that perform the horse-sacrifice and the sacrifice in which human beings are slaughtered.[35] Indeed, Devala saw Jaigishavya in the regions also of those that perform the sacrifice called *Sautrāmani* and that other in which the flesh, so difficult to procure, of all living animals is required.[36] Jaigishavya was then seen in the regions of those that perform the sacrifice called *Dādaçāha* and diverse others of a similar character.[37] Asita next saw his guest sojourning in the region

of Mitrāvaruna and then in that of the Ādityas.[38] Asita then saw his guest pass through the regions of the Rudras, the Vasus, and Vrihaspati.[39] Having soared next into the blessed region called Goloka, Jaigishavya was next seen to pass into these of the *Brahmasatris*.[40] Having by his energy passed through three other regions, he was seen to proceed to those regions that are reserved for women that are chaste and devoted to their husbands.[41] Asita, however, at this point, O chastiser of foes, lost sight of Jaigishavya, that foremost of ascetics, who, rapt in *Yoga*, vanished from his sight.[42] The highly blessed Devala then reflected upon the power of Jaigishavya and the excellence of his vows as also upon the unrivalled success of his *Yoga*.[43] Then the self-restrained Asita, with joined hands and in a reverential spirit, enquired of those foremost of *Siddhas* in the regions of the *Brahmasatris*, saying,[44]—'I do not see Jaigishavya! Tell me where that ascetic of great energy is! I desire to hear this, for great is my curiosity!'[45]

"The *Siddhas* said,—Listen, O Devala of rigid vows, as we speak to thee the truth! Jaigishavya hath gone to the eternal region of Brahman!' "[46]

Vaiçampāyana continued,—"Hearing these words of those *Siddhas* residing in the regions of the *Brahmasatris*, Asita endeavoured to soar aloft but he soon fell down.[47] The *Siddhas* then, once more addressing Devala, said unto him,—'Thou, O Devala, art not competent to proceed thither, viz., the abode of Brahman, whither Jaigishavya hath gone!' "[48]

Vaiçampāyana continued,—"Hearing those words of the *Siddhas*, Devala came down, descending from one region to another in due order.[49] Indeed, he repaired to his own sacred asylum very quickly, like a winged insect. As soon as he entered his abode he beheld Jaigishavya seated there.[50] Then Devala, beholding the power derived through *Yoga* of Jaigishavya's penances, reflected upon it with his righteous understanding,[51] and approaching that great ascetic, O king, with humility, addressed the high-souled Jaigishavya, saying,—'I desire, O adorable one, to adopt the religion of *Moksha* (Emancipation)!'[52] Hearing these words of his, Jaigishavya gave

him lessons. And he also taught him the ordinances of *Yoga* and the supreme and eternal duties and their reverse.[53] The great ascetic, seeing him firmly resolved, performed all the acts (for his admission into that religion) according to the rites ordained for that end.[54] Then all creatures, with the *Pitris*, beholding Devala resolved to adopt the religion of *Moksha*, began to weep, saying,—'Alas, who will henceforth give us food!'[55] Hearing these lamentations of all creatures that resounded through the ten points, Devala set his heart upon renouncing the religion of *Moksha*.[56] Then all kinds of sacred fruits and roots, O Bhārata, and flowers and deciduous herbs, in thousands, began to weep, saying,[57]—'The wicked-hearted and mean Devala will, without doubt, once more pluck and cut us! Alas, having once assured all creatures of his perfect harmlessness, he sees not the wrong that he meditates to do!'[58] At this, that best of ascetics began to reflect with the aid of his understanding, saying,—'Which amongst these two, viz., the religion of *Moksha* or that of Domesticity, will be the better for me?*'[59] Reflecting upon this, Devala, O best of kings, abandoned the religion of Domesticity and adopted that of *Moksha*.[60] Having indulged in those reflections, Devala, in consequence of that resolve, obtained the highest success, O Bhārata, and the highest *Yoga*.[61] The celestials then, headed by Vrihaspati, applauded Jaigishavya and the penances of that ascetic.[62] Then that foremost of ascetics, viz., Nārada, addressing the gods, said,—'There is no ascetic penance in Jaigishavya since he filled Asita with wonder!'[63]—The denizens of heaven then, addressing Nārada who said such frightful words, told him,—'Do not say so about the great ascetic Jaigishavya![64] There is no one superior or even equal to this high-souled one in force of energy and penance and *Yoga*!'[65] Even such was the power of Jaigishavya as also of Asita. This is the place of those two, and this the *tirtha* of those two

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* The religion of Domesticity requires the worship of gods and guests, and the performance of sacrifices. That of *Moksha* does not require the performance of these or any other duties, abstention from injury to creatures and meditation being its chief characteristics.—T.

high-souled persons.[66] Bathing there and giving away wealth unto the Brāhmanas, the high-souled wielder of the plough, of noble deeds, earned great merit and then proceeded to the *tirtha* of *Soma*."[67]

Section LI.

Vaiçampāyana said,—"There, in that *tirtha*, O Bhārata, where the Lord of stars had in former days performed the *Rājasuya* sacrifice, a great battle was fought in which Tāraka was the root of the evil.[1] Bathing in that *tirtha* and making many presents, the virtuous Vala of cleansed soul proceeded to the *tirtha* of the *Muni* named Sāraswat. There, during a drought extending for twelve years, the sage Sāraswat, in former days, taught the *Vedas* unto many foremost of Brāhmanas."[2-3]

Janamejaya said,—"Why did the sage Sāraswat, O thou of ascetic merit, teach the *Vedas* unto the *Rishis* during a twelve years, drought?"[4]

Vaicampāyana continued,—"In days of yore, O monarch, there was an intelligent sage of great ascetic merit. He was celebrated by the name of Dadhicha. Possessing a complete control over his senses, he led the life of a *Brahmachārin*.[5] In consequence of his excessive ascetic austerities Cakra was afflicted with a great fear. The sage could not be turned (away from his penances) by the offer of even diverse kinds of rewards.[6] At last the chastiser of Pāka, for tempting the sage, despatched unto him the exceedingly beautiful and celestial *Apsarā* by name Alamvushā.[7] Thither where on the banks of the Saraswati the high-souled sage was engaged in the act of gratifying the gods, the celestial damsel named above, O monarch, made her appearance.[8] Beholding that damsel of beautiful limbs, the vital seed of that ascetic of cleansed soul came out. Having fallen into the Saraswati, the latter held it with care.[9] Indeed, O bull among men, the River, beholding that seed, held it in her womb. In time the seed developed into a fœtus and the great river held it so that it might be inspired with life as a child.[10] When the

time came, the foremost of rivers brought forth that child and then went, O lord, taking it with her, to that *Rishi*.[11] Beholding that best of *Rishis* in a conclave, Saraswati, O monarch, while making over the child, said these words:[12]—O regenerate *Rishi*, this is thy son whom I held through devotion for thee! That seed of thine, which fell at sight of the *Apsarā* Alamvushā,[13] had been held by me in my womb, O regenerate *Rishi*, through devotion for thee, and well knowing that that energy of thine would never suffer destruction![14] Given by me, accept this faultless child of thy own!' Thus addressed by her, the *Rishi* accepted the child and felt great joy.[15] Through affection, that foremost of Brāhmanas then smelt the head of his son and held him in a close embrace, O foremost one of Bharata's race, for some time.[16] Gratified with the River, the great ascetic Dadhicha then gave a boon to her, saying.—The *Viçwedevas*, the *Rishis*, and all the tribes of the *Gandharvas* and the *Apsaras*, will henceforth, O blessed one, derive great happiness when oblations of thy water are presented unto them!'[17] Having said so unto that great river, the sage, gratified and filled with joy, then praised her in these words. Listen to them duly, O king![18]—'Thou hast taken thy rise, O highly blessed one, from the lake of Brahman in days of old. All ascetics of rigid vows know thee, O foremost of rivers![19] Always of agreeable features, thou hast done me great good! This thy great child, O thou of the fairest complexion, will be known by the name of Sāraswat![20] This thy son, capable of creating new worlds, will become known after thy name! Indeed, that great ascetic will be known by the name of Sāraswat![21] During a drought extending for twelve years, this Sāraswat, O blessed one, will teach the *Vedas* unto many foremost of Brāhmanas![22] O blessed Saraswati, through my grace, thou shalt, O beautiful one, always become the foremost of all sacred rivers!'[23] Even thus was the great River praised by the sage after the latter had granted her boons. The River then, in great joy, went away, O bull of Bharata's race, taking with her that child.[24] Meanwhile, on the occasion of a war between the gods and the *Dānavas*, Çakra wandered through the three worlds in search of weap-

ons.[25] The great god, however, failed to find such weapons as were fit to slay the foes of the celestials.[26] Cakra then said unto the gods,—The great *Asuras* are incapable of being dealt with by me! Indeed, without the bones of Dadhicha, our foes could not be slain![27] Ye best of celestials, repair, therefore, to that foremost of *Rishis* and solicit him, saying,—Grant us, O Dadhicha, thy bones! With them we will slay our foes!'—[28] Beseeched by them for his bones, that foremost of *Rishis*, O chief of Kuru's race, unhesitatingly gave up his life. Having done what was agreeable to the gods, the sage obtained many regions of inexhaustible merit.[29] With his bones, meanwhile, Cakra joyfully caused to be made many kinds of weapons, such as thunder-bolts, disci, heavy maces, and many kinds of clubs and bludgeons.[30] Equal unto the Creator himself, Dadhicha, had been begotten by the great *Rishi* Bhrigu, the son of the Lord of all creatures, with the aid of his austere penances.*[31] Of stout limbs and possessed of great energy, Dadhicha had been made the strogest of creatures in the world. The puissant Dadhicha, celebrated for his glory, became tall like the king of mountains. The chastiser of Pāka had always been anxious on account of his energy.[32] With the thunder-bolt born of *Brahma* energy, and inspired with *mantras*, O Bhārata, Indra made a loud noise when he hurled it, and slew nine and ninety heroes among the *Daityas*.[33] After a long and dreadful time had elapsed since then, a drought, O king, occurred that extended for twelve years.[34] During that drought extending for twelve years, the great *Rishis*, for the sake of sustenance, fled away, O monarch, on all sides.[35] Reholding them scattered in all directions, the sage Sāraswat also set his heart on flight. The river Saraswati then said unto him,[36]—'Thou needst not, O son, depart hence, for I will always supply thee with food even here by giving thee large fishes! Stay thou, therefore, even here!'[37] Thus addressed (by the river), the sage continued to live there and offer oblations of food unto the *Rishis* and the gods. He got also his daily food and thus continued to support both his life-

* Nilakantha seems to me to misunderstand this verse —T.

breaths and the gods.[38] After that twelve years' drought had passed away, the great *Rishis* solicited one another for lectures on the *Vedas*.[39] While wandering with famished stomachs, the *Rishis* had lost the knowledge of the *Vedas*. There was, indeed, not one amongst them that could understand the scriptures.[40] It chanced that some one amongst them encountered Sāraswat, that foremost of *Rishis*, while the latter was reading the *Vedas* with concentrated attention.[41] Coming back to the conclave of *Rishis*, he spoke to them of Sāraswat of unrivalled splendour and god-like mien engaged in reading the *Vedas* in a solitary forest.[42] Then all the great *Rishis* came to that spot, and jointly spoke unto Sāraswat, that best of ascetics, these words:[43]—'Teach us, O sage!' Unto them the ascetic replied, saying,—'Become ye my disciples duly!'[44] The conclave of ascetics answered,—'O son, thou art too young in years!' Thereupon he answered the ascetics,—'I must act in such a way that my religious merit may not suffer a diminution![45] He that teaches improperly, and he that learns improperly, are both lost in no time and come to hate each other![46] It is not upon years, or decrepitude, or wealth, or the number of kinsmen, that *Rishis* found their claim to merit! He amongst us is great who is capable of reading and understanding the *Vedas*!'[47] Hearing these words of his, those *Munis* duly became his disciples and obtaining from him their *Vedas* once more began to practise their rites.[48] Sixty thousand *Munis* became disciples of the regenerate *Rishi* Sāraswat for the sake of acquiring their *Vedas* from him.[49] Owning obedience to that agreeable *Rishi* though a boy, the *Munis* each brought a handful of grass and offered it to him for his seat.[50] The mighty son of Rohini, and elder brother of Keçava, having given away wealth in that *tirtha*, then joyfully proceeded to another where lived (in days of yore) an old lady without having passed through the ceremony of marriage."[51]

Section LII.

Janamejaya said,—"Why, O regenerate one, did that maiden betake herself to ascetic penances in days of old? For what

reason did she practise penances, and what was her vow?[1]
Unrivalled and fraught with mystery is the discourse that I have already heard from thee! Tell me (now) all the particulars in detail regarding how that maid employed herself in penances."[2]

Vaiçampâyana said,—"There was a *Rishi* of abundant energy and great fame, named Kuni-Garga. That foremost of ascetics, having practised the austerest of penances, O king,[3] created a fair-browed daughter by a fiat of his will. Beholding her, the celebrated ascetic Kuni-Garga became filled with joy. He abandoned his body, O king, and then went to heaven.[4] That faultless and amiable and fair-browed maiden, meanwhile, of eyes like lotus petals, continued to practise severe and very rigid penances. She worshipped the *Pitris* and the gods with fasts.[5] In the practice of such severe penances a long period elapsed. Though her sire had been for giving her away to a husband, she yet did not wish for marriage, for she did not see a husband that could be worthy of her.[6] Continuing to emaciate her body with austere penances, she devoted herself to the worship of the *Pitris* and the gods in that solitary forest.[7] Although engaged in such toil, O monarch, and although she emaciated herself by age and austerities, yet she regarded herself happy.[8] At last when she (became very old so that she) could no longer move even a single step without being aided by any one, she set her heart upon departing for the other world.[9] Beholding her about to cast off her body, Nârada said unto her,—"O sinless one, thou hast no regions of blessedness to obtain in consequence of thy not having cleansed thyself by the rite of marriage![10] O thou of great vows, we have heard this in heaven! Great hath been thy ascetic austerities, but thou hast no claim to regions of blessedness![11] Hearing these words of Nârada, the old lady went to a concourse of *Rishis* and said,—"I shall give him half my penances who will accept my hand in marriage![12] After she had said those words, Gâlava's son, a *Rishi* known by the name of Çringavat, accepted her hand, having proposed this compact to her:[13]—'With this compact, O beautiful lady, I shall accept thy hand, viz., that thou shalt live with me for

only one night!' Having agreed to that compact, she gave him her hand.[14] Indeed, Gālava's son, according to the ordinances laid down and having duly poured libations on the fire, accepted her hand and married her.[15] On that night, she became a young lady of the fairest complexion, robed in celestial attire and decked in celestial ornaments and garlands and smeared with celestial unguents and perfumes.[16] Beholding her blazing with beauty, Gālava's son became very happy and passed one night in her company. At morn she said unto him.[17]—'The compact, O Brāhmana, I had made with thee, hath been fulfilled, O foremost of ascetics! Blessed be thou, I shall now leave thee!'[18] After obtaining his permission, she once more said.—'He that will, with rapt attention, pass one night in this *tirtha* after having gratified the denizens of heaven with oblations of water,[19] shall obtain that merit which is his who observes the vow of *Brahmacharya* for eight and fifty years!'[20] Having said these words, that chaste lady departed for heaven. The *Rishi*, her lord, became very cheerless, by dwelling upon the memory of her beauty.[21] In consequence of the compact he had made, he accepted with difficulty half her penances. Casting off his body he soon followed her, moved by sorrow, O chief of Bharata's race, and forced to it by her beauty.[22] Even this is the glorious history of the old maid that I have told thee! Even this is the account of her *Brahmacharya* and her auspicious departure for heaven![23] While there, Valadeva heard of the slaughter of Calya. Having made presents unto the Brāhmanas there, he gave away to grief, O scorcher of foes, for Calya who had been slain by the Pāndavas in battle.[24] Then he of Madhu's race, having come out of the environs of Samantapanchaka, enquired of the *Rishis* about the results of the battle at Kurukshetra.[25] Asked by that lion of Yadu's race about the results of the battle at Kurukshetra, those high-souled ones told him everything as it had happened."[26]

Section XLIII.

"The *Rishis* said,—'O Rāma, this Samantapanchaka is said to be the eternal northern altar of Brahman the Lord of all creatures. There the denizens of heaven, those givers of great boons, performed in days of yore a great sacrifice.[1] That foremost of royal sages, viz., the high-souled Kuru, of great intelligence and immeasurable energy, had cultivated this field for many years. Hence it came to be called *Kurukshetra* (the field of Kuru)!'[2]

"Rāma said,—'For what reason did the high-souled Kuru cultivate this field? I desire to have this narrated by you, ye *Rishis* possessed of wealth of penances!'[3]

"The *Rishis* said,—'In days of yore, O Rāma, Kuru was engaged in perseveringly tilling the soil of this field. Cakra, coming down from heaven, asked him the reason, saying,[4]—Why, O king, art thou employed (in this task) with such perseverance? What is thy purpose, O royal sage, for the accomplishment of which thou art tilling the soil?[5]—Kuru thereupon replied, saying,—O thou of a hundred sacrifices, they that will die upon this plain shall proceed to regions of blessedness after being cleansed of their sins![6]—The lord Cakra, ridiculing this, went back to heaven. The royal sage Kuru, however, without being at all depressed, continued to till the soil.[7] Cakra repeatedly came to him and repeatedly receiving the same reply went away ridiculing him. Kuru, however, did not, on that account, feel depressed.[8] Seeing the king till the soil with unflagging perseverance, Cakra summoned the celestials and informed them of the monarch's occupation.[9] Hearing Indra's words, the celestials said unto their chief of a thousand eyes,—Stop the royal sage, O Cakra, by granting him a boon, if thou canst![10] If men, by only dying there were to come to heaven, without having performed sacrifices to us, our very existence will be endangered![11]—Thus exhorted, Cakra then came back to that royal sage and said,—Do not toil any more! Act according to my words![12] Those men that will die here, having abstained from food with all their senses

awake, and those that will perish here in battle, shall, O king, come to heaven![13] They, O thou of great soul, shall enjoy the blessings of heaven, O monarch!—Thus addressed, king Kuru answered Cakra, saying,—So be it![14]—Taking Kuru's leave, the slayer of Vala, viz., Cakra, then, with a joyful heart, quickly went back to heaven.[15] Even thus, O foremost one of Yadu's race, that royal sage had, in days of yore, tilled this plain and Cakra had promised great merit unto those that would cast off their life-breaths here.[16] Indeed, it was sanctioned by all the foremost ones, headed by Brahman, among the gods, and by the sacred *Rishis*, that on Earth there should be no more sacred spot than this![17] Those men that perform austere penances here, would all, after casting off their bodies, go to Brahman's abode.[18] Those meritorious men, again, that would give away their wealth here, would soon have their wealth doubled.[19] They, again, that will, in expectation of good, reside constantly here, will never have to behold the region of Yama.[20] Those kings that will perform great sacrifices here will reside as long in heaven as Earth herself will last.[21] The chief of the celestials, viz., Cakra, had himself composed a verse here and sang it. Listen to it, O Valadeva![22]—*The very dust of Kurukshetra, borne away by the wind, shall cleanse persons of wicked acts and bear them to heaven*![23]—The foremost ones amongst the gods, as also those amongst the Brāhmanas, and many foremost ones among the kings of the Earth such as Nriga and others, having performed costly sacrifices here, have, after abandoning their bodies, proceeded to heaven.[24] The space between the Tarantuka and the Arantuka and the lakes of Rāma and Chamachakra, is known as Kurukshetra. Samantapanchaka is called the northern (sacrificial) altar of Brahman, the Lord of all creatures.[25] Auspicious and highly sacred and much regarded by the denizens of heaven is this spot that possesses all attributes. It is for this that Kshatriyas slain in battle here obtain sacred regions of eternal blessedness.[26] Even this was said by Cakra himself about the high blessedness of Kurukshetra. All that Cakra said was again approved and sanctioned by Brahman, by Vishnu, and by Maheçwara."[27]

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Section LIV.

Vaiçampāyana said,—"Having visited Kurukshetra and given away wealth there, he of the Sātwata race then proceeded, O Janamejaya, to a large and exceedingly beautiful hermitage.[1] That hermitage was overgrown with *Madhuka* and mango trees, and abounded with *Plakshas* and *Nyagrodhas*. And it contained many *Vilwas* and many excellent jack and *Arjuna* trees.[2] Beholding that goodly asylum with many marks of sacredness, Valadeva asked the *Rishis* as to whose it was.[3] Those high-souled ones, O king, said unto Valadeva,—'Listen in detail, O Rāma, as to whose asylum this was in days of yore ![4] Here the god Vishnu in days of yore performed austere penances. Here he performed duly all the eternal sacrifices.[5] Here a Brāhmani maiden, leading from youth the vow of *Brahmacharya*, became crowned with ascetic success. Ultimately, in the possession of *Yoga* powers, that lady of ascetic penances proceeded to heaven.[6] The high-souled Cāndilya, O king, got a beautiful daughter who was chaste, wedded to severe vows, self-restrained, and observant of *Brahmacharya*.[7] Having performed the severest of penances such as are incapable of being performed by women, the blessed lady at last went to heaven, worshipped by the gods and Brāhmanas !' Having heard these words of the *Rishis*, Valadeva entered that asylum.[8] Bidding a farewell to the *Rishis*, Valadeva of unfading glory went through the performance of all the rites and ceremonies of the evening twilight on the side of Himavat and then began to his ascent of the mountain.[9] The mighty Valarāma having the device of the palmyra on his banner had not proceeded far in his ascent when he beheld a sacred and goodly *tirtha* and wondered at the sight.[10] Beholding the glory of the Saraswati as also the *tirtha* called Plakshapraçravana, Vala next reached another excellent and foremost of *tirthas* called Kāravapana.[11] The hero of the plough, of great strength, having made many presents there, bathed in the cool, clear, sacred, and sin-cleansing water (of that *tirtha*).[12] Passing one night there with the

ascetics and the Brāhmanas, Rāma then proceeded to the sacred asylum of the Mitrāvarunas.[13] From Kāravapana he proceeded to that spot on the Yamunā where in days of yore Indra and Agni and Aryaman had obtained great happiness.[14] Bathing there, that bull of Yadu's race, of righteous soul, obtained great happiness. The hero then sat himself down with the *Rishis* and the *Siddhas* there for listening to their excellent talk.[15] There where Rāma sat in the midst of that conclave, the adorable *Rishi* Nārada came (in course of his wanderings).[16] Covered with matted locks and attired in golden rays, he bore in his hands, O king, a staff made of gold and a waterpot made of the same precious metal.[17] Accomplished in song and dance and adored by gods and Brāhmanas, he had with him a beautiful *Vinā* of melodious notes, made of the tortoise-shell.[18] A provoker of quarrels and ever fond of quarrel, the celestial *Rishi* came to that spot where the handsome Rāma was resting.[19] Standing up and sufficiently honoring the celestial *Rishi* of regulated vows, Rāma asked him about all that had happened to the Kurus.[20] Conversant with every duty and usage, Nārada then, O king, told him everything, as it had happened, about the awful extermination of the Kurus.[21] The son of Rohini then, in sorrowful words, enquired of the *Rishi*, saying,—'What is the state of the field? How are those kings now that had assembled there?[22] I have heard everything before, O thou that art possessed of the wealth of penances, but my curiosity is great for hearing it in detail!'[23]

"Nārada said,—'Already Bhishma and Drona and the lord of the Sindhus have fallen! Vikartana's son Karna also hath fallen, with his sons, those great car-warriors![24] Bhuriçravas too, O son of Rohini, and the valiant chief of the Madras have fallen! These and many other mighty heroes that had assembled there,[25] ready to lay down dear life itself for the victory of Duryodhana,—these kings and princes unreturning from battle,—have all fallen![26] Listen now to me, O Mādhava, about those that are yet alive! In the army of Dhritarāshtra's son, only three grinders of hosts are yet alive![27] They are Kripa and Kritavarman and the valiant son of Drona!

These also, O Rāma, have from fear fled away to the ten points of the compass![28] After Calya's fall and the flight of Kripa and the others, Duryodhana, in great grief, had entered the depths of the Dwaipāyana lake.[29] While lying stretched for rest at the bottom of the lake after stupifying its waters, Duryodhana was approached by the Pandavas with Krishna and pierced by them with their cruel words.[30] Pierced with wordy darts, O Rāma, from every side, the mighty and heroic Duryodhana hath risen from the lake, armed with his heavy mace.[31] He hath come forward for fighting Bhima for the present. Their terrible encounter, O Rāma, will take place today![32] If thou feelest any curiosity, then hasten, O Mādhava, without tarrying here! Go, if thou wishest, and witness that terrible battle between thy two disciples!' "[33]

Vaiçampāyana continued,—"Hearing these words of Nārada, Rāma bade a respectful farewell to those foremost of Brāhmanas and dismissed all those that had accompanied him (in his pilgrimage).[34] Indeed, he ordered his attendants, saying,—'Return ye to Dwārakā!' He then descended from that prince of mountains and that fair hermitage called Plakshapraçravana.[35] Having listened to the discourse of the sages about the great merits of *tirthas*, Rāma of unfading glory sang this verse in the midst of the Brāhmanas:[36]—'Where else is such happiness as that in a residence by the Saraswati? Where else such merits as those in a residence by the Sarawati? Men have departed for heaven, having approached the Saraswati! All should ever remember the Saraswati![37] Saraswati is the most sacred of rivers![37] Saraswati always bestows the greatest happiness on men! Men, after approaching the Saraswati, will not have to grieve for their sins either here or hereafter!'[38] Repeatedly casting his eyes with joy on the Saraswati, that scorcher of foes then ascended an excellent car unto which were yoked goodly steeds.[39] Journeying then on that car of great fleetness, Valadeva, that bull of Yadu's race, desirous of beholding the approaching encounter of his two disciples, arrived on the field."[40]

SECTION LV.

Vaiçampāyana said,—"Even thus, O Janamejaya, did that terrible battle take place. King Dhritarāshtra, in great sorrow, said these words with reference to it.[1]

"Dhritarāshtra said,—'Beholding Rāma approach that spot when the mace-fight was about to happen, how, O Sanjaya, did my son fight Bhima?'[2]

"Sanjaya said,—'Beholding the presence of Rāma, thy valiant son Duryodhana of mighty arms, desirous of battle, became full of joy.[3] Seeing the hero of the plough, king Yudhishthira, O Bhārata, stood up and duly honored him, feeling great joy the while. He gave him a seat and enquired about his welfare.[4] Rāma then answered Yudhishthira in these sweet and righteous words that were highly beneficial to heroes, viz.,[5]—I have heard it said by the *Rishis*, O best of kings, that Kurukshetra is a highly sacred and sin-cleansing spot, equal to heaven itself, adored by gods and *Rishis* and high-souled Brāhmanas.[6] Those men that cast off their bodies while engaged in battle on this field, are sure to reside, O sire, in heaven with Cakra himself![7] I shall, for this, O king, speedily proceed to Samantapanchaka. In the world of gods, that spot is known as the northern (sacrificial) altar of Brahman the Lord of all creatures![8] He that dies in battle on that eternal and most sacred of spots in the three worlds, is sure to obtain heaven![9] Saying,—So be it,—O monarch, Kunti's brave son, the lord Yudhishthira, proceeded towards Samantapanchaka.[10] King Duryodhana also, taking up his gigantic mace, wrathfully proceeded on foot with the Pāndavas.[11] While proceeding thus, armed with mace and clad in armour, the celestials in the welkin applauded him, saying,—Excellent, Excellent!—The *Chāranas* fleet as air,* seeing the Kuru king, became filled with delight.[12] Surrounded by the Pāndavas, thy son, the Kuru king, proceeded, assuming

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* Nilakantha explains that *Vārtikas* means a class of *Chāranas* that moved with great celerity like that of the air itself.—T.

the tread of an infuriate elephant.[13] All the points of the compass were filled with the blare of conchs and the loud peals of drums and the leonine roars of heroes.[14] Proceeding with face westwards to the appointed spot, with thy son (in their midst), they scattered themselves on every side when they reached it.[15] That was an excellent *tirtha* on the southern side of the Saraswati. The ground there was not sandy and was, therefore, selected for the encounter.*[16] Clad in armour, and armed with his mace of gigantic thickness, Bhima, O monarch, assumed the form of the mighty Garuda.[17] With head-gear fastened on his head, and wearing an armour made of gold, licking the corners of his mouth, O monarch, with eyes red in wrath, and breathing hard, thy son, on that field, O king, looked resplendent like the golden Sumeru.[18] Taking up his mace, king Duryodhana of great energy, casting his glances on Bhimasena, challenged him to the encounter like an elephant challenging a rival elephant.[19] Similarly, the valiant Bhima, taking up his adamantine mace, challenged the king like a lion challenging a lion.[20] Duryodhana and Bhima, with uplifted maces, looked in that battle like two mountains with tall summits.[21] Both of them were exceedingly angry; both were possessed of awful prowess; in encounters with the mace both were disciples of Rohini's intelligent son;[22] both resembled each other in their feats and looked like Maya and Vāsava. Both endued with great strength, both resembled Varuna in achievements.[23] Each resembling Vāsudeva, or Rāma, or Viçravana's son (Rāvana), they looked, O monarch, like Madhu and Kaitabha.[24] Each like the other in feats, they looked like Sunda and Upasunda, or Rāma and Rāvana, or Vāli and Sugriva.[25] Those two scorchers of foes looked like Kāla and Mrityu. They then ran towards each other like two infuriate elephants,[26] swelling with pride and mad with passion in the season of autumn and longing for the companionship of a she-elephant in her time. Each seemed to vomit upon the other the poison of his wrath like two fiery snakes.[27] Those

* Both 15 and 16 are differently read in the Bombay edition. The Bengal reading, however, is preferable.—T.

two chastisers of foes cast the angriest of glances upon each other. Both were tigers of Bharata's race, and each was possessed of great prowess.[28] In encounters with the mace, those two scorchers of foes were invincible like lions. Indeed, O bull of Bharata's race, inspired with desire of victory, they looked like two infuriate elephants.[29] Those heroes were unbearable like two tigers accoutered with teeth and claws. They were like two uncrossable oceans lashed into fury and bent upon the destruction of creatures,[30] or like two angry Suns risen for consuming everything. Those two mighty car-warriors looked like an Eastern and a Western cloud agitated by the wind,[31] roaring awfully and pouring torrents of rain in the rainy season. Those two high-souled and mighty heroes, both possessed of great splendour and effulgence,[32] looked like two Suns risen at the hour of the Universal destruction. Looking like two enraged tigers or like two roaring masses of clouds,[33] they became as glad as two maned lions. Like two angry elephants or two blazing fires,[34] those two high-souled ones appeared like two mountains with tall summits. With lips swelling with rage and casting keen glances upon each other,[35] those two high-souled and best of men, armed with maces, encountered each other. Both were filled with joy and each regarded the other as a worthy opponent.[36] and Vrikodara then resembled two goodly steeds neighing at each other, or two elephants grunting at each other.[37] Those two foremost of men then looked resplendent like a couple of *Daityas* swelling with might. Then Duryodhana, O monarch, said these proud words unto Yudhishthira in the midst of his brothers and of the high-souled Krishna and Rāma of immeasurable energy,[38-39]—Protected by the Kaikeyas and the Srinjayas and the high-souled Pānchālas, behold ye with all these foremost of kings, seated together, this battle that is about to take place between me and Bhima!—Hearing these words of Duryodhana, they did as requested.[40-41] Then that large concourse of kings sat down and was seen to look resplendent like a conclave of celestials in heaven.[42] In the midst of that concourse the mighty-armed and handsome elder brother of Keçava, O monarch, as he sat down, was worshipped by all

around him.[43] In the midst of those kings, Valadeva clad in blue robes and possessed of a fair complexion looked beautiful like the moon at full surrounded in the night by thousands of stars.[44] Meanwhile those two heroes, O monarch, both armed with maces and both unbearable by foes, stood there, goading each other with fierce speeches.[45] Having addressed each other in disagreeable and bitter words, those two foremost of heroes of Kuru's race stood, casting angry glances upon each other, like Cakra and Vritra in fight.' "[46]

SECTION LVI.

Vaiçampāyana said,—"At the outset. O Janamejaya, a fierce wordy encounter took place between the two heroes. With respect to that, king Dhritarāshtra, filled with grief, said this,[1]—'Oh, fie on man, who hath such an end! My son, O sinless one, had been the lord of eleven *chamus* of troops![2] He had all the kings under his command and had enjoyed the sovereignty of the whole Earth! Alas, he that had been so, was now a warrior proceeding to battle, on foot, shouldering his mace![3] My poor son, who had before been the protector of the universe, was now himself without protection! Alas, he had, on that occasion, to proceed on foot, shouldering his mace! What can it be but Destiny?[4] Alas, O Sanjaya, great was the grief that was felt by my son now!' Having uttered these words, that ruler of men, afflicted with great woe, became silent.[5]

"Sanjaya said,—'Deep-voiced like a cloud, Duryodhana then roared from joy like a bovine bull. Possessed of great energy, he challenged the son of Prithā to battle.[6] When the high-souled king of the Kurus thus summoned Bhima to the encounter, diverse portents of an awful kind became noticeable.[7] Fierce winds began to blow with loud noises at intervals, and a shower of dust fell. All the points of the compass became enveloped in a thick gloom.[8] Thunder-bolts of loud peal fell on all sides, causing a great confusion and making the very hair to stand on end. Hundreds of meteors fell, bursting with a loud noise from the welkin.[9] Rāhu swallowed the Sun

most untimely, O monarch! The Earth with her forests and trees shook greatly.[10] Hot winds blew, bearing showers of hard pebbles along the ground. The summits of mountains fell down on the Earth's surface.[11] Animals of diverse forms were seen to run in all directions. Terrible and fierce jackals, with blazing mouths, howled everywhere.[12] Loud and terrific reports were heard on every side, making the hair to stand on end. The four quarters seemed to be ablaze and many were the animals of ill omen that became visible.[13] The water in the wells on every side swelled up of their own accord. Loud sounds came from every side, without, O king, visible creatures to utter them.[14] Beholding these and other portents, Vrikodara said unto his eldest brother, king Yudhishthira the just,[15]—This Suyodhana of wicked soul is not competent to vanquish me in battle! I shall today vomit that wrath, which I have been cherishing for a long while in the secret recesses of my heart,[16] upon this ruler of the Kurus like Arjuna throwing fire upon the forest of Khāndava! Today, O son of Pāndu, I shall extract the dart that lies sticking to thy heart![17] Slaying with my mace this sinful wretch of Kuru's race, I shall today place around thy neck the garland of Fame![18] Slaying this wight of sinful deeds with my mace on the field of battle, I shall today, with this very mace of mine, break his body into a hundred fragments![19] He shall not have again to enter the city called after the elephant![20] The setting of snakes at us while we were asleep, the giving of poison to us while we ate, the casting of our body into the water at Pramānakoti, the attempt to burn us at the house of lac,[21] the insult offered us at the assembly, the robbing us of all our possessions, the whole year of our living in concealment, our exile into the woods, O sinless one,[22] of all these woes, O best of Bharata's race, I shall today reach the end, O bull of Bharata's line! Slaying this wretch, I shall, in one single day, pay off all the debts I owe him![23] Today, the period of life, of this wicked son of Dhritarāshtra, of uncleansed soul, hath reached its close, O chief of the Bharatas! After this day he shall not again look at his father and mother![24] Today, O monarch, the happiness of this wicked king of the

Kurus hath come to an end! After this day, O monarch, he shall not again cast his eyes on female beauty![25] Today this disgrace of Cāntanu's line shall sleep on the bare Earth, abandoning his life-breaths, his prosperity, and his kingdom![26] Today king Dhritarāshtra also, hearing of the fall of his son, shall recollect all those evil acts that were born of Cakuni's brain![27]—Having said these words, O tiger among kings, Vrikodara of great energy, armed with mace, stood for fight, like Cakra challenging the *Asura* Vritra.[28] Beholding Duryodhana also standing with uplifted mace like mount Kailāsa graced with its summit, Bhimasena, filled with wrath, once more addressed him, saying,[29]—Recall to thy mind that evil act of thyself and king Dhritarāshtra that occurred at Vārnāvata![30] Remember Draupadi who was ill-treated, while in her season, in the midst of the assembly! Remember the deprivation of the king through dice by thyself and Suvala's son![31] Remember that great woe suffered by us, in consequence of thee, in the forest, as also in Virāta's city as if we had once more entered the womb! I shall avenge them all today! By good luck, O thou of wicked soul, I see thee today![32] It is for thy sake that that foremost of car-warriors, viz., the son of Gangā, of great prowess, struck down by Yajnasena's son, sleepeth on a bed of arrows![33] Drona also hath been slain, and Karna, and Calya of great prowess! Suvala's son Cakuni too, that root of this fire of hostilities, hath been slain![34] The wretched *Prātikāmin*, who had seized Draupadi's tresses, hath been slain! All thy brave brothers also, who fought with great valour, have been slain![35] These and many other kings have been slain through thy fault! Thee too I shall slay today with my mace! There is not the slightest doubt in this![36]—While Vrikodara, O monarch, was uttering these words in a loud voice, thy fearless son of true prowess answered him, saying,[37]—What use of such elaborate brag? Fight me, O Vrikodara! O wretch of thy race, today I shall destroy thy desire of battle![38] Mean vermin as thou art, know that Duryodhana is not capable, like an ordinary person, of being terrified by a person like thee![39] For a long time have I cherished this desire! For a long

time hath this wish been in my heart! By good luck the gods have at last brought it about, viz., a mace-encounter with thee![40] What use of long speeches and empty brag, O wicked-souled one! Accomplish these words of thine in acts! Do not tarry at all![41]—Hearing these words of his, the Somakas and the other kings that were present there all applauded them highly.[42] Applauded by all, Duryodhana's hair stood erect with joy and he firmly set his heart on battle.[43] The kings present once again cheered thy wrathful son with claps like persons exciting an infuriate elephant to an encounter.[44] The high-souled Vrikodara the son of Pāndu then, uplifting his mace, rushed furiously at thy high-souled son.[45] The elephants present there grunted aloud and the steeds neighed repeatedly. The weapons of the Pāndavas who longed for victory blazed forth of their own accord.' "[46]

SECTION LVII.

"Sanjaya said,—'Duryodhana, with heart undepressed, beholding Bhimasena in that state, rushed furiously against him, uttering a loud roar.[1] They encountered each other like two bulls encountering each other with their horns. The strokes of their maces produced loud sounds like those of thunder-bolts.[2] Each longing for victory, the battle that took place between them was terrible, making the very hair to stand on end, like that between Indra and Prahlāda.[3] All their limbs bathed in blood, the two high-souled warriors of great energy, both armed with maces, looked like two *Kinçukas* decked with flowers.[4] During the progress of that great and awful encounter, the welkin looked beautiful as if it swarmed with fire-flies.[5]* After that fierce and terrible battle had lasted for some time, both those chastisers of foes became fatigued.[6] Having rested for a little while, those two scorchers of foes, taking up their handsome maces, once again began to ward off each other's attacks.[7] Indeed, when those two war-

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* This was due to the innumerable sparks of fire generated by the repeated clash of the maces.—T.

riors of great energy, those two foremost of men, both possessed of great might, once more encountered each other after having taken a little rest, they looked like two elephants infuriate with passion and attacking each other for obtaining the companionship of an elephantess in season.[8] Beholding those two heroes, both armed with maces and each equal to the other in energy, the gods and *Gandharvas* and men became filled with wonder.[9] Beholding Duryodhana and Vrikodara both armed with mace, all creatures became doubtful as to who amongst them would be victorious.[10] Those two cousins, those two foremost of mighty men, once again rushing at each other and desiring to take advantage of each other's *laches*, waited each watching the other.[11] The spectators, O king, beheld each armed with his uplifted mace, that was heavy, fierce, and murderous, and that resembled the bludgeon of Yama or the thunder-bolt of Indra.[12] While Bhimasena whirled his weapon, loud and awful was the sound that it produced.[13] Beholding his foe, the son of Pāndu, thus whirling his mace endued with unrivalled impetuosity, Duryodhana became filled with amazement.[14] Indeed, the heroic Vrikodara, O Bhārata, as he careered in diverse courses, presented a highly beautiful spectacle.[15] Both bent upon carefully protecting themselves, as they approached, they repeatedly mangled each other like two cats fighting for a piece of meat.[16] Bhimasena performed diverse kinds of evolutions. He coursed in beautiful circles, advanced, and receded.[17] He dealt blows and warded off those of his adversary, with wonderful activity. He took up various kinds of position (for attack and defence). He delivered attacks and avoided those of his antagonist. He ran at his foe, now turning to the right and now to the left.[18] He advanced straight against the enemy. He made *ruses* for drawing his foe. He stood immovable, prepared for attacking his foe as soon as the latter would expose himself to attack. He circumambulated his foe, and prevented his foe from circumambulating him. He avoided the blows of his foe by moving away in bent postures or jumping aloft.[19] He struck, coming up to his foe face to face, or dealt back-thrusts while moving away from him. Both

accomplished in encounters with the mace, Bhima and Duryodhana thus careered and fought, and struck each other.[20] Those two foremost ones of Kuru's race careered thus, each avoiding the other's blows. Indeed, those two mighty warriors thus coursed in circles and seemed to sport with each other.[21] Displaying in that encounter their skill in battle, those two chastisers of foes sometimes suddenly attacked each other with their weapons,[22] like two elephants approaching and attacking each other with their tusks. Covered with blood, they looked very beautiful, O monarch, on the field.[23] Even thus occurred that battle, awfully and before the gaze of a large multitude, towards the close of the day, like the battle between Vritra and Vāsava. Armed with maces, both began to career in circles.[24] Duryodhana, O monarch, adopted the right *mandala*, while Bhimasena adopted the left *mandala*.[25]* While Bhima was thus careering in circles on the field of battle, Duryodhana, O monarch, suddenly struck him a fierce blow on one of his flanks.[26] Struck by thy son, O sire, Bhima began to whirl his heavy mace for returning that blow.[27] The spectators, O monarch, beheld that mace of Bhimasena look as terrible as Indra's thunder-bolt or Yama's uplifted bludgeon.[28] Seeing Bhima whirl his mace, thy son, uplifting his own terrible weapon, struck him again.[29] Loud was the sound, O Bhārata, produced by the descent of thy son's mace. So quick was that descent that it generated a flame of fire in the welkin.[30] Coursing in diverse kinds of circles, adopting each motion at the proper time, Suyodhana, possessed of great energy, once more seemed to prevail over Bhima.[31] The massive mace of Bhimasena, meanwhile, whirled with his whole force, produced a loud sound as also smoke and sparks and flames of fire.[32] Beholding Bhimasena whirling his mace, Suyodhana also whirled his heavy and adamantine weapon and presented a highly beautiful aspect.[33] Marking

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* *I. e.*, Duryodhana wheeled around, always turning to his right, while his adversary wheeled around, turning to his left. Both the combatants advanced towards the centre of the lists as they thus wheeled around.—T.

the violence of the wind produced by the whirl of Duryodhana's mace, a great fear entered the hearts of all the Pāndus and the Somakas.[34] Meanwhile those two chastisers of foes, displaying on every side their skill in battle, continued to strike each other with their maces,[35] like two elephants approaching and striking each other with their tusks. Both of them O monarch, covered with blood, looked highly beautiful.[36] Even thus progressed that awful battle before the gaze of thousands of spectators at the close of day, like the fierce battle that took place between Vritra and Vāsava.[37] Beholding Bhima firmly stationed on the field, thy mighty son, careering in more beautiful motions, rushed towards that son of Kunti.[38] Filled with wrath, Bhima struck the mace, endued with great impetuosity and adorned with gold, of the angry Duryodhana.[39] A loud sound with sparks of fire was produced by that clash of the two maces which resembled the clash of two thunderbolts from opposite directions.[40] Hurled by Bhimasena, his impetuous mace, as it fell down, caused the very Earth to tremble.[41] The Kuru prince could not brook to see his own mace thus baffled in that attack. Indeed, he became filled with rage like an infuriate elephant at the sight of a rival elephant.[42] Adopting the left *mandala*, O monarch, and whirling his mace, Suyodhana then, firmly resolved, struck the son of Kunti on the head with his weapon of terrible force.[43] Thus struck by thy son, Bhima the son of Pāndu trembled not, O monarch, at which all the spectators wondered exceedingly.[44] That amazing patience, O king, of Bhimasena, who stirred not an inch though struck so violently, was applauded by all the combatants present there.[45] Then Bhima of terrible prowess hurled at Duryodhana his own heavy and blazing mace adorned with gold.[46] That blow the mighty and fearless Duryodhana warded off by his activity. Beholding this, great was the wonder that the spectators felt.[47] That mace, hurled by Bhima, O king, as it fell baffled of effect, produced a loud sound like that of the thunder-bolt and caused the very Earth to tremble.[48] Adopting the manœvre called *Kauçika*, and repeatedly jumping up, Duryodhana, properly marking the descent of Bhima's mace, baffled the latter.[49] Baffling Bhima-

sena thus, the Kuru king, endued with great strength, at last in rage struck the former in the chest.[50] Struck very forcibly by thy son in that dreadful battle, Bhimasena became stupified and for a time knew not what to do.[51] At that time, O king, the Somakas and the Pāndavas became greatly disappointed and very cheerless.[52] Filled with rage at that blow, Bhima then rushed at thy son like an elephant rushing against an elephant.[53] Indeed, with uplifted mace, Bhima rushed furiously at Duryodhana like a lion rushing against a wild elephant.[54] Approaching the Kuru king, the son of Pāndu, O monarch, accomplished in the use of the mace, began to whirl his weapon, taking aim at thy son.[55] Bhimasena then struck Duryodhana on one of his flanks. Stupified at that blow, the latter fell down on the Earth, supporting himself on his knees.[56] When that foremost one of Kuru's race fell upon his knees, a loud cry arose from among the Srinjayas, O ruler of the world![57] Hearing that loud uproar of the Srinjayas, O bull among men, thy son became filled with rage.[58] The mighty-armed hero, rising up, began to breathe like a mighty-snake, and seemed to burn Bhimasena by casting his glances upon him.[59] That foremost one of Bharata's race then rushed at Bhimasena, as if he would that time crush the head of his antagonist in that battle.[60] The high-souled Duryodhana of terrible prowess then struck the high-souled Bhimasena on the forehead. The latter, however, moved not an inch but stood immovable like a mountain.[61] Thus struck in that battle, the son of Prithā, O monarch, looked beautiful, as he bled profusely, like an elephant of rent temples with juicy secretions trickling adown.[62] The elder brother of Dhananjaya then, that crusher of foes, taking up his hero-slaying mace made of iron and producing a sound loud as that of the thunder-bolt, struck his adversary with great force.[63] Struck by Bhimasena, thy son fell down, his frame trembling all over, like a gigantic *Çāla* in the forest, decked with flowers, uprooted by the violence of the tempest.[64] Beholding thy son prostrated on the Earth, the Pāndavas became exceedingly glad and uttered loud cries. Recovering his consciousness, thy son

then rose, like an elephant from a lake.[65] That ever-wrathful monarch and great car-warrior then, careering with great skill, struck Bhimasena who was standing before him. At this, the son of Pāndu, with weakened limbs, fell down on the Earth.[66] Having by his energy prostrated Bhimasena on the ground, the Kuru prince uttered a leonine roar. By the descent of his mace, whose violence resembled that of the thunder, he had, fractured Bhima's coat of mail.[67] A loud uproar was then heard in the welkin, made by the denizens of heaven and the *Apsaras.* A floral shower, emitting great fragrance, fell, rained by the celestials.[68] Beholding Bhima prostrated on the Earth, and weakened in strength, and seeing his coat of mail laid open, a great fear entered the hearts of our foes.[69] Recovering his senses in a moment, and wiping his face which had been dyed with blood, and mustering great patience, Vrikodara stood up, with rolling eyes, steadying himself with great effort.[70]' "

Section LVIII.

"Sanjaya said,—'Beholding that fight thus raging between those two foremost heroes of Kuru's race, Arjuna said unto Vāsudeva,[1]—Between these two, who, in thy opinion, is superior? Who amongst them hath what meirt? Tell me this, O Janārddana!—'[2]

" 'Vāsudeva said,—The instruction received by them hath been equal. Bhima, however, is possessed of greater might, while the son of Dhritarāshtra is possessed of greater skill and hath laboured more.[3] If he were to fight fairly, Bhimasena will never succeed in winning the victory. If, however, he fights unfairly, he will surely be able to slay Duryodhana.[4] The *Asuras* were vanquished by the gods with the aid of deception. We have heard this. Virochana was vanquished by Cakra with the aid of deception.[5] The slayer of Vala deprived Vritra of his energy by an act of deception. Therefore, let Bhimasena put forth his prowess, aided by deception![6] At the time of the gambling, O Dhananjaya, Bhima vowed to break the thighs of Suyodhana with his mace in battle.[7] Let this crusher of foes, therefore,

accomplish that vow of his! Let him, with deception, slay the Kuru king who is full of deception.[8] If Bhima, depending upon his might alone, were to fight fairly, king Yudhishthira will have to incur great danger.[9] I tell thee again, O son of Pāndu, listen to me! It is through the fault of king Yudhishthira alone that danger hath once more overtaken us![10] Having achieved great feats by the slaughter of Bhishma and the other Kurus, the king had won victory and fame and had almost attained to the end of the hostilities.[11] Having thus obtained the victory, he placed himself once more in a situation of doubt and peril. This has been an act of great folly on the part of Yudhishthira, O Pāndava,[12] since he hath made the result of the battle depend upon the victory or the defeat of only one warrior! Suyodhana is accomplished, he is a hero; he is again firmly resolved.[13] This old verse uttered by Uçanas hath been heard by us. Listen to me as I recite it to thee with its true sense and meaning![14]—Those amongst the remnant of a hostile force broken flying away for life that rally and come back to the fight, should always be feared, for they are firmly resolved and have but one purpose!*[15]—Cakra himself, O Dhananjaya, cannot stand before them that rush in fury, having abandoned all hope of life.[16] This Suyodhana had broken and fled. All his troops had been killed. He had entered the depths of a lake. He had been defeated and, therefore, he had desired to retire into the woods, having become hopeless of retaining his kingdom. What man is there, possessed of any wisdom, that would challenge such a person to a single-combat?[17] I do not know whether Duryodhana may not succeed in snatching the kingdom that had already become ours! For full thirteen years he practised with the mace with great resolution. Even now, for slaying Bhimasena, he jumpeth up

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[* c f. Lord Byron's lines in *the Corsair*:—

"And flame for flame and blood for blood must tell,
The tide of triumph ebbes that flow'd too well—
When wrath returns to renovated strife,
And all those who fought for conquest strike for life."—T.]

and leapeth transversely![18] If the mighty-armed Bhima do not slay him unfairly, the son of Dhritarāshtra will surely remain king![19]—Having heard those words of the high-souled Keçava, Dhananjaya struck his own left thigh before the eyes of Bhimasena.[20] Understanding that sign, Bhima began to career with his uplifted mace, making many a beautiful circle and many a *Yamaka* and other kinds of manœveres.[21] Sometimes adopting the right *mandala*, sometimes the left *mandala*, and sometimes the motion called *Gomutraka*, the son of Pāndu began to career, O king, stupifying his foe.[22] Similarly, thy son, O monarch, who was well conversant with encounters with the mace, careered beautifully and with great activity, for slaying Bhimasena.[23] Whirling their terrible maces which were smeared with sandal paste and other perfumed unguents, the two heroes, desirous of reaching the end of their hostilities, careered in that battle like two angry Yamas.[24] Desirous of slaying each other, those two foremost of men, possessed of great heroism, fought like two Gaduras desirous of catching the same snake.[25] While the king and Bhima careered in beautiful circles, their maces clashed, and sparks of fire were generated by those repeated clashes.[26] Those two heroic and mighty warriors struck each other equally in that battle. They then resembled, O monarch, two oceans agitated by the tempest.[27] Striking each other equally like two infuriate elephants, their clashing maces produced peals of thunder.[28] During the progress of that dreadful and fierce battle at close quarters, both those chastisers of foes, while battling, became fatigued.[29] Having rested for a while, those two scorchers of foes, filled with rage and uplifting their maces, once more began to battle with each other.[30] When by the repeated descents of their maces, O monarch, they mangled each other, the battle they fought became exceedingly dreadful and perfectly unrestrained.[31] Rushing at each other in that encounter, those two heroes, possessed of eyes like those of bulls and endued with great activity, struck each other fiercely like two baffaloes in the mire.[32] All their limbs mangled and bruised, and covered with blood from head to foot, they looked like a couple of *Kinçukas* on the breast of Himavat.[33] During

the progress of the encounter, when Vrikodara (as a *ruse*) seemed to give Duryodhana an opportunity, the latter, smiling a little, advanced forward.[34] Well-skilled in battle, the mighty Vrikodara, beholding his adversary come up, suddenly hurled his mace at him.[35] Seeing the mace hurled at him, thy son, O monarch, moved away from that spot at which the weapon fell down baffled on the Earth.[36] Having warded off that blow, thy son, that foremost one of Kuru's race, quickly struck Bhimasena with his weapon.[37] In consequence of the large quantity of blood drawn by that blow, as also owing to the violence itself of the blow, Bhimasena of immeasurable energy seemed to be stupified.[38] Duryodhana, however, knew not that the son of Pāndu was so afflicted at that moment. Though deeply afflicted, Bhima sustained himself, summoning all his patience.[39] Duryodhana, therefore, regarded him to be unmoved and ready to return the blow. It was for this that thy son did not then strike him again.[40] Having rested for a little while, the valiant Bhimasena rushed furiously, O king, at Duryodhana who was standing near.[41] Beholding Bhimasena of immeasurable energy, filled with rage and rushing towards him, thy high-souled son, O bull of Bharata's race, desiring to baffle his blow, set his heart on the manœvre called *Avasthāna*. He, therefore, desired to jump upwards, O monarch, for beguiling Vrikodara.[42-43] Bhimasena fully understood the intentions of his adversary. Rushing, therefore, at him, with a loud leonine roar,[44] he fiercely hurled his mace at the thighs of the Kuru king as the latter had jumped up for baffling the first aim.[45] That mace, endued with the force of the thunder and hurled by Bhima of terrible feats, fractured the two handsome thighs of Duryodhana.[46] That tiger among men, viz., thy son, after his thighs had been broken by Bhimasena, fell down, causing the Earth to echo with his fall.[47] Fierce winds began to blow, with loud sounds at repeated intervals. Showers of dust fell. The Earth, with her trees and plants and mountains, began to tremble.[48] Upon the fall of that hero who was the head of all monarchs on Earth, fierce and firy winds blew with a loud noise and with thunder falling frequently. Indeed, when that lord of Earth fell, large meteors

were seen to flash down from the sky.[49] Bloody showers, as also showers of dust, fell, O Bhārata! These were poured by Maghavat, upon the fall of thy son![50] A loud noise was heard, O bull of Bharata's race, in the welkin, made by the *Yakshas*, and the *Rākshasas* and the *Piçāchas*.[51] At that terrible sound, animals and birds, numbering in thousands, began to utter a more frightful noise on every side.[52] Those steeds and elephants and human beings that formed the (unslain) remnant of the (Pāndava) host uttered loud cries when thy son fell. Loud also became the blare of conchs and the peal of drums and cymbals.[53] A terrific noise seemed to come from with the bowels of the Earth. Upon the fall of thy son, O monarch, headless beings of frightful forms, possessed of many legs and many arms, and inspiring all creatures with dread, began to dance and cover the Earth on all sides.[54] Combatants, O king, that stood with standards or weapons in their arms, began to tremble, O king, when thy son fell.[55] Lakes and wells, O best of kings, vomited forth blood. Rivers of rapid currents flowed in opposite directions.[56] Women seemed to look like men, and men to look like women, at that hour, O king, when thy son Duryodhana fell![57] Beholding those wonderful portents, the Pānchālas and the Pāndavas, O bull of Bharata's race, became filled with anxiety.[58] The gods and the *Gandharvas* went away to the regions they desired, talking, as they proceeded, of that wonderful battle between thy sons.[59] Similarly the *Siddhas*, and the *Chāranas* of the fleetest course, went to those places from which they had come, applauding those two lions among men.' "[60]

Section LIX.

"Sanjaya said,—"Beholding Duryodhana felled upon the Earth like a gigantic Çāla uprooted (by the tempest), the Pāndavas became filled with joy.[1] The Somakas also beheld, with hair standing on end, the Kuru king felled upon the Earth like an infuriate elephant felled by a lion.[2] Having struck Duryodhana down, the valiant Bhimasena, approaching the Kuru chief, addressed him, saying,[3]—O wretch, formerly

laughing at the disrobed, Draupadi in the midst of the assembly, thou hadst, O fool, addressed us as—*Cow, Cow!*[4]—Bear now the fruit of that insult!—Having said these words, he touched the head of his fallen foe with his left foot. Indeed, he struck the head of that lion among kings with his foot.[5] With eyes red in wrath, Bhimasena, that grinder of hostile armies, once more said these words. Listen to them, O monarch![6]—They that danced at us insultingly, saying,—*Cow, Cow,*—we shall now dance at them, uttering the same words, viz.,—*Cow, Cow!*[7]—We have no guile, no fire, no match at dice, no deception! Depending upon the might of our own arms we resist and check our foes![8]—Having attained to the other shores of those fierce hostilities, Vrikodara once more laughingly said these words slowly unto Yudhishthira and Keçava and the Srinjayas and Dhananjaya and the two sons of Mādri.[9]—They that had dragged Draupadi, while ill, into the assembly, and had disrobed her there, behold those Dhārtarāshtras slain in battle by the Pāndavas through the ascetic penances of Yajnasena's daughter![10] Those wicked-hearted sons of king Dhritarāshtra who had called us *Sessame seeds without kernel*, have all been slain by us with their relatives and followers! It matters little whether (as a consequence of those deeds) we go to heaven or fall into hell![11]—Once more, uplifting the mace that lay on his shoulders, he struck with his left foot the head of the monarch who was prostrate on the Earth, and addressing the deceitful Duryodhana, said these words.[12] Many of the foremost warriors among the Somakas, who were all of righteous souls, beholding the foot of the rejoicing Bhimasena of narrow heart placed upon the head of that foremost one of Kuru's race, did not at all approve of it.[13] While Vrikodara, after having struck down thy son, was thus bragging and dancing madly, king Yudhishthira addressed him, saying,[14]—Thou hast paid off thy hostility (towards Duryodhana) and accomplished thy vow by a fair or an unfair act! Cease now, O Bhima![15] Do not crush his head with thy foot! Do not act sinfully! Duryodhana is a king! He is, again, thy kinsman! He is fallen! This conduct of thine, O sinless one, is not proper![16] Duryodhana was the lord of eleven *Akshauhinis*

of troops He was the king of the Kurus! Do not, O Bhima, touch a king and a kinsman with thy foot![17] His kinsmen are slain! His friends and counsellors are gone! His trocps have been exterminated! He has been struck down in battle! He is to be pitied in every respect! He deserves not to be insulted, for remember that he is a king![18] He is ruined! His friends and kinsmen have been slain! His brothers have been killed! His sons too have been slain! His funeral cake hath been taken away! He is our brother! This that thou doest unto him is not proper![19] *Bhimasena is a man of righteous behaviour!* People used to say this before of thee! Why then, O Bhimasena, dost thou insult the king in this way?[20]—Having said these words unto Bhimasena, Yudhishthira, with voice choked in tears, and afflicted with grief, approached Duryodhana, that chastiser of foes, and said unto him,[21]—O sire, thou shouldst not give way to anger nor grieve for thyself! Without doubt, thou bearest the dreadful consequences of thy own former acts![22] Without doubt, this sad and woful result had been ordained by the Creator himself, viz., that we should injure thee and thou shouldst injure us, O foremost one of Kuru's race![23] Through thy own fault this great calamity has come upon thee, due to avarice and pride and folly, O Bhārata![24] Having caused thy companions and brothers and sires and sons and grandsons and others to be all slain, thou comest now by thy own death![25] In consequence of thy fault thy brothers, mighty car-warriors all, and thy kinsmen, have been slain by us! I think all this to be the work of irresistible Destiny![26] Thou art not to be pitied! On the other hand, thy death, O sinless one, is enviable! It is we that deserve to be pitied in every respect, O Kaurava! We shall have to drag on a miserable existence, reft of all our dear friends and kinsmen![27] Alas, how shall I behold the widows, overwhelmed with grief and deprived of their senses by sorrow, of my brothers and sons and grandsons![28] Thou, O king, departest from this world! Thou art sure to have thy residence in heaven! We, on the other hand, shall be reckoned as creatures of hell, and shall continue to suffer the most poignant grief![29] The grief-afflicted wives of Dhritarāshtra's sons and grand-

sons, those widows crushed with sorrow, will, without doubt, curse us all![30]—Having said these words, Dharma's royal son Yudhishthira, deeply afflicted with grief, began to breathe hard and indulge in lamentations.'"[31]

SECTION LX.

"Dhritarāshtra said,—'Beholding the (Kuru) king struck down unfairly, what, O *Suta*, did the mighty Valadeva, that foremost one of Madhu's race, say?[1] Tell me, O Sanjaya, what Rohini's son, well-skilled in encounters with the mace and well acquainted with all its rules, did on that occasion!'[2]

"Sanjaya said,—'Beholding thy son struck at the thighs, the mighty Rāma, that foremost of smiters, became exceedingly angry.[3] Raising his arms aloft, the hero having the plough for his weapon, in a voice of deep sorrow, said in the midst of those kings,—Oh, fie on Bhima, fie on Bhima![4] Oh, fie, that in such a fair fight a blow hath been struck below the navel! Never before hath such an act as Vrikodara hath done been witnessed in an encounter with the mace![5] No limb below the navel should be struck. This is the precept laid down in treatises! This Bhima, however, is an ignorant wretch, unacquainted with the truths of treatises! He, therefore, acteth as he likes![6]—While uttering these words, Rāma gave way to great wrath. The mighty Valadeva then, uplifting his plough, rushed towards Bhimasena![7] The form of that high-souled warrior of uplifted arms then became like that of the gigantic mountains of Kailāsa variegated with diverse kinds of metals.[8] The mighty Keçava, however, ever bending with humility, seized the rushing Rāma, encircling him with his massive and and well-rounded arms.[9] Those two foremost heroes of Yadu's race, the one dark in complexion and the other fair, looked exceedingly beautiful at that moment, like the Sun and the Moon, O king, on the evening sky![10] For pacifying the angry Rāma, Keçava addressed him, saying,—There are six kinds of advancement that a person may have, viz., one's own advancement, the advancement of one's friends, the advancement of one's friends' friends, the decay of one's enemy, the

decay of one's enemy's friends, and the decay of one's enemy's friends' friends.[11] When reverses happen to one's own self or to one's friends, one should then understand that one's fall is at hand and, therefore, one should at such times look for the means of applying a remedy.[12] The Pāndavas of unsullied prowess are our natural friends. They are the children of our own sire's sister! They had been greatly afflicted by their foes![13] The accomplishment of one's vow is one's duty. Formerly Bhima had vowed in the midst of the assembly that he would in great battle break with his mace the thighs of Duryodhana.[14] The great *Rishi* Maitreya also, O scorcher of foes, had formerly cursed Duryodhana, saying,—*Bhima will, with his mace, break thy thighs!*[15]—In consequence of all this, I do not see any fault in Bhima! Do not give way to wrath, O slayer of Pralamva! Our relationship with the Pāndavas is founded upon birth and blood as also upon an attraction of hearts.[16] In their growth is our growth. Do not, therefore, give way to wrath, O bull among men!—Hearing these words of Vāsudeva the wielder of the plough, who was conversant with rules of morality, said,[17]—Morality is well practised by the good. Morality, however, is always afflicted by two things, viz., the desire for Profit entertained by those that covet it, and the desire for Pleasure cherished by those that are wedded to it.[18] Whoever without afflicting Morality and Profit, or Morality and Pleasure, or Pleasure and Profit, followeth all three, viz., Morality, Profit, and Pleasure, always succeeds in obtaining great happiness.[19] In consequence, however, of morality being afflicted by Bhimasena, this harmony of which I have spoken hath been disturbed, whatever, O Govinda, thou mayst tell me![20]—Krishna replied, saying,—Thou art always described as bereft of wrath, and righteous-souled and devoted to righteousness! Calm thyself, therefore, and do not give way to wrath![21] Know that the *Kali* age is at hand. Remember also the vow made by the son of Pāndu! Let, therefore, the son of Pāndu be regarded to have paid off the debt he owed to his hostility and to have fulfilled his vow!—'[22]

"Sanjaya continued,—'Hearing this fallacious discourse

from Keçava, O king, Rāma failed to dispel his wrath and become cheerful. He then said in that assembly,[23]—Having unfairly slain king Suyodhana of righteous soul, the son of Pāndu shall be reputed in the world as a crooked warrior![24] The righteous-souled Duryodhana, on the other hand, shall obtain eternal blessedness! Dhritarāshtra's royal son, that ruler of men, who hath been struck down, is a fair warrior![25] Having made every arrangement for the Sacrifice of battle and having undergone the initiatory ceremonies on the field, and, lastly, having poured his life as a libation upon the fire represented by his foes, Duryodhana has fairly completed his Sacrifice by the final ablutions represented by the attainment of glory![26]—Having said these words, the valiant son of Rohini, looking like the crest of a white cloud, ascended his car and proceeded towards Dwārakā.[27] The Pānchālas with the Vrishnis, as also the Pāndavas, O monarch, became rather cheerless after Rāma had set out for Dwārāvati.[28] Then Vāsudeva, approaching Yudhishthira who was exceedingly melancholy and filled with anxiety, and who hung down his head and knew not what to do in consequence of his deep affliction, said unto him these words.[29]

"'Vāsudeva said,—O Yudhishthira the just, why dost thou sanction this unrighteous act, since thou permittest the head of the insensible and fallen Duryodhana whose kinsmen and friends have all been slain to be thus struck by Bhima with his foot? Conversant as thou art with the ways of morality, why dost thou, O king, witness this act with indifference?—[30-31]

"'Yudhishthira answered,—This act, O Krishna, done from wrath, of Vrikodara's touching the head of the king with his foot, is not agreeable to me, nor am I glad at this extermination of my race![32] By guile were we always deceived by the sons of Dhritarāshtra! Many were the cruel words they spoke to us. We were again exiled into the woods by them.[33] Great is the grief on account of all those acts that is in Bhimasena's heart! Reflecting on all this, O thou of Vrishni's race, I looked on with indifference![34] Having slain the covetous Duryodhana bereft of wisdom and enslaved by his passions,

let the son of Pāndu gratify his desire, be it by righteousness or unrighteousness !—'[35]

"Sanjaya continued,—'After Yudhishthira had said this, Vāsudeva, that perpetuator of Yadu's race, said with difficulty, —Let it be so ![36]—Indeed, after Vāsudeva had been addressed in those words by Yudhishthira, the former, who, always wished what was agreeable to and beneficial for Bhima, approved all those acts that Bhima had done in battle.[37] Having struck down thy son in battle, the wrathful Bhimasena, his heart filled with joy, stood with joined hands before Yudhishthira and saluted him in proper form.[38] With eyes expanded in delight and proud of the victory he had won, Vrikodara of great energy, O king, addressed his eldest brother, saying,[39]—The Earth is today thine, O king, without brawls to disturb her and with all her thorns removed ! Rule over her, O monarch, and observe the duties of thy order ![40] He who was the cause of these hostilities and who fomented them by means of his guile, that wretched wight fond of deception, lieth, struck down, on the bare ground, O lord of Earth ![41] All those wretches headed by Dusçāsana, who used to utter cruel words, as also those other foes of thine, viz., the son of Rādhā, and Cakuni, have been slain ![42] Teeming with all kinds of gems, the Earth, with her forests and mountains, O monarch, once more cometh to thee that hast no foes alive ![43]—

"'Yudhishthira said,—Hostilities have come to an end ! King Suyodhana hath been struck down ! The Earth hath been conquered (by us), ourselves having acted according to the counsels of Krishna ![44] By good luck, thou hast paid off thy debt to thy mother and to thy wrath ! By good luck, thou hast been victorious, O invincible hero, and by good luck, thy foe hath been slain !' "—[45]

Section LXI.

"Dhritarāshtra said,—'Beholding Duryodhana struck down in battle by Bhimasena, what, O Sanjaya, did the Pāndavas and the Srinjayas do ?'[1]

"Sanjaya said,—'Beholding Duryodhana slain by Bhimasena in battle, O king, like a wild elephant slain by a lion,[2]

the Pāndavas with Krishna became filled with delight. The Pānchālas and the Srinjayas also, upon the fall of the Kuru king,[3] waved their upper garments (in the air) and uttered leonine roars. The very Earth seemed to be unable to bear those rejoicing warriors.[4] Some stretched their bows; others drew their bowstrings. Some blew their huge conchs; others beat their drums.[5] Some sported and jumped about, while some amongst thy foes laughed aloud. Many heroes repeatedly said these words unto Bhimasena:[6]—Exceedingly difficult and great hath been the feat that thou hast achieved today in battle, by having struck down the Kuru king, himself a great warrior, with thy mace![7] All these men regard this slaughter of the foe by thee to be like that of Vritra by Indra himself![8] Who else, save thyself, O Vrikodara, could slay the heroic Duryodhana while careering in diverse kinds of motion and performing all the wheeling manœvres (characteristic of such encounters)?[9] Thou hast now reached the other shore of these hostilities, that other shore which none else could reach! This feat that thou hast achieved is incapable of being achieved by any other warrior![10] By good luck, thou hast, O hero, like an infuriate elephant, crushed with thy foot the head of Duryodhana on the field of battle![11] Having fought a wonderful battle, by good luck, O sinless one, thou hast quaffed the blood of Dusçāsana, like a lion quaffing the blood of a buffalo![12] By good luck, thou hast, by thy own energy, placed thy foot on the head of all those that had injured the righteous-souled king Yudhishthira![13] In consequence of having vanquished thy foes and of thy having slain Duryodhana, by good luck, O Bhima, thy fame hath spread over the whole world![14] Bards and eulogists applauded Cakra after the fall of Vritra even as we are now applauding thee, O Bhārata, after the fall of thy foes![15] Know, O Bhārata, that the joy we felt upon the fall of Duryodhana hath not yet abated in the least!—Even these were the words addressed to Bhimasena by the assembled eulogists on that occasion![16] Whilst those tigers among men, viz., the Pānchālas and the Pāndavas, all filled with d light, were indulging in such language, the slayer of Mad:u ad-

dressed them, saying,[17]—Ye rulers of men, it is not proper to slay a slain foe with such cruel speeches repeatedly uttered! This wight of wicked understanding hath already been slain![18] This sinful, shameless, and covetous wretch, surrounded by sinful counsellers and ever regardless of the advice of wise friends, met with his death even then[19] when he refused, though repeatedly urged to the contrary by Vidura and Drona and Kripa and Sanjaya, to give unto the sons of Pāndu their paternal share in the kingdom which they had solicited at his hand![20] This wretch is not now fit to be regarded either as a friend or a foe! What use in spending bitter breath upon one who hath now become a piece of wood![21] Mount your cars quickly, ye kings, for we should leave this place! By good luck, this sinful wretch hath been slain with his counsellers and kinsmen and friends![22]—Hearing these rebukes from Krishna, king Duryodhana, O monarch, gave way to wrath and endeavoured to rise.[23] Sitting on his haunches and supporting himself on his two arms, he contracted his eye-brows and cast angry glances at Vāsudeva.[24] The form then of Duryodhana whose body was half raised, looked like that of a poisonous snake, O Bhārata, shorn of its tail.[25] Disregarding his poignant and unbearable pains, Duryodhana began to afflict Vāsudeva with keen and bitter words.[26]—O son of Kansa's slave, thou hast, it seems, no shame, for hast thou forgotten that I have been struck down most unfairly, judged by the rules that prevail in encounters with the mace? It was thou who unfairly caused this act by reminding Bhima with a hint about the breaking of my thighs! Dost thou think I did not mark it when Arjuna (acting under thy advice) hinted it to Bhima?[27-28] Having caused thousands of kings, who always fought fairly, to be slain through diverse kinds of unfair means, feelst thou no shame or no abhorence for those acts?[29] Day after day having caused a great carnage of heroic warriors, thou causedst the grandsire to be slain by plaicing Çikhandin to the fore![30] Having again caused an elephant of the name of Açwatthāman to be slain, O thou of wicked understanding, thou causedst the preceptor to lay aside his weapons Thinkest thou that this is not known to me?[31] While again

that valiant hero was about to be slain by this cruel Dhrishta-dyumna, thou didst not dissuade the latter![32] The dart that had been begged (of Cakra as a boon) by Karna for the slaughter of Arjuna, was baffled by thee through Ghatotkacha! Who is there that is more sinful than thou?[33] Similarly, the mighty Bhuriçravas, with one of his arms lopped off and while observant of the *Prāya* vow, was caused to be slain by thee through the agency of the high-souled Sātyaki.[34] Karna had done a great feat for vanquishing Pārtha. Thou, however, causedst Açwasena, the son of that prince of snakes (viz., Takshaka,) to be baffled in achieving his purpose![35] When again the wheel of Karna's car sank in mire and Karna was afflicted with calamity and almost vanquished on that account,—when, indeed, that foremost of men became anxious to liberate his wheel,—thou causedst that Karna to be then slain![36] If ye had fought me and Karna and Bhishma and Drona by fair means, victory then, without doubt, would never have been yours![37] By adopting the most crooked and unrighteous of means thou hast caused many kings observant of the duties of their order and ourselves also to be slain!—[38]

"'Vāsudeva said,—Thou, O son of Gāndhāri, hast been slain with thy brothers, sons, kinsmen, friends, and followers, only in consequence of the sinful path in which thou hast trod![39] Through thy evil acts those two heroes, viz., Bhishma and Drona, have been slain! Karna too hath been slain for having imitated thy behaviour![40] Solicited by me, O fool, thou didst not, from avarice, give the Pāndavas their paternal share, acting according to the counsels of Cakuni![41] Thou gavest poison to Bhimasena! Thou hadst also, O thou of wicked understanding, endeavoured to burn all the Pāndavas with their mother at the palace of lac![42] On the occasion also of the gambling, thou hadst persecuted the daughter of Yajnasena, while in her season, in the midst of the assembly! Shameless as thou art, even then thou becamest worthy of being slain![43] Thou hadst, through Suvala's son well-versed in dice, unfairly vanquished the virtuous Yudhishthira who was unskilled in gambling! For that art thou slain![44] Through the sinful Jayadratha again, Krishnā was on another

occasion persecuted when the Pāndavas, her lords, had gone out ahunting tawards the hermitage of Trinavindu![45] Causing Abhimanyu, who was a child and alone, to be surrounded by many, thou didst slay that hero. It is in consequence of that fault, O sinful wretch, that thou art slain![46] All those unrighteous acts that thou sayest have been perpetrated by us, have in reality been perpetrated by thee in consequence of thy sinful nature![47] Thou hadst never listened to the counsels of Vrihaspati and Uçanas! Thou hadst never waited upon the old! Thou hadst never heard beneficial words![48] Enslaved by ungovernable covetousness and thirst of gain, thou didst perpetrate many unrighteous acts! Bear now the consequences of those acts of thine!—[49]

"'Duryodhana said,—I have studied, made presents according to the ordinance, governed the wide Earth with her seas, and staid over the heads of my foes! Who is there so fortunate as myself![50] That end again which is courted by Kshatriyas observant of the duties of their own order, viz., death in battle, hath become mine! Who, therefore, is so fortunate as myself?[51] Human enjoyments such as were worthy of the very gods and such as could with difficulty be obtained by other kings, had been mine. Prosperity of the very highest kind had been attained by me! Who then is so fortunate as myself?[52] With all my well-wishers, and my younger brothers, I am going to heaven, O thou of unfading glory! As regards yourselves, with your purposes unachieved and torn by grief, live ye in this unhappy world!—'[53]

"Sanjaya continued,—"Upon the conclusion of these words of the intelligent king of the Kurus, a thick shower of fragrant flowers fell from the sky.[54] The *Gandharvas* beat many charming musical instruments. The *Apsaras* in a chorus sang the glory of king Duryodhana.[55] The *Siddhas* uttered loud sounds to the effect,—*Praise to king Duryodhana!*—Fragrant and delicious breezes mildly blew on every side. All the quarters became clear and the firmament looked blue as the *lapis lazuli*.[56] Beholding these exceedingly wonderful things and this worship offered to Duryodhana, the Pāndavas headed by Vāsudeva became ashamed.[57] Hearing (invisible beings

cry out) that Bhishma and Drona and Karna and Bhuriçravas were slain unrighteously, they became afflicted with grief and wept in sorrow.[58] Beholding the Pāndavas filled with anxiety and grief, Krishna addressed them in a voice deep as that of the clouds or the drum, saying,—[59]All of them were great car-warriors and exceedingly quick in the use of weapons! If ye had put forth all your prowess, even then ye could never have slain them in battle by fighting fairly![60] King Duryodhana also could never be slain in a fair encounter! The same is the case with all those mighty car-warriors headed by Bhishma![61] From desire of doing good to you, I repeatedly applied my powers of illusion and caused them to be slain by diverse means in battle.[62] If I had not adopted such deceitful ways in battle, victory would never have been yours, nor kingdom, nor wealth![63] Those four were very high-souled warriors and regarded as *Atirathas* in the world. The very Regents of the Earth could not slay them in fair fight![64] Similarly, the son of Dhritarāshtra, above fatigue as he was, when armed with the mace, could not be slain in fair fight by Yama himself armed with his bludgeon![65] Ye should not take it to heart that this foe of yours hath been slain deceitfully! When the number of one's foes becomes great, then destruction should be effected by contrivances and means![66] The gods themselves, in slaying the *Asuras*, have trod in the same way! That way, therefore, that hath been trod by the gods, may be trod by all![67] We have been crowned with success. It is evening. We had better retire to our tents. Let us all, ye kings, take rest, with our steeds and elephants and cars!—[68]Hearing these words of Vāsudeva, the Pāndavas and the Pānchālas, filled with delight, roared like a multitude of lions.[69] All of them blew their conchs and Mādhava himself blew *Pānchājanya*, filled with joy, O bull among men, at the sight of Duryodhana struck down in battle.' "[70]

Section LXII.

"Sanjaya said,—'All those kings, possessed of arms that resembled spiked bludgeons, then proceeded towards their

tents, filled with joy and blowing their conchs on their way.[1] The Pāndavas also, O monarch, proceeded towards our encampment. The great bowman Yuyutsu followed them, as also Sātyaki,[2] and Dhrishtadyumna, and Cikhandin, and the five sons of Draupadi. The other great bowmen also proceeded towards our tents.[3] The Pārthas then entered the tent of Duryodhana, shorn of its splendours and reft of its lord and looking like an arena of amusement after it has been deserted by spectators.[4] Indeed, that pavilion looked like a city reft of festivities, or a lake without its elephant. It then swarmed with women and eunuchs and certain aged counsellors.[5] Duryodhana and other heroes, attired in robes dyed in yellow, formerly used, O king, to wait reverentially, with joined hands, on those old counsellers.[6] Arrived at the pavilion of the Kuru king, the Pāndavas, those foremost of car-warriors, O monarch, dismounted from their cars.[7] At that time, always engaged, O bull of Bharata's race, in the good of his friend, Keçava, addressed the wielder of *Gāndiva*, saying,[8]—Take down thy *Gāndiva* as also the two inexhaustible quivers. I shall dismount after thee, O best of the Bharatas![9] Get thee down, for this is for thy good, O sinless one!—Pāndu's brave son Dhananjaya, did as he was directed.[10] The intelligent Krishna, abandoning the reins of the steeds, then dismounted from the car of Dhananjaya.[11] After the high-souled Lord of all creatures had dismounted from that car, the celestial Ape that topped the standard of Arjuna's vehicle, disappeared there and then.[12] That great vehicle then, which had before been burnt by Drona and Karna with their celestial weapons, quickly blazed forth into flames, O king, without any visible fire having been applied to it.[13] Indeed, the car of Dhananjaya, with its quivers, reins, steeds, yoke, and shaft, fell down, reduced to ashes.[14] Beholding the vehicle thus reduced to ashes, O lord, the sons of Pāndu became filled with wonder, and Arjuna, O king, having saluted Krishna and bowed unto him, said these words, with joined hands and in an affectionate voice,—O Govinda, O divine one, for what reason hath this car been consumed by fire?[15-16] What is this highly wonderful incident that has happened before our eyes? O thou of

mighty arms, if thou thinkest that I can listen to it without harm, then tell me everything!—[17]

"'Vāsudeva said,—"That car, O Arjuna, had before been consumed by diverse kinds of weapons. It was because I had sat upon it during battle that it did not fall into pieces, O scorcher of foes![18] Previously consumed by the energy of *Brahma* weapons, it has been reduced to ashes upon my abondoning it after attainment by thee of thy objects![19]—Then, with a little pride, that slayer of foes, viz., the divine Keçava, embracing king Yudhishthira, said unto him.[20]—By good luck, thou hast won the victory, O son of Kunti! By good luck, thy foes have been vanquished! By good luck, the wielder of *Gāndiva* and Bhimasena the son of Pāndu,[21] and thyself, O king, and the two sons of Mādri, have escaped with life from this battle so destructive of heroes, and have escaped after having slain all your foes![22] Quickly do that, O Bhārata, which should now be done by thee![23] After I had arrived at Upaplavya, thyself, approaching me, with the wielder of *Gāndiva* in thy company, gavest me honey and the customary ingredients, and saidst these words, O lord,[24]—*This Dhananjaya, O Krishna, is thy brother and friend! He should, therefore, be protected by thee in all dangers!*[25]—After thou hadst said these words I answered thee, saying,—*So be it!*—That Savyasāchin hath been protected by me. Victory also hath been thine, O king![26] With his brothers, O king of kings, that hero of true prowess hath come out of this dreadful battle, so destructive of heroes, with life![27]—Thus addressed by Krishna, king Yudhishthira the just, with hair standing on end, O monarch, said these words unto Janārddana.[28]

"'Yudhishthira said,—Who else save thee, O grinder of foes, not excepting the thunder-wielding Purandara himself, could have withstood the *Brahma* weapons hurled by Drona and Karna![29] It was through thy grace that the *Samsaptakas* were vanquished! It was through thy grace that Pārtha had never to turn back from even the fiercest of encounters![30] Similarly, it was through thy grace, O mighty-armed one, that I myself, with my posterity, have, by accomplishing diverse acts one after another, obtained the auspicious end of

prowess and energy![31] At Upaplavya, the great *Rishi* Krishna-Dwaipāyana told me that thither is Krishna where righteousness is, and thither is victory where Krishna is!—'[32]

"Sanjaya continued,—'After this conversation, those heroes entered thy encampment and obtained the military chest, many jewels, and much wealth.[33] And they also obtained silver and gold and gems and pearls and many costly ornaments and blankets and skins,[34] and innumerable slaves male and female, and many other things necessary for sovereignty. Having obtained that inexhaustible wealth belonging to thee, O bull of Bharata's race, those highly-blessed ones, whose foes had been slain, uttered loud cries of exultation.[35] Having unyoked their animals, the Pāndavas and Sātyaki remained there awhile for resting themselves.[36] Then Vāsudeva of great renown said,—We should, as an initiatry act of blessedness, remain out of the camp for this night![37]—Answering,—So be it!—the Pāndavas and Sātyaki, accompanied by Vāsudeva, went out of the camp for the sake of doing that which was regarded as an auspicious act.[38] Arrived on the banks of the sacred stream Oghavati, O king, the Pāndavas, reft of foes, took up their quarters there for that night![39] They then despatched Keçava of Yadu's race to Hastināpura. Vāsudeva of great prowess, causing Dāruka to get upon his car, proceeded very quickly to that place where the royal son of Amvikā was.[40] While about to start on his car having Caivya and Sugriva (and the others) yoked unto it, (the Pāndavas) said unto him, —Comfort the helpless Gāndhāri who hath lost all her sons![41] —Thus addressed by the Pāndavas, that chief of the Sātwatas then proceeded towards Hastināpura and arrived at the presence of Gāndhāri who had all her sons slain.'"[42]

Section LXIII.

Janamejaya said,—"For what reason did that tiger among kings, viz., Yudhishthira the just, despatch that scorcher of foes, viz., Vāsudeva, unto Gāndhāri?[1] Krishna had at first gone to the Kauravas for the sake of binging about peace. He did not obtain the fruition of his wishes. In consequence

of this the battle took place.[2] When all the warriors were slain and Duryodhana was struck down, when in consequence of the battle the empire of Pāndu's son became perfectly foe-less,[3] when all the (Kuru) camp became empty, all its inmates having fled, when great renown was won by the son of Pāndu, what, O regenerate one, was the cause for which Krishna had once again to go (to Hastināpura)?[4] It seems to me, O Brāhmana, that the cause could not be a light one since it was Janārddana of immeasurable soul had himself to make the journey![5] O foremost of all *Adhyaryus*, tell me in detail what the cause was for undertaking such a mission!"[6]

Vaiçampāyana said,—"The question thou askest me, O king, is, indeed, worthy of thee! I will tell you everything truly as it occurred, O bull of Bharata's race![7] Beholding Duryodhana, the mighty son of Dhritarāshtra, struck down by Bhimasena in contravention of the rules of fair fight,[8] in fact, beholding the Kuru king slain unfairly, O Bhārata, Yudhishthira, O monarch, became filled with great fear,[9] at the thought of the highly-blessed Gāndhāri possessed of ascetic merit.—'She hath undergone severe ascetic austerities and can, therefore, consume the three worlds,'[10]—even thus thought the son of Pāndu. By sending Krishna, Gāndhāri, blazing with wrath, would be comforted before Yudhishthira's own arrival.[11]—'Hearing of the death of her son brought to such a plight by ourselves, she will, in wrath, with the fire of her mind, reduce us to ashes![12] How will Gāndhāri endure such poignant grief, after she hears her son, who always fought fairly, slain unfairly by us?'[13]—Having reflected in this strain for a long while, king Yudhishthira the just, filled with fear and grief, said these words unto Vāsudeva.[14]—'Through thy grace, O Govinda, my kingdom hath been reft of thorns! That which we could not in imagination even aspire to obtain hath now become ours, O thou of unfading glory! Before my eyes, O mighty-armed one, in battle, making the very hair to stand on end, violent were the blows that thou hadst to bear, O delighter of the Yādavas![15-16] In the battle between the gods and the *Asuras*, thou hadst, in days of old, lent thy aid for the destruction of the foes of the gods

and those foes were slain![17] In the same way, O mighty-armed one, thou hast given us aid, O thou of unfading glory! By agreeing to act as our charioteer, O thou of Vrishni's race, thou hast all along protected us![18] If thou hadst not been the protector of Phālguna in dreadful battle, how could then this sea of troops been capable of being vanquished?[19] Many were the blows of the mace, and many were the strokes of spiked bludgeons and darts and short arrows and lances and battle-axes, that have been endued by thee![20] For our sake, O Krishna, thou hadst also to hear many harsh words and endure the fall, violent as the thunder, of weapons in battle![21] In consequence of Duryodhana's slaughter, all this has not been fruitless, O thou of unfading glory! Act thou again in such a way that the fruit of all those acts may not be destroyed![22] Although victory hath been ours, O Krishna, our heart, however, is yet trembling in doubt! Know, O Mādhava, that Gāndhāri's wrath, O mighty-armed one, hath been provoked![23] That highly-blessed lady is always emaciating herself with the austerest of penances! Hearing of the slaughter of her sons and grandsons, she will, without doubt, consume us to ashes! It is time, O hero, I think, for pacifying her![24] Except thee, O foremost of men, what other person is there that is able to even behold that lady of eyes red like copper in wrath and exceedingly afflicted with the ills that have befallen her children?[25] That thou shouldst go there, O Mādhava, is what I think to be proper, for pacifying Gāndhāri, O chastiser of foes, who is blazing with wrath! Thou art the Creator and the Destroyer! Thou art the first cause of all the worlds, thyself being eternal![26] By words fraught with reasons, visible and invisible,* that are all the result of time, thou wilt quickly, O thou of great wisdom, be able to pacify Gāndhāri![27] Our grandsire, the holy Krishna-Dwaipāyana, will be there. O mighty-armed one, it is thy duty to dispel, by all means in thy power, the wrath of Gāndhāri![28]—Hearing these words of king Yudhishthira the just, the perpetuator of Yadu's

* *I. e.*, illustrations drawn from visible objects and those based upon such articles of faith as are not addressed to the senses.—T.

race, summoning Dāruka, said,—'Let my car be equipped!'[29] Having received Keçava's command, Dāruka in great haste, returned and represented unto his high-souled master that the car was ready.[30] That scorcher of foes and chief of Yadu's race, viz., the lord Keçava, having mounted upon the car, proceeded with great haste to the city of the Kurus.[31] The adorable Mādhava then, riding on his vehicle, proceeded, and arriving at the city called after the elephant entered it.[32] Causing the city to resound with the rattle of his car-wheels as he entered it, he sent word to Dhritarāshtra and then alighted from his vehicle and entered the palace of old king.[33] He there beheld that best of *Rishis*, (viz., Dwaipāyana), arrived before him. Janārddana, embracing the feet of both Vyāsa and Dhritarāshtra,[34] quietly saluted Gāndhāri also. Then the foremost of the Yādavas, viz., Vishnu, seizing Dhritarāshtra by the hand, O monarch, began to weep melodiously.[35] Having shed tears for a while from sorrow,[36] he washed his eyes and his face with water according to rules. That chastiser of foes then said these softly flowing words unto Dhritarāshtra.[37]—'Nothing is unknown to thee, O Bhārata, about the past and the future! Thou art well-acquainted, O lord, with the course of time![38] From a regard for thee, the Pāndavas had endeavoured to prevent the destruction of their race and the extermination of Kshatriyas, O Bhārata![39] Having made an understanding with his brothers, the virtuous Yudhishthira had lived peacefully. He even went to exile after defeat at unfair dice![40] With his brothers he led a life of concealment, attired in various disguises. They also endured every day diverse other woes as if they were quite helpless![41] On the eve of battle I myself came and in the presence of all men begged of thee only five villages.[42] Afflicted by Time, and moved by covetousness, thou didst not grant my request. Through thy fault, O king, all the Kshatriya race hath been exterminated![43] Bhishma, and Somadatta, and Vālhika, and Kripa, and Drona, and his son, and the wise Vidura, always solicited thee for peace. Thou didst not, however, follow their counsels![44] Every one, it seems, when afflicted by Time, is stupified, O Bhārata, since even thou, O king, as regards this matter, didst act so

foolishly![45] What else can it be but the effect of Time? Indeed, Destiny is supreme! Do not, O thou of great wisdom, impute any fault to the Pāndavas![46] The smallest transgression is not discernible in the high-souled Pāndavas, judged by the rules of morality or reason or affection, O scorcher foes![47] Knowing all this to be the fruit of thy own fault, it behoveth thee not to cherish any ill feeling towards the Pāndavas![48] Race, line, funeral cake, and what else depends upon offspring, now depend on the Pāndavas as regards both thyself and Gāndhāri![49] Thyself, O tiger among the Kurus, and the renowned Gāndhāri also, should not harbour malice towards the Pāndavas![50] Reflecting upon all this, and thinking also of thy own transgressions, cherish good feelings towards the Pāndavas, I bow to thee, O bull of Bharata's race![51] Thou knowest, O mighty-armed one, what the devotion is of king Yudhishthira and what his affection is towards thee, O tiger among kings![52] Having caused this slaughter of even foes that wronged him so, he is burning day and night, and hath not succeeded in obtaining peace of mind![53] That tiger among men, grieving for thee and for Gāndhāri, faileth to obtain any happiness.[54] Overwhelmed with shame he cometh not before thee that art burning with grief on account of thy children and whose understanding and senses have been agitated by that grief![55]'—Having said these words unto Dhritarāshtra, that foremost one of Yadu's race, O monarch, addressed the grief-stricken Gāndhāri in these words of high-import:[56]—'O daughter of Suvala, O thou of excellent vows, listen to what I say! O auspicious dame, there is now no lady like thee in the world![57] Thou rememberest, O queen, those words that thou spokest in the assembly in my presence, —those words fraught with righteousness and that were beneficial to both parties,—which thy sons, O auspicious lady, did not obey![58-59] Duryodhana who coveted victory was addressed by thee in bitter words. Thou toldst him then—*Listen, O fool, to these words of mine, viz., thither is victory where righteousness is?*[60]—Those words of thine, O princess, have now been accomplished! Knowing all this, O auspicious lady, do not set thy heart on sorrow![61] Let not

thy heart incline towards the destruction of the Pāndavas! In consequence of the strength of thy penances, thou art able, O highly blessed one, to burn, with thy eyes kindled with rage, the whole Earth with her mobile and immobile creatures!'[62] Hearing these words of Vāsudeva, Gāndhāri said,—'It is even so, O Keçava, as thou sayest![63] My heart, burning in grief, had been unsteadied! After hearing thy words, however, that heart, O Janārddana, hath again become steady![64] As regards the blind old king, now become childless, thou, O foremost of men, with those heroes, viz., the sons of Pāndu, hast become his refuge![65]—Having said so much, Gāndhāri, burning in grief on account of the death of her sons, covered her face with her cloth and began to weep aloud![66] The mighty-armed lord Keçava then comforted the grief-stricken princess with words that were fraught with reasons drawn from visible and invisible instances.[67] Having comforted Gāndhāri and Dhritarāshtra, Keçava of Madhu's race came to know (by intuition) the evil that was meditated by Drona's son.[68] Rising up in haste after worshipping the feet of Vyāsa with a bend of his head, Keçava, O monarch, addressed Dhritarāshtra, saying,[69]—'I take thy leave, O foremost one of Kuru's race! Do not set thy heart on grief! The son of Drona bears an evil purpose. It is for this that I rise so suddenly![70] It seems that he has formed the project of destroying the Pāndavas during the night!'—Hearing these words, both Gāndhāri and Dhritarāshtra said unto Keçava, that slayer of Keçin, these words:—'Go quickly, O mighty-armed one, and protect the Pāndavas![71-72] Let me soon meet thee again, O Janārddana!'—Then Keçava of unfading glory proceeded with Dāruka.[73] After Vāsudeva had departed, O king, Vyāsa, that adored of the whole world, of inconceivable soul, began to comfort king Dhritarāshtra.[74] The righteous-souled Vāsudeva departed, having achieved his mission successfully, from Hastināpura, for seeing the camp and the Pāndavas.[75] Arrived at the camp, he proceeded to the presence of the Pāndavas. Telling them everything (about his mission to the city), he took his seat with them."[76]

Section LXIV.

"Dhritarāshtra said,—'Kicked at the head, his thighs broken, prostrated on the ground, exceedingly proud, what, O Sanjaya, did my son then say?[1] King Duryodhana was exceedingly wrathful and his hostility to the sons of Pāndu was deep-rooted. When, therefore, this great calamity overtook him, what did he next say on the field?'[2]

"Sanjayaa said,—'Listen to me, O monarch, as I describe to thee what happened! Listen, O king, to what Duryodhana said when overtaken by calamity![3] With his thighs broken, the king, O monarch, covered with dust, gathered his flowing locks, casting his eyes on all sides.[4] Having with difficulty gathered his locks, he began to sigh like a snake. Filled with rage and with tears flowing fast from his eyes, he looked at me. He struck his arms against the Earth for a while like an infuriate elephant.[5] Shaking his loose locks, and gnashing his teeth, he began to censure the eldest son of Pāndu. Breathing heavily, he then addressed me, saying,[6]—Alas, I who had Cāntanu's son Bhishma for my protector, and Karna, that foremost of all wielders of weapons, and Gotama's son, and Cakuni, and Drona, that first of all wielders of arms,[7] and Açwatthāman, and the heroic Calya, and Kritavarman, alas, even I have come to this plight! It seems that Time is irresistible![8] I was the lord of eleven *Chamus* of troops and yet I have come to this plight! O mighty-armed one, no one can rise superior to Time![9] Those of my side that have escaped with life from this battle should be informed how I have been struck down by Bhimasena in contravention of the rules of fair fight![10] Many have been the very unfair and sinful acts that have been perpetrated towards Bhuriçravas, and Bhishma, and Drona of great prosperity![11] This is another very infamous act that the cruel Pāndavas have perpetrated, for which, I am certain, they will incur the condemnation of all righteous men![12] What pleasure can a righteously disposed person enjoy at having gained a victory by unfair acts? What wise man, again, is there that would accord his approbation to a person contraven-

ing the rules of fairness?[13] What learned man is there that would rejoice after having won victory by unrighteousness as that sinful wretch, viz., Vrikodara the son of Pāndu, rejoices?[14] What can be more amazing than this, viz., that Bhimasena in wrath should with his foot touch the head of one like me while lying with my thighs broken?[15] Is that person, O Sanjaya, worthy of honor who behaveth thus towards a man possessed of glory, endued with prosperity, living in the midst of friends?[16] my parents are not ignorant of the duties of battle. Instructed by me, O Sanjaya, tell them that are afflicted with grief these words:[17]—I have performed sacrifices, supported a large number of servants properly, governed the whole Earth with her seas! I stayed on the heads of my living foes![18] I gave wealth to my kinsmen to the extent of my abilities, and I did what was agreeable to friends. I withstood all my foes. Who is there that is more fortunate than myself?[19] I have made progresses through hostile kingdoms and commanded kings as slaves. I have acted handsomely towards all I loved and liked. Who is there more fortunate than myself?[20] I honored all my kinsmen and attended to the welfare of all my dependants. I have attended to the three ends of human existence, viz., Religion, Profit, and Pleasure! Who is there more fortunate than myself?[21] I laid my commands on great kings, and honor, unattainable by others, was mine. I always made my journeys on the very best of steeds. Who is there more fortunate than myself?[22] I studied the Vedas and made gifts according to the ordinance. My life has passed in happiness. By observance of the duties of my own order, I have obtained many regions of blessedness hereafter. Who is there more fortunate than myself?[23] By good luck, I have not been vanquished in battle and subjected to the necessity of serving my foes as masters. By good luck, O lord, it is only after my death that my swelling Prosperity abandons me for waiting upon another![24] That which is desired by good Kshatriyas observant of the duties of their order, that death, is obtained by me! Who is there so fortunate as myself?[25] By good luck, I did not suffer myself to be turned away from the path of hostility and to be vanquished like an ordinary person! By

good luck, I have not been vanquished after I had done some base act ![26] Like the slaughter of a person that is asleep or that is heedless, like the slaughter of one by the administration of poison, my slaughter hath taken place, for I have been slain as unrighteously, in contravention of the rules of fair fight ![27] The highly blessed Açwatthâman, and Kritavarman of the Sâtwata race, and Caradwat's son Kripa, should be told these words of mine, viz.,[28]—*You should never repose any confidence upon the Pândavas, those violaters of rules, who have perpetrated many unrighteous acts !*[29]—After this, thy royal son of true prowess addressed our message-bearers in these words:—I have, in battle, been slain by Bhimasena most unrighteously ![30] I am now like a moneyless wayfarer and shall follow in the wake of Drona who has already gone to heaven, of Karna and Calya, of Vrishasena of great energy, of Cakuni the son of Suvala, of Jalasandha of great valour, of king Bhagadatta, of Somadatta's son, that mighty bowman, of Jayadratha the king of the Sindhus, of all my brothers headed by Dusçâsana and equal unto myself, of Dusçâsana's son of great prowess, and of Lakshmana my son, and thousands of others that fought for me ![31-34] Alas, how shall my sister, stricken with woe, live sorrowfully, after hearing of the slaughter of her brothers and her husband ![35] Alas, what shall be the plight of the old king, my sire, with Gândhâri, and his daughters-in-law and grand-daughter-in-law ![36] Without doubt, the beautiful and large-eyed mother of Lakshmana, made sonless and husbandless, will soon meet with her death ![37] If Chârvâka, the mendicant devotee who is a master of speech, learns everything, that blessed man will certainly avenge my death ![38] By dying upon the sacred field of Samantapanchaka, celebrated over the three worlds, I shall certainly obtain many eternal regions ![39]—Then, O sire, thousands of men, with eyes full of tears, fled away in all directions, having heard these lamentations of the king.[40] The whole Earth, with her forests and seas, with all her mobile and immobile creatures, began to tremble violently, and produce a loud noise. All the points of the compass became murky.[41] The messengers, repairing to Drona's son,

represented to him all that had happened regarding tho conduct of the mace-encounter and the fall of the king.[46] Having represented everything unto Drona's son, O Bhārata, all of them remained in a thoughtful mood for a long while and then went away, grief-stricken, to the places they came from.' "[48]

SECTION LXV.

"Sanjaya said,—"Having heard of Duryodhana's fall from the messengers, those mighty car-warriors, viz., the unslain remnant of the Kaurava army,[1] exceedingly wounded with keen shafts, and maces and lances and darts,—those three, viz., Aśwatthāman and Kripa and Kritavarman of the Sātwata race,[2] came quickly on their fleet steeds to the field of battle. They beheld there the high-souled son of Dhritarāshtra prostrate on the ground[3] like a gigantic *Çāla* tree laid low in the forest by a tempest. They beheld him writhing on the bare ground and covered with bloood[4] even like a mighty elephant in the forest laid low by a hunter. They saw him weltering in agony and bathed in profuse streams of blood.[5] Indeed, they saw him lying on the ground like the Sun dropped on the Earth or like the Ocean dried by a mighty wind,[6] or like the full Moon in the firmament with his disc shrouded by a fog. Equal to an elephant in prowess and possessed of long arms, the king lay on the Earth, covered with dust.[7] Around him were many terrible creatures and carnivorous animals, like wealth-coveting dependents around a monarch in state.[8] His forehead was contracted into furrows of rage and his eyes were rolling in wrath. They beheld the king, that tiger among men, full of rage, like a tiger struck down (by hunters).[9] Those great bow-men, viz., Kripa and others, beholding the monarch laid low on the Earth, became stupified.[10] Alighting from their cars, they ran towards the king. Seeing Duryodhana, all of them sat on the Earth around him.[11] Then Drona's son, O monarch, with tearful eyes and breathing like a snake, said these words unto that chief of Bharata's race, that foremost of all the kings

on Earth![12]—Truly, there is nothing stable in the world of men, since thou, O tiger among men, liest on the bare Earth, stained with dust![13] Thou wert a king who had laid thy commands on the whole Earth! Why then, O foremost of monarchs, dost thou lie alone on the bare ground in such a lonely wilderness?[14] I do not see Dusçâsana beside thee, nor the great car-warrior Karna, nor those friends of thine numbering in hundreds! What is this, O bull among men?[15] Without doubt, it is difficult to learn the ways of Yama, since thou, O lord of all the worlds, thus liest on the bare ground, stained with dust![16] Alas, this scorcher of foes used to walk at the head of all Kshatriyas that had their locks sprinkled with holy water at ceremonies of coronation! Alas, he now eateth the dust! Behold the reverses that Time bringeth on its course![17] Where is that pure white umbrella of thine? Where is that fanning yak-tail also, O king! Where hath that vast army of thine now gone, O best of monarchs?[18] The course of events is certainly a mystery when causes other than those relied upon are at book, since even thou that wert the master of the world hast been reduced to this plight![19] Without doubt, the prosperity of all mortals is very unstable, since thou that wert equal unto Cakra himself hast now been reduced to such a sorry plight![20] —Hearing these words of the sorrowing Açwatthâman, thy son answered him in these words that were suited to the occasion.[21] He wiped his eyes with his hands and shed tears of grief anew. The king then addressed all those heroes headed by Kripa and said,[22]—This liability to death (of all living creatures) is said to have been ordained by the Creator himself. Death comes to all beings in course of Time![23] That death hath now come to me, before the eyes of ye all! I who reigned over the whole Earth have now been reduced to this plight![24] By good luck, I never turned back from battle whatever calamities overtook me! By good luck, I have been slain by those sinful men, by the aid particularly of deception![25] By good luck, while engaged in hostilities, I always displayed courage and perseverance! By good luck, I am slain in battle, along with all my kinsmen and friends![26] By good luck, I

behold you escaped with life from this great slaughter, and safe and sound! This is highly agreeable to me![27] Do not, from affection, grieve for my death! If the Vedas are any authority, I have certainly acquired many eternal regions![28] I am not ignorant of the glory of Krishna of immeasurable energy. He hath not caused me to fall off from the proper observance of Kshatriya duties![29] I have obtained him! On no account should any body grieve for me! Ye have done what persons like ye should do! Ye have always striven for my success. Destiny, however, is incapable of being frustrated![30]—Having said this much, the king, with eyes laved with tears, became silent, O monarch, agitated as he was with agony.[31] Beholding the king in tears and grief, Drona's son flamed up in anger like the fire that is seen at the universal destruction.[32] Overwhelmed with rage, he squeezed his hands, and addressing the king in a voice hoarse with tears, he said these words:[33]—My sire was slain by those wretches with a cruel contrivance! That act, however, doth not burn me so keenly as this plight to which thou hast been reduced, O king![34] Listen to these words of mine that I utter, swearing by Truth itself, O lord, and by all my acts of piety, all my gifts, my religion, and the religious merits I have won![35] I shall today, in the very presence of Vāsudeva, despatch all the Pānchālas, by all means in my power, to the abode of Yama! It behoveth thee, O monarch, to grant me permission![36]—Hearing these words of Drona's son, that were highly agreeable to his heart, the Kuru king addressed Kripa, saying,—O preceptor, bring me without delay a pot full of water![37]—At these words of the king, that foremost of Brāhmanas soon brought a vessel full of water and approached the king.[38] Thy son then, O monarch, said unto Kripa,—Let the son of Drona, O foremost of Brāhmanas, blessed be thou, if thou wishest to do me good, be at my command installed as generalissimo![39] At the command of the king, even a Brāhmana may fight, especially one that has adopted Kshatriya practices! Those learned in the scriptures say this![40]—Hearing these words of the king, Kripa, the son of Caradwat, installed Drona's son as generalissimo,

at the king's command![41] The installation over, O monarch, Açwatthāman embraced that best of kings and left the spot, having caused the ten points to resound with his leonine roars.[42] That foremost of kings, viz., Duryodhana, profusely covered with blood, began to pass there that night so frightful to all creatures.[43] Wending away quickly from the field of battle, O king, those heroes, with hearts agitated by grief, began to reflect anxiously and earnestly.' "[44]

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FINIS.

THE MAHABHARATA

OF

KRISHNA-DWAIPAYANA VYASA

TRANSLATED

INTO

ENGLISH PROSE.



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THE MAHABHARATA

SAUPTIKA PARVA.

SECTION I.

Having bowed down unto Nārāyana, and Nara the most exalted of male beings, and unto the goddess Saraswati, must the word JAYA *be uttered!*

"Sanjaya said,—'Those heroes then together proceeded towards the south. At the hour of sunset they reached a spot near the (Kuru) encampment.[1] Letting their animals loose, they became very much frightened. Reaching then a forest, they secretly entered it.[2] They took up their quarters there at no great distance from the encampment. Cut and mangled with many keen weapons, they breathed long and hot sighs, thinking of the Pāndavas.[3] Hearing the loud noise made by the victorious Pāndavas, they feared a pursuit and therefore fled towards the east.[4] Having proceeded for sometime, their animals became tired and they themselves became thirsty. Overpowered by wrath and vindictiveness, those great bowmen could not put up with what had occurred, burning as they did with (grief at) the slaughter of the king. They, however, took rest for a while.[5]

"Dhritarāshtra said,—'The feat, O Sanjaya, that Bhima achieved seems to be incredible, since my son who was struck down possessed the strength of ten thousand elephants.[6] In manhood's prime and possessed of an adamantine frame, he was not capable of being slain by any creature! Alas, even that son of mine was struck down by the Pāndavas in battle! Without doubt, O Sanjaya, my heart is made of adamant, since it breaks not into a thousand fragments even after hearing of the slaughter of my hundred sons! Alas, what will be

the plight of myself and my spouse, an old couple destitute of children! I dare not dwell in the dominions of Pāndu's son![7-10] Having been the sire of a king and a king myself, O Sanjaya, how shall I pass my days as a slave obedient to the commands of Pāndu's son![11] Having laid my commands over the whole Earth and having staid over the heads of all, O Sanjaya, how shall I live now as a slave in wretchedness?[12] How shall I be able, O Sanjaya, to endure the words of Bhima who hath, single-handed, slain a full hundred sons of mine?[13] The words of the high-souled Vidura have come to be realised! Alas, my son, O Sanjaya, did not listen to those words![14] What, however, did Kritavarman and Kripa and Drona's son do after my son Duryodhana had been unfairly struck down?"[15]

"Sanjaya said,—"They had not proceeded far, O king, when they stopped, for they beheld a dense forest abounding with trees and creepers.[16] Having rested for a little while, they entered that great forest, proceeding on their cars drawn by their excellent steeds whose thirst had been assuaged.[17] That forest abounded with diverse kinds of animals, and it teemed with various species of birds. And it was covered with many trees and creepers and was infested by numerous carnivorous creatures.[18] Covered with many pieces of water and adorned with various kinds of flowers, it had many lakes overgrown with blue lotuses.[19] Having entered that dense forest, they cast their eyes about and saw a gigantic banian with thousands of branches.[20] Repairing to the shade of that banian, those great car-warriors, O king, those foremost of men, saw that that was the biggest tree in that forest.[21] Alighting from their cars, and letting loose their animals, they cleansed themselves duly and said their evening prayers.[22] The Sun then reached the Asta mountains, and Night, the mother of the universe, came.[23] The firmament, bespangled with planets and stars, shone like an ornamented piece of brocade and presented a highly agreeable spectacle.[24] Those creatures that walk the night began to howl and utter their cries at will, while they that walk the day owned the influence of sleep.[25] Awful became the noise of the night-wandering animals. The carnivorous creatures became full of glee, and the night,

as it deepened, became dreadful.[16] At that hour, filled with grief and sorrow, Kritavarman and Kripa and Drona's son all sat down together.[17] Seated under that banian, they began to give expression to their sorrow in respect of that very matter, viz., the destruction that had taken place of both the Kurus and the Pāndavas.[18] Heavy with sleep, they laid themselves down on the bare earth. They had been exceedingly tired and greatly mangled with shafts.[19] The two great car-warriors, Kripa and Kritavarman, succumbed to sleep. However deserving of happiness and undeserving of misery, they then lay stretched on the bare ground.[20] Indeed, O monarch, those two who had always slept on costly beds now slept, like helpless persons, on the bare ground, afflicted with toil and grief.[21] Drona's son, however, O Bhārata, yielding to the influence of wrath and revenge, could not sleep, but continued to breathe like a snake.[22] Burning with rage he could not get a wink of slumber. That hero of mighty arms cast his eyes on every side of that terrible forest.[23] As he surveyed that forest peopled with diverse kinds of creatures, the great warrior beheld a large banian covered with crows.[24] On that banian thousands of crows roosted in the night. Each perching separately from its neighbour, those crows slept at ease, O Kauravya![25] As, however, those birds were sleeping securely on every side, Açwatthāman beheld an owl of terrible aspect suddenly make its appearance there.[26] Of frightful cries and gigantic body, with green eyes and tawny plumage, its nose was very large and its talons were long. And the speed with which it came resembled that of Garuda.[27] Uttering soft cries, that winged creature, O Bhārata, secretly approached the branches of that banian.[28] That ranger of the sky, that slayer of crows, alighting on one of the branches of the banian, slew a large number of his sleeping enemies.[29] He tore the wings of some and cut off the heads of others with his sharp talons and broke the legs of many. Endued with great strength, he slew many that fell down before his eyes.[30] With the limbs and bodies, O monarch, of the slain crows, the ground covered by the spreading branches of the banian became thickly strewn on every side.[31] Having slain

those crows, the owl became filled with delight like a slayer of foes after having behaved towards his foes according to his pleasure.[42] Beholding that highly suggestive deed perpetrated in the night by the owl, Drona's son began to reflect on it, desirous of framing his own conduct by the light of that example.[43] He said unto himself,—This owl teaches me a lesson in battle. Bent as I am upon the destruction of the foe, the time for the deed has come![44] The victorious Pāndavas are incapable of being slain by me! They are possessed of might, endued with perseverance, sure of aim, and skilled in smiting.[45] In the presence, however, of the king I have vowed to slay them. I have thus pledged myself to a self-destructive act like an insect essaying to rush into a blazing fire![46] If I were to fight fairly with them, I shall, without doubt, have to lay down my life! By an act of guile, however, success may yet be mine and a great destruction may overtake my foes![47] People generally, as also those versed in the scriptures, always applaud those means which are certain over those which are uncertain.[48] Whatever of censure and evil repute this act may provoke ought to be incurred by a person that is observant of Kshatriya practices.[49] The Pāndavas of uncleansed souls have, at every step, perpetrated very ugly and censurable acts that are again full of guile.[50] As regards this matter, certain ancient verses, full of truth, are heard, sung by truth-seeing and righteousness-observing persons, who sang them after a careful consideration of the demands of justice.[51] Those verses are even these:—*The enemy's force, even when fatigued, or wounded with weapons, or employed in eating, or when retiring, or when resting within their camp, should be smitten.*[52] *They should be dealt with in the same way when afflicted with sleep at dead of night, or when reft of commanders, or when broken, or when under the impression of an error.*[53]—Having reflected in this way, the valiant son of Drona formed the resolution of slaying during the night the slumbering Pāndavas and the Pānchālas.[54] Having formed this wicked resolution and pledged himself repeatedly to its execution, he awoke both his maternal uncle and the chief of the Bhojas.[55] Awakened from sleep, those two illustrious and mighty

persons, viz., Kripa and the Bhoja chief, heard Açwatthāman's scheme. Filled with shame, both of them abstained from giving a suitable reply.[56] Having reflected for a short while, Açwatthāman said with tearful eyes,—King Duryodhana, that one hero of great might, for whose sake we were waging hostilities with the Pāndavas, hath been slain! Deserted and alone, though he was the lord of eleven *Akshauhinis* of troops, that hero of unstained prowess hath been struck down by Bhimasena and a large number of wretches banded together in battle![57-58] Another wicked act hath been perpetrated by the vile Vrikodara, for the latter hath touched with his foot the head of a person whose coronal locks underwent the sacred bath![59] The Pānchālas are uttering loud roars and cries and indulging in loud bursts of laughter. Filled with joy, they are blowing their conchs and beating their drums![60] The loud peal of their instruments, mingled with the blare of conchs, is frightful to the ear, and borne by the winds, is filling all the points of the compass.[61] Loud also is the din made by their neighing steeds and grunting elephants and roaring warriors![62] That deafening noise made by the rejoicing warriors as they are marching to their quarters, as also the frightful clatter of their car-wheels, comes to us from the east.[63] So great hath been the havoc made by the Pāndavas on the Dhārtarāshtras that we three are the only survivors of that great carnage![64] Some were endued with the might of a hundred elephants, and some were masters of all weapons. Yet have they been slain by the sons of Pāndu! I regard this to be an instance of the reverses brought about by Time![65] Truly, this is the end to which such acts leads! Truly, although the Pāndavas have achieved such difficult feats, even this should be the result of those feats![66]* If your wisdom hath not been driven away by stupefaction, then say what is proper for us to do in view of this calamitous and grave affair!—' "[67]

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* Açwatthāman seems to justify his own cruel purpose by regarding it as a just consequence of the dreadful slaughter made by the Pāndavas. The verse seems to be obscure.—T.

"'Kripa said,—We have heard all that thou hast said, O puissant one! Listen, however, to a few words of mine, O mighty-armed one! All men are subjected to and governed by these two forces, viz., Destiny and Exertion. There is nothing higher than these two.[2]* Our acts do not become successful in consequence of destiny alone, nor of exertion alone, O best of men! Success springs from the union of the two.[3] All purposes, high and low, are dependent on a union of those two. In the whole world, it is through these two that men are seen to act as also to abstain.[4]† What result is produced by the clouds pouring upon a mountain? What results are not produced by them pouring upon a cultivated field?[5] Exertion, where destiny is not auspicious, and absence of exertion where destiny is auspicious, both these are fruitless! What I have said before (about the union of the two) is the truth.[6]‡ If the rains properly moisten a well-tilled soil, the seed produces great results. Human success is of this nature.[7] Sometimes, destiny, having settled a course of events, acts of itself (without waiting for exertion). For all that, the wise, aided by skill, have recourse to exertion.[8] All the purposes of human acts, O bull among men, are accomplished by the aid of those two together. Influenced by these two, men are seen to strive or obstain.[9] Recourse may be had to exertion. But exertion succeeds through destiny. It is in consequence also of destiny that one who sets himself to work, depending on exertion, attains to success.[10] The exertion, however, of even a com-

* Nilakantha seems to suppose that there is a distinctoin between the *à* and *ni* in the words *ābadhās* and *nibadhās*. The distinction, however, that he makes, is more fanciful than real.—T.

† I do not accept Nilakantha's gloss of the second line of verse 4. What Kripa wishes to inculcate is that both action and inaction (success and failure) spring from these two, viz., destiny and exertion. If there is exertion, and destiny be auspicious, there is success. If there is no exertion, even though destiny be auspicious, or if there is exertion but inauspicious Destiny to contend with, success cannot be achieved.—T.

‡ I prefer the reading *Utthānanchāpyadaivasya*. I, therefore, reject Nilakantha's gloss.—T.

potent man, even when well-directed, is, without the concurrence of destiny, seen in the world to be unproductive of fruit.[11] Those, therefore, among men, that are idle and without intelligence, disapprove of exertion. This, however, is not the opinion of the wise.[12] Generally, an act performed is not seen to be unproductive of fruit in the world. The absence of action, again, is seen to be productive of grave misery.[13] A person obtaining something of itself without having made any efforts, as also one not obtaining anything even after exertion, is not be seen.[14] One who is busy in action is capable of supporting life. He, on the other hand, that is idle, never obtains happiness. In this world of men it is generally seen that they that are addicted to action are always inspired by the desire of earning good.[15]* If one devoted to action succeeds in gaining his object or fails to obtain the fruit of his acts, he does not become censurable in any respect.[16] If any one in the world is seen to luxuriously enjoy the fruits of action without doing any action, he is generally seen to incur ridicule and become an object of hatred.[17] He who, disregarding this rule about action, liveth otherwise,† is said to do an injury to himself. This is the opinion of those that are endued with intelligence.[18] Efforts become unproductive of fruits in consequence of these two reasons, viz., destiny without exertion and exertion without destiny.[19] Without exertion, no act in this world becomes successful. Devoted to action and endued with skill, that person, however, who, having bowed down to the gods, seeks, the accomplishment of his objects, is never lost.[20] The same is the case with one who, desirous of success, properly waits upon the aged, asks of them what is for his good, and obeys their beneficial counsels.[21] Men approved by the old should always be solicited for counsel while one has recourse to exertion. These men are the infalliable root of means and success is dependent on means.[22] He who applies his efforts

* I. e., such a person is never overcome with despair and misanthropy.—T.

† *I. e.*, enjoys the fruits of action without himself acting.—T.

after listening to the words of the old, soon reaps abundant fruits from those efforts.[23] That man who, without reverence and respect for others (capable of giving him good counsel), seeks the accomplishment of his purposes, moved by passion, anger, fear, and avarice, soon loses his prosperity.[24] This Duryodhana, stained by covetousness and bereft of foresight, had, without taking counsel, foolishly commenced to seek the accomplishment of an undigested project.[25] Disregarding all his well-wishers and taking counsel with only the wicked, he had, though dissuaded, waged hostilities with the Pāndavas who are his superiors in all good qualities.[26] He had, from the beginning, been very wicked. He could not restrain himself. He did not do the bidding of friends. For all that, he is now burning in grief amid calamity.[27] As regards ourselves, since we have followed that sinful wretch, this great calamity hath, therefore, overtaken us![28] This great calamity has scorched my understanding. Plunged in reflection, I fail to see what is for our good![29] A man that is stupified himself should ask counsel of his friends. In such friends he hath his understanding, his humility, and his prosperity.[30] One's actions should have their root in them.* That should be done which intelligent friends, having settled by their understanding, should counsel.[31] Let us, therefore, repair to Dhritarāshtra and Gāndhāri and the high-souled Vidura and ask them as what we should do.[32] Asked by us, they will say what, after all this, is for our good. We should do what they say. Even this is my certain resolution.[33] Those men whose acts do not succeed even after the application of exertion, should, without doubt, be regarded as afflicted by destiny.—' "[34]

Section III.

"Sanjaya said,—Hearing these words of Kripa that were auspicious and fraught with morality and profit, Açwatthāman, O monarch, became overwhelmed with sorrow and grief.[1]

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* *I. e.*, one should act in the way directed by them.—T.

Burning with grief as if with a blazing fire, he formed a wicked resolution and then addressed them both, saying,[3]—The faculty of understanding is different in different men. Each man, however, is pleased with his own understanding.[3] Every man regards himself more intelligent than others. Every one respects his own understanding and accords it great praise.[4] Every one's own wisdom is with every one a subject of praise. Every one speaks ill of the wisdom of others, and well of his own, in all instances.[5] Men whose judgments agree with respect to any unattained object even though there be a variety of considerations, become gratified with and applaud one another.[6] The judgments, again, of the same men, overwhelmed with reverses through the influence of time, become opposed to one another.[7] More particularly, in consequence of the diversity of human intellects, judgments necessarily differ when intellects are clouded.[8] As a skilful physician, having duly diagnosed a disease, prescribes a medicine by the application of his intelligence for effecting a cure,[9] even so men, for the accomplishment of their acts, use their intelligence, aided by their own wisdom. What they do is again disapproved by others.[10] A man, in youth, is affected by one kind of understanding. In middle age, the same does not prevail with him, and in the period of decay, a different kind of understanding becomes agreeable to him.[11] When fallen into terrible distress or when visited by great prosperity, the understanding of a person, O chief of the Bhojas, is seen to be much afflicted.[12] In one and the same person, through want of wisdom, the understanding becomes different at different times. That understanding which at one time is acceptable becomes the reverse of that at another time.[13] Having resolved, however, according to one's wisdom, that resolution which is excellent should be endeavoured to be accomplished. Such resolution, therefore, should force him to put forth exertion.[14] All persons, O chief of the Bhojas, joyfully begin to act, even in respect of enterprises that lead to death, in the belief that those enterprises are achievable by them.[15] All men, relying on their own judgments and wisdom, endeavour to accomplish diverse purposes, knowing them to be bene-

ficial.[16] The resolution that has possessed my mind today in consequence of our great calamity, as something that is capable of despelling my grief, I will now disclose unto both of you.[17] The Creator, having formed his creatures, assigned unto each his occupation. As regards the different orders, he gave unto each a portion of excellence.[18] Unto Brāhmanas he assigned that foremost of all things, viz., the *Veda*. Unto the Kshatriya he assigned superior energy. Unto the Vaiçya he gave skill, and unto the Cudra he gave the duty of serving the three other classes.[19] Hence, a Brāhmana without self-restraint is censurable.* A Kshatriya without energy is base. A Vaiçya without skill is worthy of dispraise, as also a Cudra who is bereft of humility (to the other orders).[20] I am born in an adorable and high family of Brāhmanas. Through ill-luck, however, I am wedded to Kshatriya practices.[21] If, conversant as I am with Kshatriya duties, I adopt now the duties of a Brāhmana and achieve a high object (viz., the pacification of self under such injuries), that course would not be consistent with nobleness.[22] I hold an excellent bow and excellent weapons in battle. If I do not avenge the slaughter of my sire, how shall I open my mouth in the midst of men?[23] Paying regard to Kshatriya duties, therefore, without hesitation, I shall today walk in the steps of my high-souled sire and the king![24] The Pānchālas, elated with victory, will trustfully sleep tonight, having put off their armour and in great glee, and filled with happiness at the thought of the victory they have won, and spent with toil and exertion.[25] While sleeping at their ease duing the night within their own camp, I shall make a great and terrible assault upon their camp.[26] Like Maghavat slaying the *Dānavas*, I shall, attacking them while senseless and dead in sleep in their camp, slay them all, puting forth my prowess![27] Like a blazing fire consuming a heap of dry grass, I shall slay all of them assembled in one place with their leader Dhrishtadyumna! Having slain the Pānchālas, I shall obtain peace of mind, O best of men![28] While engaged in the act of slaughter,

* For the highest end of the *Vedas* is to inculcate self-restraint.—T.

I shall career in their midst like the wielder of *Pināka*, viz., Rudra himself, in rage among living creatures![29] Having cut off and slain all the Pānchālas today, I shall then, in joy, afflict the sons of Pāndu in battle![30] Taking their lives one after another and causing the Earth to be strewn with the bodies of all the Pānchālas, I shall pay off the debt I owe to my sire![31] I shall today make the Pānchālas follow in the wake, hard to tread, of Duryodhana and Karna and Bhishma and the ruler of the Sindhus![32] Putting forth my might, I shall tonight grind the head, like that of any animal, of Dhrishtadyumna the king of the Pānchālas![33] I shall tonight, O son of Gotama, cut off with my sharp sword, in battle, the sleeping sons of the Pānchālas and the Pāndavas![34] Having exterminated the Pānchāla army tonight while sunk in sleep, I shall, O thou of great intelligence, obtain great happiness and regard myself to have done my duty!—' "[35]

Section IV.

" 'Kripa said,—By good luck, O thou of unfading glory, thy heart is set today on vengeance! The wielder of the thunder himself will not succeed in dissuading thee today![1] Both of us, however, shall accompany thee in the morning. Putting off thy armour and taking down thy standard, take rest for this night![2] I shall accompany thee, as also Kritavarman of the Sātwata race, clad in mail and riding on our cars, while thou shalt proceed against the foe![3] United with ourselves, thou shalt slay the foe, viz., the Pānchālas with all their followers, tomorrow in press of battle, putting forth thy prowess, O foremost of car-warriors![4] If thou puttest forth thy prowess, thou art quite competent to achieve that feat! Take rest, therefore, for this night. Thou hast kept thyself awake for many a night.[5] Having rested and slept, and having become quite refreshed, O giver of honors, encounter the foe in battle! Thou shalt then slay the enemy, without doubt![6] No one, not even Vāsava amongst the gods, would venture to vanquish thee armed with foremost of weapons, O first of car-warriors![7] Who is there that would, even if he be the chief of the gods himself, fight Drona's son when

the latter proceeds, accompanied by Kripa and protected by Kritavarman?[8] Therefore, having rested and slept this night, and shaken off fatigue, we shall slay the foe tomorrow morning![9] Thou art a master of celestial weapons. I also am so, without doubt. This hero of Sātwata's race is a mighty bowman, always skilled in battle.[10] All of us, uniting together, O son, shall succeed in slaying our assembled foes in battle by putting forth our might. Great shall be our happiness then! Dispelling thy anxieties, rest for this night and sleep happily![11] Myself and Kritavarman, both armed with bows and capable of scorching our enemies, will, clad in mail, follow thee, O best of men, while thou shalt proceed on thy car against the enemy![12] Proceeding to their camp and proclaiming thy name in battle, thou shalt then make a great slaughter of the foe![13] Tomorrow morning, in broad daylight, having caused a great slaughter among them thou shalt sport like Cakra after the slaughter of great *Asuras*![14] Thou art quite competent to vanquish the army of the Pānchālas in battle, like the slayer of the *Dānavas* in vanquishing in rage the *Dānava* host![15] United with myself in battle and protected by Kritavarman, thou art incapable of being withstood by the the wielder of the thunder-bolt himself![16] Neither I, O son, nor Kritavarman, will ever retreat from battle without having vanquished the Pāndus![17] Having slain the angry Pānchālas along with the Pāndavas, we shall come away, or slain by them, we shall proceed to heaven![18] By every means in our power, we two shall render thee assistance in battle tomorrow morning! O thou of mighty-arms, I tell thee the truth, O sinless one![19]—Addressed in these beneficial words by his maternal uncle, the son of Drona, with eyes red in rage, answered his uncle, O king, saying,[20]—Where can a person that is afflicted, or one that is under the influence of rage, or one whose heart is always engaged in revolving projects for the acquisition of wealth, or one that is under the power of lust, obtain sleep?[21] Behold, all these four causes are present in my case! Any one of these, singly would destroy sleep![22] How great is the grief of that person whose heart is always thinking of the slaughter of his sire! My heart is now burn-

ing day and night! I fail to obtain peace![23] The way in which my sire in particular was slain by those sinful wretches hath been witnesed by you all. The thought of that slaughter is cutting all my vitals![24] How could a person like me live for even a moment after hearing the Pānchālas say that they have slain my father?[25] I cannot bear the thought of supporting life without having slain Dhrishtadyumna in battle! In consequence of the slaughter of my father, he hath become slayable by me, as also all with whom he is united![26] Who is there so hard-hearted that would not burn after having heard the lamentations that I have heard of the king lying with broken thighs?[27] Who is there so destitute of compassion whose eyes would not be filled with tears after hearing such words uttered by the king with broken thighs[28]? They whose side was adopted by me have been vanquished. The thought of this enhances my sorrow as a rush of waters enhances the sea.[29] Protected as they are by Vāsudeva and Arjuna, I regard them, O uncle, to be irresistible by the great Indra himself?[30] I am unable to restrain this rising wrath in my heart. I do not behold the man in this world that can assuage this wrath of mine![31] The messengers informed me of the defeat of my friends and the victory of the Pāndavas. That is burning my heart![32] Having, however, caused a slaughter of my enemies during their sleep, I shall then take rest and shall then sleep without anxiety!—' "[33]

Section V.

" 'Kripa said,—A person who is bereft of intelligence and who hath not his passions under control, cannot, even if he waits dutifully upon his superiors, understand all the considerations of morality. This is my opinion.[1] Similarly, an intelligent person, who does not practice humility, fails to understand the settled conclusions of morality.[2] A brave man, if bereft of understanding, by waiting all his life upon a learned person, fails to know his duties like a wooden laddle unable to taste the juicy soup (in which it may lie immersed).[3] The wise man, however, by waiting upon a learned person for even a moment,

succeeds in knowing his duties like the tongue tasting the juicy soup (as soon as it comes into contact with the latter).[4] That person who is endued with intelligence, who waits upon his superiors, and who has his passions under control, succeeds in knowing all the rules of morality and never disputes with what is accepted by all.[5] An ungovernable, irreverent, and sinful person of wicked soul, perpetrates sin in seeking his welbeing by disregarding destiny.[6] Well-wishers seek to restrain a friend from sin. He who suffers himself to be dissuaded, succeeds in winning prosperity. He that does otherwise, reaps misery.[7] As a person of disordered brains is restrained by soothing words, even so should a friend be restrained by well-wishers. He that suffers himself to be so restrained, never becomes a prey to misery.[8] When a wise friend is about to perpetrate a wicked act, well-wishers possessed of wisdom repeatedly and according to the extent of their power endeavour to restrain him.[9] Setting thy heart on what is truly beneficial, and restraining thyself by thy own self, do my bidding, O son, so that thou mayst not have to repent afterwards![10] In this world, the slaughter of sleeping persons is not applauded, agreeably to the dictates of religion. The same is the case with persons that have laid down their arms and come down from cars and steeds.[11] They also are unslayable who say—*we are thine*!—and they that surrender themselves, and they whose locks are dishevelled, and they whose animals have been killed under them or whose cars have been broken![12] All the Pānchālas will sleep tonight, O lord, divesting themselves of armour. Trustfully sunk in sleep, they will be like dead men.[13] That crooked-minded man who would wage hostility with them then, it is evident, would sink in deep and limitless hell without a raft to save himself.[14] In this world thou art celebrated as the foremost of all persons conversant with weapons. Thou hast not as yet committed even a minute tresspass.[15] When the sun rises next morning and light shall discover all things, thyself, like a second sun in effulgence, wilt conquer the foe in battle![16] This censurable deed, so impossible in one like thee, will look like a red spot on a white sheet. Even this is my opinion.—[17]

"'Açwatthāman said,—Without doubt, it is even so, O maternal uncle, as thou sayest! The Pāndavas, however, have before this, broken the bridge of righteousness into a hundred fragments![18] In the very sight of all the kings, before thy eyes also, my sire, after he had laid down his weapons, was slain by Dhrishtadyumna![19] Karna also, that foremost of car-warriors, after the wheel of his car had sunk and he had been plunged into great distress, was slain by the wielder of *Gāndiva!*[20] Similarly Cāntanu's son Bhishma, after he had laid aside his weapons and become disarmed, was slain by Arjuna with Cikhandin placed in his van![21] So also, the mighty bowman Bhuriçravas, while observant of the *Prāya* vow on the field of battle, was slain by Yuyudhāna in total disregard of the cries of all the kings![22] Duryodhana too, having encountered Bhima in battle with the mace, hath been slain unrighteously by the former in the very sight of all the lords of Earth![23] The king was all alone in the midst of a large number of mighty car-warriors standing around him. Under such circumstances was that tiger among men slain by Bhimasena![24] Those lamentations that I have heard, of the king lying prostrate on the Earth with his thighs broken, from the messengers circulating the news, are cutting the very core of my heart![25] The unrighteous and sinful Pānchālas, who have broken down the barrier of virtue, are even such! Why do you not censure them who have transgressed all considerations?[26] Having slain the Pānchālas, those slayers of my sire, in the night when they are buried in sleep, I care not if I am born a worm or a winged insect in my next life![27] That which I have resolved is hurrying me towards its accomplishment. Hurried as I am by it, how can I have sleep and happiness?[28] That man is not yet born in the world, nor will be, who will succeed in baffling this resolultion that I have formed for their destruction!—[29]

"Sanjaya continued,—'Having said these words, O monarch, the valiant son of Drona yoked his steeds to his car at a corner and set out towards the direction of his enemies.[30] Then Bhoja and Caradwat's son, those high-souled persons, addressed him, saying,—Why dost thou yoke the steeds to thy

car? Upon what business art thou bent?[31] We are determined to accompany thee tomorrow, O bull among men! We sympathise with thee in weal and woe! It behoveth thee not to mistrust us!—[32] Remembering the slaughter of his sire, Açwatthāman in rage told them truly about the feat that he had resolved to accomplish.[33] When my sire, having slain hundreds and thousands of warriors with keen shafts, had laid aside his weapons, he was then slain by Dhrishtadyumna![34] I shall slay that slayer today in a similar condition, that is, when he will have laid aside his armour! The sinful son of the king of the Pānchālas I shall today slay by a sinful act![35] It is my resolve to slay like an animal that sinful prince of the Pānchālas in such a way that he may not attain to regions earned by persons slain with weapons![36] Put on your coats of mail without delay and take your bows and swords, and wait for me here, ye foremost of car-warriors and scorchers of foes![37]—Having said these words, Açwatthāman got upon his car and set out towards the direction of the enemy. Then Kripa, O king, and Kritavarman of the Sātwata race, both followed him.[38] While the three proceeded against the enemy, they shone like three blazing fires in a sacrifice, fed with libations of clarified butter.[39] They proceeded, O lord, towards the camp of the Pānchālas within which everybody was asleep. Having approached the gate, Drona's son, that mighty car-warrior, stopped.' "[40]

Section VI.

"Dhritarāshtra said.—'Seeing Drona's son stop at the gate of the encampment, what, O Sanjaya, did those two mighty car-warriors, viz., Kripa and Kritavarman, do? Tell me this!'[1]

"Sanjaya said,—'Inviting Kritavarman as also the mighty car-warrior Kripa, Drona's son, filled with rage, approached the gate of the camp.[2] He there beheld a being of gigantic frame, capable of making the very hair to stand on end, and possessed of the effulgence of the Sun or the Moon, guarding the entrance.[3] Round his loins was a tiger-skin dripping with blood, and he had a black deer for his upper garment. He had

for his sacred thread a large snake.[4] His arms were long and massive and held many kinds of uplifted weapons. He had for his *Angadas* a large snake wound round his upper arm. His mouth seemed to blaze with flames of fire.[5] His teeth made his face terrible to behold. His mouth was open and dreadful. His face was adorned with thousands of beautiful eyes.[6] His body was incapable of being described, as also his attire. The very mountains, upon beholding him, would split into a thousand fragments.[7] Blazing flames of fire seemed to issue from his mouth and nose and ears and all those thousands of eyes.[8] From those blazing flames hundreds and thousands of Hrishikeças issued armed with conchs and disci and maces.[9] Beholding that extraordinary being capable of inspiring the whole world with terror, Drona's son, without feeling any agitation, covered him with showers of celestial weapons That being, however, devoured all those shafts shot by Drona's. son.[10] Like the *Vadavā* fire devouring the waters of the ocean, that being devoured the shafts sped by the son of Drona.[11] Beholding his arrowy showers prove fruitless, Açwatthāman hurled at him a long dart blazing like a flame of fire.[12] That dart of blazing point, striking against that being, broke into pieces like a huge meteor at the end of the *yuga* breaking and falling down from the firmament after striking against the Sun.[13] Açwatthāman then, without losing a moment, drew from its sheath an excellent scimitar of the color of the sky and endued with a golden hilt. The scimitar came out like a blazing snake from its hole.[14] The intelligent son of Drona then hurled that excellent scimitar at that being. The weapon, approaching that being, disappeared within his body like a mungoose disappearing in its hole.[15] Filled with rage, the son of Drona then hurled a blazing mace of the proportions of a pole set up in honor of Indra. The being devoured that mace also.[16] At last, when all his weapons were exhausted, Açwatthāman, casting his eyes around, beheld the whole firmament densely crowded with images of Janārddana.[17] Drona's son, divested of weapons, beholding that wonderful sight, recollected the words of Kripa, and turning with grief, said,[18]—He that listens not to the beneficial words of advising

friends, is obliged to repent, being overwhelmed with calamity, even as my foolish self for having disregarded my two well-wishers![19] That fool who, disregarding the way pointed out by the scriptures, seeketh to slay his enemies, falleth off from the path of righteousness and is lost in the trackless wilderness of sin.[20] One should not cast weapons upon kine, Brāhmanas, kings, women, friends, one's own mother, one's own preceptor, a weak man, an idiot, a blind man, a sleeping man, a terrified man, one just risen from sleep, an intoxicated person, a lunatic, and one that is heedless. The preceptors of old always inculcated this truth to men.[21-22] I have, however, by disregarding the eternal way pointed out by the scriptures, and by essaying to tread in a wrong path, fallen into terrible distress![23] The wise have called that to be a terrible calamity when one falls back, through fear, from a great feat after having essayed to achieve it.[24] I am unable, by putting forth only my skill and might, to achieve that which I have vowed! Human exertion is never regarded more efficacious than destiny.[25] If any human action that is commenced does not succeed through destiny, the actor becomes like one who, falling off from the path of righteousness, is lost in the wilderness of sin.[26] The sages speak of defeat as foolishness when one having commenced an act swerves from it through fear.[27] In consequence of the wickedness of my essay, this great calamity has come upon me, otherwise Drona's son would never had been forced to hold back from battle.[28] This being, again, whom I see before me, is most wonderful! He stands there like the uplifted rod of divine chastisement. Reflecting even deeply, I cannot recognise who this being is![29] Without doubt, that being is the terrible fruit of this sinful determination of mine that I had essayed to achieve unrighteously. He standeth there for baffling that determination![30] It seems, therefore, that in my case this falling off from fight had been ordained by destiny. It is not for me to exert for the accomplishment of this my purpose unless destiny becomes favorable![31] I shall, therefore, at this hour, seek the protection of the puissant Mahādeva! He will dispel this dreadful rod of divine chastisement uplifted before me![32] I will take the shelter of that god, that source of

everything beneficial, viz., the lord of Umā, otherwise called Kaparddin, decked with a garland of human skulls, that plucker of Bhaga's eyes, called also Rudra and Hara![33] In ascetic austerities and prowess, he far surpasses all the gods! I shall, therefore, seek the protection of Giriça armed with trident!—' "[34]

Section VII.

"Sanjaya said,—"The son of Drona, O monarch, having reflected thus, descended from the terrace of his car and stood, bending his head unto that supreme god.[1] And he said,—I seek the protection of Him called fierce, Sthānu, Civa, Rudra, Sarva, Içāna, Içwara, Giriça, of that boon-giving god who is the Creator and Lord of the universe;[2] of Him whose throat is blue, who is without birth, who is called Cakra, who destroyed the sacrifice of Daksha, and who is called Hara; of Him whose form is the universe, who hath three eyes, who is possessed of multifarious forms, and who is the lord of Umā;[3] of Him who resides in crematoriums, who swells with energy, who is the lord of diverse tribes of ghostly beings, and who is the possessor of undecaying prosperity and power; of Him who wields the skull-topped club, who is called Rudra, who bears matted locks on his head, and who is a *Brahmachārin*![4] Purifying my soul that is so difficult to purify, and possessed as I am of small energy, I adore the Destroyer of the triple city, and offer myself as the victim![5] Hymned thou hast been, deserving art thou of hymns, and I hymn to thy glory! Thy purposes are never baffled! Thou art robed in skins; thou hast red hair on thy head; thou art blue-throated; thou art unbearable; thou art irresistible![6] Thou art pure; thou art the Creator of Brahman; thou art *Bramah*; thou art a *Brahmachārin*; thou art an observer of vows; thou art devoted to ascetic austerities; thou art infinite; thou art the refuge of all ascetics;[7] thou art multiform; thou art the leader of diverse tribes of ghostly beings; thou art three-eyed; thou art fond of those beings called *companions*; thou art always seen by the Lord of treasures; thou art dear to Gauri's heart;[8] thou art the sire of Kumāra; thou art tawny; thou hast for

thy excellent bearer a bovine bull; thou art robed in a subtile attire; thou art most fierce; thou art eager to adorn Umā;[9] thou art higher than all that is high; thou art higher than everything; there is nothing higher than thou; thou art the wielder of weapons; thou art immeasurable, and thou art the protector of all quarters;[10] thou art cased in golden armour; thou art divine thou hast the moon as an ornament on thy brow! With concentrated attention, I seek thy protection, O god![11] For success in getting over this dreadful distress that is so difficult to get over, I sacrifice unto thee, the purest of the pure, offering for thy acceptance the (five) elements of which my body is composed![12]—Knowing this to be his resolution in consequence of his desire to accomplish his object, a golden altar appeared before the high-souled son of Drona.[13] Upon that altar, O king, appeared a blazing fire, filling all the points of the compass, cardinal and subsidiary, with its splendour.[14] Many mighty beings also, of blazing mouths and eyes, of many feet, heads, and arms, adorned with *Angadas* set with gems, and with uplifted arms, and looking like elephants and mountains, appeared there. Their faces resembled those of hares and boars and camels and horses and jackals and cows,[15-16] and bears and cats and tigers and pards, and crows and apes and parrots.[17] And the faces of some were like those of mighty snakes, and others had faces like those of ducks. And all of them were endued with great effulgence. And the faces of some were like those of wood-peckers and jays, O Bhārata,[18] and of tortoises and alligators and porpoises and huge sharks and whales,[19] and of lions and cranes and pigeons and elephants and shags.[20] Some had faces like those of ravens and hawks, some had ears on their hands; some had thousand eyes; some had very large stomachs; and some had no flesh, O Bhārata![21] And some, O king, had no heads, and some, O Bhārata, had faces like those of bears. The eyes of some like fire, and some had fiery complexions.[22] The hair on the heads and bodies of some were blazing, and some had four arms, and some, O king, had faces like those of sheep and goats.[23] The color of some was like that of conchs, and some had faces that resembled conchs, and the ears of some were

like conchs, and some wore garlands made of conchs, and the voices of some resembled the blare of conchs.[24] Some had matted locks on their heads, and some had five tufts of hair, and some had heads that were bald. Some had lean stomachs; some had four teeth, some had four tongues, some had ears straight as arrows, and some had diadems on their brows.[25] Some had strings of grass on their bodies, O monarch, and some had curly hair. Some had head-gears made of cloth, some had coronets, some had beautiful faces, and some were adorned with ornaments.[26] Some had ornaments made of lotuses, and some were decked with flowers. They numbered in hundreds and thousands.[27] Some were armed with *Çatāghnis*, some with thunder, and some had *mushalas* in their hands. Some had *Bhuçundis*, some had nooses, and some had maces in their hands, O Bhārata![28] On the backs of some were slung quivers containing excellent shafts, and all were fierce in battle. Some had standards with banners and bells, and some were armed with battle-axes.[29] Some had large nooses in their uplifted arms, and some had clubs and bludgeons. Some had stout posts in their hands, some had scimitars, and some had snakes with erect heads for their diadems.[30] Some had large snakes (wound round their upper arms) for *Angadas*, and some had beautiful ornaments on their persons. Some were begrimmed with dust, some smutted with mire, and all were attired in white robes and white garments. The limbs of some were blue, while others had limbs that were tawny. And some there were that were beardless.[31] Those beings, called companions, possessed of golden complexions, and filled with joy, played upon drums and horns and cymbals and *Jharjharas* and *Anakas* and *Gomukhas*.[32] And some sang and some danced about uttering loud sounds, and some leapt forward and cut capers and jumped sideways.[33] Endued with great fleetness, they ran about most fiercely, the hair on their heads waving in the air, like huge elephants infuriate with passion and frequently uttering loud roars.[34] Terrible, and of frightful mien, and armed with lances and battle-axes, they were attired in robes of diverse hues and decked with beautiful garlands and unguents.[35] Adorned with *Angadas* decked with

gems, and with uplifted arms, they were endued with great courage. Capable of forcibly slaying all foes, they were irressistible in prowess.[36] Drinkers of blood and fat and other animal matter, they subsisted on the flesh and entrails of animals. Some had their locks tied in tall tufts above their heads. Some had single tufts on their heads; some had rings on their ears; and some had stomachs resembling earthen vessels used for cooking.[37] Some were of very short statures, and some were very high in stature. Some were tall and very fierce. Some had grim features, some had long lips, and the genital limbs of some were very long.[38] Some had costly and diverse kinds of crowns upon their heads; and some had bald heads, and the heads of others were covered with matted locks. They secured capable of bringing down the firmament with the sun, moon, and stars, on Earth, and exterminating the four orders of created things.[39] They know not what it is to fear, and are capable of enduring the frowns of Hara.[40] They always act as they like, and are the lords of the lord of the three worlds. Always engaged in merry sports, they are thorough masters of speech and are perfectly free from pride.[41] Having obtained the eight kinds of divine attributes, they are never elated with pride. The divine Hara is always filled with wonder at their feats.[42] They are devout worshippers of Mahādeva. Adored by them in thought, word, and deed, the great god protects those worshippers of his, looking upon them, in thought, word, and deed, as children of his own loins.[43] Filled with rage, they always drink the blood and fat of all haters of *Brahma*. They always drink also the *Soma* juice endued with four kinds of taste.[44] Having adored the trident-bearing god with Vedic recitations, with *Brahmacharya*, with ascetic austerities, and with self-restraint, they have obtained the companionship of Bhava.[45] The divine Maheçwara, that lord of the past, the present, and the future, as also Pārvati, eat with those diverse tribes of mighty-beings that partake of their own nature.[46] Causing the universe to resound with the peal of diverse kinds of instruments, with noise of laughter, with loud sounds and shrieks and leonine roars, they approached Açwatthāman.[47] Uttering the praises

of Mahādeva and spreading an effulgent light all around, desirous of enhancing the honor of Açwatthāman and the glory of the high-souled Hara, and wishing to ascertain the extent of Açwatthāman's energy, and desirous also of beholding the slaughter during the hour of sleep,[48] armed with terrible and fierce bludgeons and fiery wheels and battle-axes, that crowd of strange beings, endued with terrible forms, came from every side.[49] They were capable of inspiring the three worlds with dread at their sight. The mighty Açwatthāman, however, beholding them, felt no fear.[50] Drona's son, armed with bow, and with fingers cased in fences made of iguana skins, himself offered up his own self as a victim unto Mahādeva.[51] Bows were the fuel, and sharp shafts were the ladles, and his own soul possessed of great might was the libation, O Bhārata, in that act of sacrifice.[52] The valiant and wrathful son of Drona then, with propitiating *mantras*, offered up his own soul as the victim.[53] Having with fierce rites adored Rudra of fierce deeds, Açwatthāman, with joined hands, said these words unto that high-souled god.[54]

"'Açwatthāman said,—Sprung from Angiras's line, I am about to pour my soul, O god, as a libation on this fire! Accept, O lord, this victim![55] In this hour of distress, O Soul of the universe, I offer up my own self as the sacrificial victim, from devotion to thee and with heart concentrated in meditation![56] All creatures are in thee and thou art in all creatures! A union of all high attributes occurs in thee![57] O lord, O thou that art the refuge of all creatures, I wait as a libation for thee, since I am unable to vanquish my foes! Accept me, O god![58]—Having said these words, Drona's son, ascending that sacrificial altar on which a fire blazed brightly, offered himself up as the victim and entered that blazing fire![59] Beholding him stand immovable and with uplifted hands and as an offering unto himself, the divine Mahādeva appeared in person and smilingly said,[60]—With truth, purity, sincerity, resignation, ascetic austerities, vows, forgiveness, devotion, patience, thought, and word,[61] I have been duly adored by Krishna of pure deeds! For this there is none dearer to me than Krishna![62] For honoring him and at his word I have

protected the Pānchālas and displayed diverse kinds of illusion.[63] By protecting the Pānchālas I have honored him. They have, however, been afflicted by Time. The period of their lives hath run out!'[64]—Having said these words unto the high-souled Açwatthāman, the divine Mahādeva entered Açwatthāman's body after going him an excellent and polished sword.[65] Filled by that divine being, Drona's son blazed up with energy. In consequence of that energy derived from godhead, he became all powerful in battle.[66] Many invisible beings and *Rākshasas* proceeded along his right and his left as he set out, like the lord Mahādeva himself, for entering the camp of his foes.' "[67]

Section VIII.

"Dhritarāshtra said,—'While Drona's son, that mighty car-warrior, thus proceeded towards the hostile camp, did Kripa and Bhoja stop from fear?[1] I hope those two great car-warriors, checked by vulgar guards, did not fly away secretly, thinking their opponents irresistible?[2] Or, have they, after grinding the camp, the Somakas, and the Pāndavas, followed, while still engaged in battle, the highly glorious path in which Duryodhana has gone?[3] Are those heroes, slain by the Pānchālas, sleeping on the bare Earth? Did they achieve any feat? Tell me all this, O Sanjaya!'[4]

"Sanjaya said,—'When the high-souled son of Drona proceeded towards the camp, Kripa and Kritavarman waited at the gate.[5] Beholding them ready to exert themselves, Açwatthāman became filled with joy, and addressing them whisperingly, O king, said,—If you two exert, you are competent to exterminate all the Kshariyas![6] What need I say, therefore, of this remnant of the (Pāndava) army, particularly when it is buried in sleep?[7] I shall enter the camp and career like Yama! I am sure that you two will act in such a way that no man may escape you with life![8]—Having said these words, the son of Drona entered the vast camp of the Pārthas. Casting off all fear, he penetrated into it by a spot where there was no door.[9] The mighty-armed hero, having entered the camp, proceed-

ed, guided by signs, very softly, towards the quarters of Dhrishtadyumna.[10] The Pānchālas, having achieved great feats, had been much tired in battle. They were sleeping in confidence, assembled together, and by the side of one another.[11] Entering into Dhrishtadyumna's chamber, O Bhārata, Drona's son beheld the prince of the Pānchālas sleeping before him on his bed.[12] He lay on a beautiful sheet of silk upon a costly and excellent bed. Excellent wreaths of flowers were strewn upon that bed and it was perfumed with powdered *Dhupa*.[13] Açwatthāman, O king, awoke with a kick the high-souled prince sleeping trustfully and fearlessly on his bed.[14] Feeling that kick, the prince, irresistible in battle and of immeasurable soul, awaked from sleep and recognised Drona's son standing before him.[15] As he was rising from his bed, the mighty Açwatthāman seized him by the hair of his head and began to press him down on the Earth with his hands.[16] Thus pressed by Açwatthāman with great strength, the prince, from fear as also from sleepiness, was not able to put forth his strength at that time.[17] Striking him with his foot, O king, on both his throat and breast while his victim writhed and roared, Drona's son endeavoured to kill him as if he were any animal.[18] The Pānchāla prince tore Açwatthāman with his nails and at last softly said,—O preceptor's son, slay me with a weapon, do not tarry! O best of men, let me, through thy act, repair to the regions of the righteous!'[19]—Having said this much, that slayer of foes, viz., the son of the Pānchāla king, assailed with strength by that mighty hero, became silent.[20] Hearing those indistinct sounds of his, Drona's son said,—O wretch of thy race, there is no region for those that slay their preceptors! For this, O thou of wicked understanding, thou deservest not to be slain with any weapon!'[21]—While saying so, Açwatthāman, filled with rage, began to strike the vital parts of his victim with violent kicks of his heels, and slew his foe like a lion slaying an infuriate elephant.[22] At the cries of that hero while he was being slain, his wives and guards that were in his tent all awaked, O king![23] Beholding somebody crushing the prince with superhuman force, they regarded the assailant to be some preternatural being and, therefore, uttered no cries

from fear.[24] Having despatched him to Yama's abode by such means, Açwatthāman of great energy went out and getting upon his beautiful car stayed on it.[25] Indeed, coming out of Dhrishtadyumna's abode, O king, Açwatthāman caused all the points of the compass to resound with his roars, and then proceeded on his car to other parts of the camp for slaying his foes.[26] After Drona's son, that mighty car-warrior, had gone away, the women and all the guards set up a loud wail of woe.[27] Seeing their king slain, all the wives of Dhrishtadyumna, filled with great sorrow, cried aloud.[28] At that wail of theirs many mighty Kshatriyas, awaking, put on their armour and came there for enquiring after the cause of those cries.[29] Those ladies, terrified at the sight of Açwatthāman, in piteous tones asked the men to pursue him without delay.[30] They said,—Whether he is a *Rākshasa* or a human being, we know not what he is! Having slain the Pānchāla king, he stayeth there![31]—At these words, those foremost of warriors suddenly surrounded Drona's son. The latter slew them all by means of the *Rudra* weapon.[32] Having slain Dhrishtadyumna and all those followers of his, he beheld Uttamaujas sleeping on his bed.[33] Attacking him with his foot on the throat and chest, Drona's son slew that great hero also while the latter writhed in agony.[34] Yudhāmanyu, coming up and believing his comrade to have been slain by a *Rākshasa*, speedily struck Drona's son in the chest with a mace.[35] Rushing towards him, Açwatthāman seized him and brought him down to the ground and slew him like an animal while the latter uttered loud strieks.[36] Having slain Yudhāmanyu thus, that hero proceeded against the other car-warriors of the king, who were all asleep.[37] He slew all those trembling and shrieking warriors like animals in a sacrifice. Taking up his sword then, he slew many others.[38] Proceeding along the diverse paths of the camp one after another, Açwatthāman, accomplished in the use of the sword, beheld diverse *Gulmas* and slew in a trice the unarmed and tired warriors sleeping within them.[39] With that excellent sword he cut off combatants and steeds and elephants. Covered all over with blood, he seemed then to be Death himself

commissioned by Time.[40] Causing his foes to tremble by the repeated blows of his sword that were of three kinds, Açwatthāman became bathed in blood.[41] Covered as he was with blood, and wielding as he did a blazing sword, his form, as he careered in battle, became exceedingly terrible and superhuman.[42] Those who awaked from sleep, O Kauravya, became stupified with the loud noise (they heard around). Beholding Drona's son, they looked at each other's faces and trembled (with fear).[43] Those Kshatriyas, beholding the form of that crusher of foes, believed him to be a *Rākshasa* and closed their eyes.[44] Of terrible form, he careered in the camp like Yama himself, and at last saw the sons of Draupadi and the remnant of the Somakas.[45] Alarmed by the noise, and learning that Dhrishtadyumna had been slain, those mighty car-warriors, viz., the sons of Draupadi, armed with bows, fearlessly poured their shafts on Drona's son.[46] Awaked by their noise, the Prabhadrakas with Cikhandin at their head, began to grind the son of Drona with their arrows.[47] Drona's son, beholding them shower their arrows on him, uttered a loud roar and became desirous of slaying those mighty car-warriors.[48] Recollecting the death of his sire, Açwatthāman became filled with rage. Alighting from the terrace of his car, he rushed furiously (against his enemies).[49] Taking up his bright shield adorned with a thousand moons and his massive and celestial sword decked with gold, the mighty Açwatthāman rushed against the sons of Draupadi and began to lay about him with his weapon.[50] Then that tiger among men, in that dreadful battle, struck Prativindhya in the abdomen, at which the latter, O king, deprived of life, fell down on the Earth.[51] The valiant Sutasoma, having pierced the son of Drona with a lance, rushed at him with his uplifted sword.[52] Açwatthāman, however, cut off Sutasoma's arm with the sword in grasp, and once more struck him in the flank. At this, Sutosoma fell down, bereft of life.[53] The valiant Catānika, the son of Nakula, taking up a car-wheel with his two hands, violently struck Açwatthāman at the chest.[54] The regenerate Açwatthāman violently assailed Catānika after he had hurled that car-wheel. Exceedingly agitated, Nakula's son fell down upon

the Earth, upon which Drona's son cut off his head.[14] Then Crutakarman, taking up a spiked bludgeon, attacked Açwatthāman. Furiously rushing at Drona's son, he assailed him violently on the left part of his forehead.[16] Açwatthāman struck Crutakarman with his excellent sword on the face. Deprived of senses and his face disfigured, he fell down lifeless on the Earth.[17] At this noise, the heroic Crutakirti, that great car-warrior, coming up, poured showers of arrows on Açwatthāman.[18] Baffling those arrowy showers with his shield, Açwatthāman cut off from his enemy's trunk the latter's beautiful head adorned with ear-rings.[19] Then the slayer of Bhishma, viz., the mighty Cikhandin, with all the Prabhadrakas, assailed the hero from every side with diverse kinds of weapons. Cikhandin struck Açwatthāman with an arrow in the midst of his two eye-brows.[20] Filled with rage at this, Drona's son, possessed of great might, approached Cikhandin and cut him in twain with his sword.[21] Having slain Cikhandin, Açwatthāman, filled with rage, rushed furiously against the other Prabhadrakas. He procceded also against the remnant of Virāta's force.[22] Endued with great strength, Drona's son made a heavy carnage amongst the sons, the grandsons, and the followers of Drupada, singling them out one after another.[23] Accomplished in the use of the sword, Açwatthāman then, rushing against other combatants, cut them down with his excellent sword.[24] The warriors in the Pāndava camp beheld that Death-night in her embodied form, a black image, of bloody mouth and bloody eyes, wearing crimson garlands and smeared with crimson unguents, attired in a single piece of red cloth, with a noose in hand, and resembling an elderly lady, employed in chaunting a dismal note and standing full before their eyes, and about to lead away men and steeds and elephants all tied in a stout chord.[25-26] She seemed to take away diverse kinds of spirits, with dishevelled hair and tied together in a chord, as also, O king, many mighty car-warriors divested of their weapons.[27] On other days, O sire, the foremost warriors of the Pāndava camp used to see in their dreams that figure leading away the sleeping combatants and Drona's son smiting them behind![28]

The Pāndava soldiers saw that lady and Drona's son in their dreams every night from the day when the battle between the Kurus and the Pāndavas first commenced.[69] Afflicted before by Destiny, they were now smitten by Drona's son who terrified them all with the frightful roars uttered by him.[70] Afflicted by Destiny, the brave warriors of the Pāndava camp, recollecting the sight they had seen in their dreams, identified it with what they now witnessed.[71] At the noise made, hundreds and thousands of Pāndava bowmen in the camp awoke from their slumbers.[72] Acwatthāman cut off the legs of some, and the hips of others, and pierced some in their flanks, careering like the Destroyer himself let loose by Time.[73] The Earth, O lord, was soon covered with human beings that were crushed into shapelessness or trodden down by elephants and steeds and with others that roared in great affliction.[74] Many of them loudly exclaimed,—What is this ?—Who is this one ?—What is this noise ?—Who is doing what ?—While uttering such shrieks, Drona's son became their Destroyer.[75] That foremost of smiters, viz., the son of Drona, despatched to the regions of Yama all those Pāndus and Srinjayas who were without armour and weapons.[76] Terrified at that noise, many awoke from sleep. Possessed with fear, blinded by sleep, and deprived of their senses, those warriors seemed to vanish (before the fury of Açwatthāman).[77] The thighs of many were paralysed and many were so stupefied that they lost all their energy. Shrieking and possessed with fear, they began to slay one another.[78] Drona's son once more got upon his car of terrible clatter, and taking up his bow despatchedt many with his shafts to Yama's abode.[79] Others that awaked from sleep, brave warriors and foremost of men, as they came towards Açwatthāman, were slain before they could approach him and were thus offered up as victims unto that Death-night.[80] Crushing many with that foremost of cars, he careered through the camp, and covered his foes with repeated showers of arrows.[81] Once again with that beautiful shield of his, adorned with a huundred moons, and with that sword of his which was of the hue of the welkin, he careered amidst his enemies.[82] Like an elephant agitating a large lake, Drona's

son, irresistible in battle, agitated the camp of the Pāndavas.[83] Awaked by the noise, O king, many warriors, afflicted still with sleep and fear, and with senses still under a cloud, ran hither and thither.[84] Many shriekd in harsh tones and many uttered incoherent exclamations. Many succeeded not in obtaining their weapons and armour.[85] The locks of many were dishevelled, and many failed to recognise one another. Having risen from sleep, many fell down, fatigued; some wandered here and there without any purpose.[86] Elephants and steeds, breaking their chords, passed excreta and urine.[87] Many, causing great confusion, huddled together. Amongst these, some, through fear, laid themselves down on the Earth. The animals of the camp crushed them there.[88] While the camp was in this state, *Rākshasas*, O king, utteted loud roars in joy, O chief of the Bharatas![89] That loud noise, O king, uttered by ghostly beings in joy, filled all the points of the compass and the welkin.[90] Hearing the wails of woe, elephants, steeds, breaking their chords, rushed hither and thither, crushing the combatants in the camp.[91] As those animals rushed hither and thiter, the dust raised by them made the night doubly dark.[92] When that thick gloom set in, the warriors in the camp became perfectly stupefied; sires recognised not their sons, brothers recognised not their bothers.[93] Elephants, assailing riderless elephants, and steeds, assailing riderless steeds, assailed and broke and crushed the people that stood in their way.[94] Losing all order, combatants rushed and slew one another, and felling those that stood in their way crushed them into pieces[95] Deprived of their senses and overcome with sleep, and enveloped in gloom, men, impelled by fate, slew their own comrades.[96] The guards, leaving the gates they watched, and those at duty at the outposts leaving the posts they guarded, fled away for their lives, deprived of their senses and not knowing whither they proceeded.[97] They slew one another, the slayers, O lord, not recognising the slain. Afflicted by fate, they cried after their sires and sons.[98] While they fled, abandoning their friends and relatives, they called upon one another, mentioning their families and names.[99] Others, uttering cries of *oh* and *alas*, fell down on the Earth.

In the midst of the battle, Drona's son, recognising them, slew them all.[100] Other Kshatriyas, while being slaughtered, lost their senses, and afflicted by fear, sought to fly away from their camps.[101] Those men that sought to fly away from the camp for saving their lives, were slain by Kritavarman and Kripa at the gate.[102] Divested of weapons and instruments and armour, and with dishevelled hair, they joined their hands. Trembling with fear, they were on the ground. The two Kuru warriors, however, (who were on their cars) gave quarter to none.[103] None amongst those that escaped from the camp was let off by those two wicked persons, viz., Kripa and Kritavarman..[104] Then again, for doing that which was highly agreeable to Drona's son, those two set fire to the Pāndava camp in three places.[105] When the camp was lighted, Açwatthāman, that delighter of his sires, O monarch, careered, sword in hand and smiting his foes with great skill.[106] Some of his brave foes rushed towards him and some ran hither and thither. That foremost of regenerate ones, with his sword, deprived all of them of their lives.[107] The valiant son of Drona, filled with rage, felled some of the warriors, cutting them in twain with his sword as if they were sessame stalks.[108] The Earth, O bull of Bharata's race, became strewn with the fallen bodies of foremost of men and steeds and elephants mingled together and uttering woful wails and cries.[109] When thousands of men had fallen down deprived of life, innumerable headless trunks stood up and fell down.[110] Açwatthāman, O Bhārata, cut off arms adorned with *Angadas* and holding weapons in grasp, and heads, and thighs resembling trunks of elephants, and hands, and feet.[111] The illustrious son of Drona mangled the backs of some, cut off the heads of some, and caused some to turn away from the fight.[112] And he cut off some at the middle, and lopped off the ears of others, and struck others on the shoulders, and pressed down the heads of some into their trunks.[113] As Açwatthāman careered in this way, slaughtering thousands of men, the deep night became more terrible in consequence of the darkness that set in.[114] The Earth became terrible to behold, strewn with thousands of human beings dead and dying and innumerable steeds and elephants.[115] Cut off

by the enraged son of Drona, his foes fell down on the Earth that was then crowded with *Yakshas* and *Rākshasas* and frightful with (broken) cars and slain steeds and elephants.[116] Some called upon their bothers, some upon their sires, and some upon their sons. And some said,—The Dhārtarāshtras in rage could never accomplish such feats in battle as these which *Rākshasas* of wicked deeds are achieving upon us during the hour of sleep! It is only in consequence of the absence of the Pārthas that this great slaughter is going on![117-18] That son of Kunti, who hath Janārddana for his protector, is incapable of being vanquished by gods, *Asuras, Gandharvas, Yakshas*, and *Rākshasas*![119] Devoted to *Brahma*, truthful in speech, self-restrained, and compassionate towards all creatures, that son of Prithā, called Dhananjaya never slaughters one that is asleep, or one that is heedless, or one that has laid aside his weapons, or one that has joined his hands in supplication, or one that is retreating, or one whose locks have been dishevelled![120] Alas, they are *Rākshasas* of wicked deeds who are perpetrating such terrible acts upon ourselves!—Uttering such words, many laid themselves down.[121] The loud din caused by the cries and groans of human beings died away within a short space of time.[122] The Earth being drenched with blood, O king, that thick and frightful dust soon disappeared.[123] Thousands of men moving in agony, overwhelmed with anxiety, and overcome with despair, were slain by Açwatthāman like Rudra slaying living creatures![124] Many who laid themselves down on the ground clasping one another, and many who sought to fly away, and many who sought to hide themselves, and many who struggled in battle, were all slain by the son of Drona.[125] Burnt by the raging flames and slaugntered by Açwatthāman, the men, losing their senses, slew one another.[126] Before half the night was over, the son of Drona, O monarch, despatched the large host of the Pāndavas unto Yama's abode.[127] That night, so terrible and destructive unto human beings and elephants and steeds filled with joy all creatures that wander in the dark[128] Many *Rākshasas* and *Piçāchas* of various tribes were seen there, gorging upon human flesh and quaffing the blood that lay on the ground.[129]

They were fierce, tawny in hue, terrible, of adamantine teeth, and dyed with blood. With matted locks on their heads, their thighs were long and massive; endued with five feet, their stomachs were large.[130] Their fingers were set backwards. Of harsh temper and ugly features, their voice was loud and terrible. They had rows of tinkling bells tied to their bodies. Possessed of blue throats, they looked very frightful.[131] Exceedingly cruel and incapable of being looked at without fear, and without abhorrence for anything, they came there with their children and wives. Indeed, diverse were the forms seen there of the *Rākshasas* that came.[132] Quaffing the blood that ran in streams, they became filled with joy and began to dance in separate bands.—This is excellent!—This is pure! —This is very sweet!—these were the words they uttered.[133] Other carnivorous creatures, subsisting upon animal food, having gorged upon fat and marrow and bones and blood, began to eat the delicate parts of corpses.[134] Others, drinking the fat that flowed in streams, ran naked over the field. Possessed of diverse kinds of faces, other carnivorous beings of great ferocity, and living upon dead flesh,[135] came there in tens of thousands and millions. Grim and gigantic *Rākshasas* also of wicked deeds, came there in bands as numerous.[136] Other ghostly beings, filled with joy and gorged to satiety, O king, also came there and were seen in the midst of that dreadful carnage.[137] When morning dawned, Açwatthāman desired to leave the camp.[138] He was then bathed in human blood, and the hilt of his sword so firmly adhered in his grasp that his hand and sword, O king, became one![139] Having walked in that path that is never trod (by good warriors), Açwatthāman, after that slaughter, looked like the blazing fire at the end of the *Yuga* after it has consumed all creatures into ashes.[140] Having perpetrated that feat agreeably to his vow, and having trod in that untrodden way, Drona's son, O lord, forgot his grief for the slaughter of his sire.[141] The Pāndava camp, in consequence of the sleep in which all within it were buried, was perfectly still when Drona's son had entered it in the night. After the nocturnal slaughter, when all became once more quiet, Açwatthāman issued from it.[142]

Having issued from the camp, the valiant Açwatthāman met his two compassions and, filled with joy, told them his feat, gladdening them, O king, by the intelligence.[143] Those two, in return, devoted as they were to his good, gave him the agreeable intelligence of how they also had slaughtered thousands of Pānchālas and Srinjayas (at the gates).[144] Even thus did that night prove terribly destructive to the Somakas who had been heedless and buried in sleep.[145] The course of time, without doubt, is irresistible. Those who had exterminated us were themselves exterminated now !![146]

"Dhritarāshtra said,—'Why is it that that mighty car-warrior, viz., the son of Drona, did not achieve such a feat before although he had resolutely exerted for bestowing victory upon Duryodhana ?[147] For what reason did that great bowman do this after the slaughter of the wretched Duryodhana ? It behoveth thee to tell me this !'[148]

"Sanjaya said,—'Through fear of the Pārthas, O son of Kuru's race, Açwatthāman could not achieve such a feat then ! It was owing to the absence of the Pārthas and the intelligent Keçava as also of Sātyaki, that Drona's son could accomplish it ![149] Who is there, the lord Indra unexcepted, that is competent to slay them in the presence of these heroes ? Besides, O king, Açwatthāman succeeded in accomplishing the feat only because the men were all asleep ![150] Having caused that vast slaughter of the Pāndava forces, those three great car-warriors (viz., Açwatthāman and Kripa and Kritavarman), meeting together, exclaimed,—Good luck ![151]—His two companions congratulated Açwatthāman, and the latter was also embraced by them. In great joy the latter uttered these words :[152]—All the Pānchālas have been slain as also all the sons of Draupadi ! All the Somakas also, as well as all that remained of the Matsyas, have been slaughtered by me ![153] Crowned with success, let us without delay go there where the king is ! If the king be still alive, we will give him this joyful intelligence !—' "[154]

Section IX.

"Sanjaya said,—'Having slain all the Pānchālas and the sons of Draupadi, the three Kuru heroes together came to that spot where Duryodhana lay, struck down by the foe.[1] Arrived there, they beheld that life had not been wholly extinct in the king. Jumping down from their cars, they surrounded thy son.[2] The Kuru king, O monarch, was lying there with broken thighs. Almost senseless, his life was about to ebb away. He was vomiting blood at intervals, with down-cast eyes.[3] He was then surrounded by a large number of carnivorous animals of terrible forms, and by wolves and hyenas, that awaited at no great distance for feeding upon his body.[4] With great difficulty the king was keeping off those beasts of prey that stood in expectation of feasting upon him. He was writhing on the Earth in great agony.[5] Beholding him thus lying on the Earth, bathed in his own blood, the three heroes who were the sole survivors of his army, viz., Açwatthāman and Kripa and Kritavarman, became afflicted with grief and sat surrounding him.[6] Encompassed by those three mighty car-warriors who were covered with blood and who breathed hot sighs, the Kuru king looked like a sacrificial altar surrounded by three fires.[7] Beholding the king lying in that highly undeserving plight, the three heroes wept in unendurable sorrow.[8] Wiping the blood from off his face with their hands, they uttered these piteous lamentations in the hearing of the king lying on the field of battle.[9]

" 'Kripa said,—There is nothing too difficult for Destiny to bring about, since even this king Duryodhana who was the lord of eleven *Akshauhinis* of troops sleepeth on the bare ground, struck down by the foe and covered with blood![10] Behold, fond as he was of the mace, that mace decked with pure gold still lieth by the side of the king whose splendour still resembles that of pure gold![11] In no battle did that mace abandon this hero! Even now, when he is about to ascend to heaven, that weapon leaveth not this illustrious warrior![12] Behold, that weapon, adorned with pure gold, still lieth by the side of this hero like a loving wife by the side of her lord

stretched on his bed in his chamber of sleep![13] Behold the reverses brought about by Time! This scorcher of foes that used to walk at the head of all crowned kings, now eateth the dust, struck down (by the foe)![14] He who had formerly struck down many foes and caused them to lie on the bare ground, alas, that king of the Kurus lieth today on the bare ground, struck down by foes![15] He to whom hundreds of kings used to bow down in fear, lieth today on the field of battle, surrounded by beasts of prey![16] The Brāhmanas formerly used to wait upon this lord for wealth! Alas, beasts of prey wait upon him today for feeding upon his body!—'[17]

"Sanjaya continued,—'Beholding that chief of Kuru's race lying on the ground, Açwatthāman, O best of the Bharatas, uttered these piteous lamentations:[18]—O tiger among kings, all people indicated thee as the foremost of all bowmen! People also said that (in encounters with the mace) thou, a disciple of Cankarshana, wert like the Lord of treasures, (viz., Kuvera), himself![19] How then, O sinless one, could Bhima notice any laches in thee! Thou wert ever mighty and possessed of skill! He, on the other hand, O king, is a wicked-souled wight![20] Without doubt, O monarch, Time in this world is mightier than everything else, for we behold even thee struck down by Bhimasena in battle![21] Alas, how could the wretched and mean Vrikodara unrighteously strike thee down, thee that wert conversant with every rule of righteousness! Without doubt, Time is irresistible![22] Alas, having summoned thee to a fair fight, Bhimasena, putting forth his might, fractured thy thighs![23] Fie on that wretched Yudhishthira who tolerated the head of one unrighteously struck down in battle to be touched with the foot![24] In all battles warriors will certainly reprobate Vrikodara as long as the world will last. Without doubt, thou hast been struck down unrighteously![25] The valiant Rāma of Yadu's race, O king, always used to say that there is no one equal to Duryodhana in encounters with the mace![26] He of the Vrishni race, O Bhārata, used to boast of thee, O lord, in every assembly, saying,—Duryodhana of Kuru's race is a worthy disciple of mine![27]—Thou hast obtained that end which great *Rishis*

have declared to be the high reward of a Kshatriya slain in battle with his face towards the foe![28] I do not, O bull among men, grieve for thee, O Duryodhana! I grieve only for thy mother Gāndhāri and thy sire, childless as they now are![29] Afflicted with sorrow, they will have to wander over the Earth, begging their food! Fie on Krishna of Vrishni's race, and on Arjuna of wicked understanding![30] They regard themselves conversant with the duties of morality, yet both of them stood indifferent whilst thou wert being slain! How will the other Pāndavas, shameless though they be, O king, speak of the manner in which they have accomplished thy death?[31] Thou art highly fortunate, O son of Gāndhāri, since thou hast been slain on the field of battle, O bull among men, while advancing fairly against the foe![32] Alas, what will be the plight of Gāndhāri who is now childless, and who hath lost all her kinsmen and relatives! What also will be the plight of the blind king![33] Fie on Kritavarman, on myself, as also on the mighty car-warrior Kripa, since we have not yet gone to heaven with thy royal self before us![34] Fie on us, lowest of mortals, since we do not follow thee that wert the grantor of all wishes, the protector of all men, and the benefactor of all thy subjects![35] Through thy power, the abodes of Kripa, of myself, and of my sire, along with those of our dependants, O tiger among men, are full of wealth![36] Through thy grace, ourselves with our friends and relatives have performed many foremost of sacrifices with a profusion of presents to Brāhmanas![37] Where shall such sinful persons as ourselves now go, since thou hast gone to heaven, taking with thee all the kings of the Earth?[38] Since we three, O king, do not follow thee that art about to obtain the highest end (of life), it is for this that we are indulging in such lamentations![39] Deprived of thy companionship, reft of wealth, our memories painfully dwelling upon thy prosperity, alas, what will be our lot since we do not go with thee?[40] Without doubt, O chief of Kuru's race, we shall have to wander in grief on the Earth! Deprived of thee, O king, where can we have peace and where can we have happiness?[41] Going from this world, O monarch, and meeting with those mighty car-warriors (that

have preceded thee), show thy regards to them, at my request, one after another, according to the order of their rank and years![42] Having offered worship to thy preceptor, that foremost of all wielders of bows, tell him, O king, that Dhrishtadyumna hath been slain by me![43] Embrace king Vālhika, that mighty car-warrior, as also the ruler of the Sindhus, and Somadatta, and Bhuriçravas,[44] and the other foremost of kings that have preceded thee to heaven. At my request, embrace all of them and enquire after their welfare!—'[45]

"Sanjaya continued,—'Having said these words unto the king deprived of his senses and lying with broken thighs, Açwatthāman once more cast his eyes on him and uttered these words:[46]—If, O Duryodhana, thou hast any life in thee still, listen to these words that are so pleasant to hear! On the side of the Pāndavas, only seven are alive, and among the Dhārtarāshtras, only we three![47] The seven on their side are the five brothers and Vāsudeva and Sātyaki; on our side, we three are myself and Kripa and Kritavarman![48] All the sons of Draupadi have been slain, as also all the children of Dhrishtadyumna! All the Pānchālas too have been slain as also the remnant of the Matsyas, O Bhārata![49] Behold the vengeance taken for what they had done! The Pāndavas are now childless! While buried in sleep, the men and animals in their camp have all been slain![50] Penetrating into their camp in the night, O king, I have slain Dhrishtadyumna, that wight of sinful deeds, as one kills an animal![51]—Duryodhana then, having heard those words that were so agreeable to his heart, regained his senses and said these words in reply:[52]—That which neither Ganga's son, nor Karna, nor thy sire, could achieve, hath at last been achieved by thee today, accompanied by Kripa and Bhoja![53] Thou hast slain that low wretch (viz., Dhrishtaduymna) who was commander of the Pāndava forces, as also Cikhandin! In consequence of this I regard myself equal to Magavat himself![54] Good be to you all! Let prosperity be yours! All of us will again meet together in heaven!—Having said these words the high-souled king of the Kurus became silent.[55] Casting off his griefs for all his (slain) kinsmen, he then gave up his life-breaths. His

soul ascended to sacred heaven, while his body only remained on Earth.[56] Even thus, O king, thy son Duryodhana breathed his last! Having provoked the battle first, he was slain by his foes at last![57] The three heroes repeatedly embraced the king and gazed steadfastly on him. They then ascended their cars.[58] Having heard these piteous lamentations of Drona's son, I came away at early dawn towards the city.[59] Even thus the armies of the Kurus and the Pāndavas have been destroyed! Great and terrible have been that carnage, O king, caused by thy evil policy![60] After thy son ascended to heaven, I became afflicted with grief and the spiritual sight which the *Rishi* gave hath been lost by me!' "[61]

Vaiçampāyana continued,—"The king, hearing of his son's death, breathed long and hot sighs, and became plunged into great anxiety."[62]

SECTION X.

Vaiçampāyana said,—"After that night had gone away, the driver of Dhrishtadyumna's car gave intelligence to king Yudhishthira of the great slaughter that had been caused during the hour of sleep.[1]

"The driver said,—"The sons of Draupadi, O king, have been slain, with all the children of Drupada himself, while they were heedless and trustfully asleep in their own camp![2] During the night, O king, thy camp has been exterminated by the cruel Kritavarman, and Kripa the son of Gotama, and the sinful Açwatthāman![3] Slaying thousands of men and elephants and steeds with lances and darts and battle-axes, those men have exterminated thy army![4] While thy army was being slaughtered like a forest cut down with axes, a loud wail was heard rising from thy camp![5] I am the sole survivor, O monarch, of that vast force! I have, O thou of virtuous soul, escaped with difficulty from Kritavarman at a time when he was heedless!'[6]—Hearing these evil tidings, Kunti's son Yudhishthira, however capable of bearing up (against foes), fell down on the Earth, afflicted with grief at the loss of his sons.[7] Advancing forward, Sātyaki held the king in his

embrace. Bhimasena and Arjuna and the two sons of Mādri also stretched forth their arms.[8] Having recovered his senses, the son of Kunti lamented in great affliction, uttering these words rendered indistinct by sorrow: 'Alas, having vanquished the foe, we have ourselves been vanquished in the end![9] The course of events is difficult to be ascertained even by persons endued with spiritual sight! The foe who were vanquished have become victorious! Ourselves, again, while victorious, are vanquished![10] Having slain brothers and friends and sires and sons and well-wishers, and kinsmen, and counsellors, and having vanquished them all, we ourselves are vanquished at last![11] Misery looks like prosperity, and prosperity looks like misery! This our victory has assumed the shape of defeat. Our victory, therefore, has ended in defeat![12] Having won the victory, I am obliged to grieve as an afflicted wretch! How, then, can I regard it as a victory? In reality, I have been doubly defeated by the foe![13] They for whose sake we have incurred the sin of victory by slaying our kinsmen and friends, alas, they, after victory had crowned them, have been vanquished by defeated foes that were heedful![14] Alas, through heedlessness have they been slain that had escaped from even Karna, that warrior who had barbed arrows and *nālikas* for his teeth, the sword for his tongue, the bow for his gaping mouth, and the twang of the bowstring and the sound of palms for his roars,—that angry Karna who never retreated from battle, and who was a very lion among men![15-16] Alas, those princes that succeeded in crossing, by boats constituted by their own excellent weapons, the great Drona-ocean having cars for its deep lakes, showers of arrows for its waves, the ornaments of warriors for its gems, car-steeds for its animals, darts and swords for its fishes, elephants for its alligators, bows for its whirlpools, mighty weapons for its foam, and the signal of battle for its moonrise causing it to swell with energy, and the twang of the bowstring and the sound of palms for its roar,—alas, even those princes have from heedlessness been slain![17-18] There is, in this world, no more powerful cause of death, as regards men, than heedlessness! Prosperity abandons a heedless man from every side, and every kind of misery overtakes him![19] The

tall standard with excellent top that stood on his car was the wreath of smoke that infallibly indicated the Bhishma fire. Shafts constituted its flames, and wrath was the wind that fanned it! The twang of his formidable bow and the sound of his palms constituted the roar of that fire. Armour and diverse kinds of weapons were the *homa* libations that were poured into it. The vast hostile army was the heap of dry forest-grass that was assailed by that fire! Alas, even they that had endured that fierce fire whose terrible energy was represented by the mighty weapons in Bhishma's hands, have it last fallen through heedlessness![20-21] A heedless person can never acquire knowledge, asceticism, prosperity, or great renown! Behold, Indra has obtained great happiness after slaying all his foes heedfully![22] Behold, the few survivors among our foes have, through our heedlessness, slain so many sons and grandsons of kings each of whom was really like Indra himself! Alas, they have perished like merchants with rich freights perishing through carelessness in a shallow stream after having crossed the great ocean![23] They whose bodies are now lying on the bare ground, slain by those vindictive wretches, have without doubt ascended to heaven! I grieve, however, for the princess Krishnā! Alas, she will be plunged today in an ocean of grief![24] Hearing of the slaughter of her brothers and sons and her venerable sire, the king of the Pānchālas, without doubt she will fall down senseless on the Earth! Her body emaciated by grief, she will not rise again![25] Unable to bear the grief resulting from such affliction, and worthy as she is of happiness, alas, what will be her plight? Cut to the quick by the slaughter of her sons and brothers, she will be like one scorched by fire!'[26] Having in deep affliction indulged in these lamentations, that king of Kuru's race then addressed Nakula, saying.—'Go and bring the unfortunate princess Draupadi here along with all her maternal relations!'[27] Obediently accepting that command of the king who equalled Yama himself in righteousness, Nakula speedily proceeded on his car to the quarters of Draupadi where that princess resided with all the wives of the Pānchāla king.[28] Having despatched the son of Mādri,

Yudhishthira, crushed by grief, proceeded, with tears in his eyes and accompanied by those friends of his, to the field on which his sons had battled and which still teemed with diverse kinds of creatures.[29] Having entered that cursed field abounding with fierce sights, the king saw his sons, well-wishers, and friends, all lying on the ground, covered with blood, their bodies mangled, and heads separated from their trunks.[30] Beholding them in that plight, Yudhishthira, that foremost of righteous men, became deeply afflicted. That chief of the Kurus then began to weep aloud and fell down on the Earth, deprived of his senses, along with all his followers."[31]

Section XI.

Vaiçampāyana said,—"Beholding his sons, grandsons, and friends all slain in battle, the king's soul became overwhelmed with great grief, O Janamejaya![1] Recollecting those sons and grandsons and brothers and allies, a deep sorrow took possession of the illustrious monarch.[2] Senseless and trembling, his eyes were bathed in tears. His friends then, themselves filled with anxiety, began to comfort him.[3] At that time, Nakula, skilled in executing errands, arrived there on his car of solar effulgence, accompanied by the princess Krishnā in great affliction.[4] She had been residing at Upaplavya. Having received that heart-rending intelligence about the slaughter of all her sons, she became exceedingly agitated.[5] Trembling like a plantain tree shaken by the wind, the princess Krishnā, arrived at the presence of Yudhishthira, fell down, afflicted by grief.[6] Her face, adorned with eyes resembling a couple of full-blown lotuses, seemed to be darkened by grief like the Sun himself when enveloped in darkness.[7] Beholding her prostrate on the Earth, the wrathful Vrikodara, of prowess incapable of being baffled, advancing hastily, raised her up and clasped her with his arms.[8] The beautiful lady, comforted by Bhimasena, began to weep, and addressing the eldest son of Pāndu with his brothers, said[9],—'By good luck, O monarch, having obtained the whole Earth, thou shalt enjoy her after the slaughter of thy brave sons in the observance of Kshatriya

duties!'[10] By good luck, O son of Prithā, thou art happy at the thought of having obtained the whole Earth! By good luck, thy thoughts do not dwell on Subhadrā's son whose tread resembled that of an infuriate elephant!'[11] By good luck, thou dost not, like myself while residing at Upaplavya, recollect thy heroic sons slaughtered in the observance of Kshatriya duties!'[12] O son of Prithā, hearing of the slaughter of those sleeping heroes by Drona's son of sinful deeds, grief burns me as if I were in the midst of a fire!'[13] If Drona's son be not made to reap the fruit of that sinful deed of his,—if, putting forth your prowess in battle, thou dost not take the life of that wretch of sinful deeds, along with the lives of all his followers,—then, listen to me, ye Pāndavas, I shall sit here in *Prāya!*'[14-15] Having said these words, the helpless Krishnā, the daughter of Yajnasena, sat by the side of the eldest son of Pāndu, viz., king Yudhishthira the just.[16] The royal sage Yudhishthira, of righteous soul, seeing his dear queen sit in *Prāya*, addressed her, saying,—'O auspicious lady, O thou that art conversant with morality, all thy sons and brothers have righteously met with a noble death! It behoveth thee not to grieve for them!'[17-18] As regards Drona's son, he hath gone to a distant forest, O beautiful princess! How shalt thou, O lady, make thyself sure of his fall in battle?'[19]

"Draupadi answered,—'I have heard that Drona's son hath a gem on his head, born with him! I shall see that gem brought to me after the slaughter of that wretch in battle! Placing that gem on thy head, O king, I shall endure to live!' Even this is my resolve!'[20] Having said these words unto the royal son of Pāndu, the beautiful Krishnā approached Bhimasena and said these words of high purpose unto him:[21]—'Remembering the duties of a Kshatriya, O Bhima, it behoveth thee to come to my rescue! Slay that man of sinful deeds like Magavat slaying Camvara![22] There is no one in this world who is equal to thee in prowess! It is known throughout the world how on an occasion of great calamity[23] thou becamest at the town of Vāranāvata the refuge of all the Pārthas! When again we were seen by Hidimva, it was thou that becamest our refuge in the same way![24] Like

Magavat rescuing (his spouse, viz.,) the daughter of Puloma, thou hadst rescued my afflicted self, in Virāta's city, from a great calamity!'[25] Like those great feats, O Pārtha, that thou hast achieved in former days, slay now, O slayer of foes, the son of Drona and be thou happy!'[26]—Hearing these and other piteous lamentations of the princess, Kunti's son Bhimasena of great might could not endure them.[27] He mounted upon his great car adorned with gold, and took his beautiful bow with arrow placed on the string.[28] Making Nakula his charioteer, and resolved upon slaying the son of Drona, he began to stretch his bow and caused his steeds to be urged without delay.[29] Those steeds, fleet as the wind, thus urged, O tiger among men, proceeded with great speed.[30] Possessed of great valor and unfading energy, Bhima set out from the Pāndava camp and proceeded with great celerity along the track of Açwatthāman's vehicle."[31]

Section XII.

Vaiçampāyana said,—"After the irresistible Bhimasena had set out, that bull of Yadu's race, possessed of eyes like lotus petals, addressed Kuru's son Yudhishthira, saying,[1]—'O son of Pāndu, this brother of thine, overwhelmed with grief at the slaughter of his sons, proceedeth alone to battle, from desire of slaying the son of Drona![2] O bull of Bharata's race, of all thy brothers, Bhima is thy dearest! Beholding him fallen into a great danger why dost thou not stir thyself?[3] The weapon called *Brahmaçira*, which that subjugator of hostile towns, viz., Drona, communicated to his son, is capable of consuming the whole world.[4] The illustrious and highly blessed preceptor, that foremost of all wielders of bows, delighted with Dhananjaya, had given him that very weapon.[5] Unable to endure it, his only son then begged it of him. Unwillingly he imparted the knowledge of that weapon to Açwatthāman.[6] The illustrious Drona knew the restlessness of his son. Acquainted with all duties, the preceptor laid this command on him, saying,[7]—Even when overtaken by the greatest danger, O child, in the midst of battle, thou shouldst never

use this weapon, particularly against human beings!'[9]—Even thus the preceptor Drona spoke unto his son. A little while after he again spoke, saying,—O bull among men, thou wilt not, it seems, walk in the path of the righteous!'—Hearing those bitter words of his sire, the wicked souled Açwatthāman, in despair of obtaining every kind of prosperity, began in grief to wander over the Earth.[10] Then, O chief the Kurus, while you were living in the woods, O Bhārata, he came to Dwārakā and took up his abode there, worshipped by the Vrishnis.[11] One day, after he had taken up his abode in Dwārakā, he came to me, without a companion and when I myself was without anybody by my side, on the sea-coast, and there smilingly addressing me, said,[12]—O Krishna, that weapon, called *Brahmaçira*, worshipped by gods and *Gandharvas*, which my sire, the preceptor of the Bharatas, of prowess incapable of being baffled, had obtained from Agastya after performing the austerest penances, is now with me, O Dāçārha, as much as it is with my sire![13-14] O foremost one of Yadu's race, in exchange for that celestial weapon, give me thy discus which is capable of slaying all foes in battle!'[15]—While he with joined hands and great importunity thus begged of me my discus, myself, O bull of Bharata's race, from desire of gladdening him, told him these words,[16]—Gods, *Dānavas*, *Gandharvas*, men, birds and snakes, assembled together, are not equal to even a hundredth part of my energy.[17] I have this bow, this dart, this discus, and this mace! I will give thee whichever amongst these thou desirest to have from me![18] Without giving me the weapon thou wishest to give, take from among these weapons of mine whichever thou mayst be able to wield and use in battle!'[19]—Thus addressed, the illustrious son of Drona, as if challenging me, solicited at my hands my discus of excellent nave and hard as thunder, possessed of a thousand spokes, and made of iron.[20]—Take it,—I said unto him. Thus addressed, he rose suddenly and seized the discus with his left hand.[21] He failed, however, to even move the weapon from the spot on which it lay. He then made preparations for seizing it with his right-hand.[22] Having seized it then very firmly and having put forth all his strength, he still

failed to either wield or move it. At this, Drona's son became filled with sorrow. After he was tired with the exertions he made, he ceased, O Bhārata![22-24] When he withdrew his heart from that purpose, I addressed the anxious and senseless Açwatthāman and said,[25]—He who is always regarded as the foremost of all human beings, that wielder of *Gāndiva*, that warrior having white steeds yoked unto his car, that hero owning the prince of apes for the device on his standard,[26] that hero who, desirous of vanquishing in a wrestling encounter the god of gods, viz., the blue-throated lord of Uma, gratified the great Cankara himself,[27] that Phālguna than whom I have no dearer friend on Earth, that friend to whom there is nothing that I cannot give including my very wives and children,[28] that dear friend Pārtha of unstained acts, never said unto me, O Brāhmana, such words as these which thou hast uttered![29] That son whom I obtained through ascetic penances and observance of austere *Brahmacharya* for twelve years on the breast of Himavat whither I had gone for the purpose,[30] that son of mine, viz., Praddyumna, of great energy and a portion of Sanatkumāra himself, begotten by me upon my wife Rukmini who had practised vows as austere as mine,[31] that hero even never solicited this best of objects, viz., this unrivalled discus, which thou of little understanding hast solicited![32] Rāma of great might never said such words to me! Neither Gada, nor Cāmva, have ever asked that of me which thou hast asked![33] No one among the other great car-warriors of the Vrishni and the Andhaka race residing in Dwārakā has ever asked this of me which thou hast asked![34] Thou art the son of the preceptor of the Bharatas, thou art held in high respect by all the Yādavas! Let me ask thee, O foremost of car-warriors, with whom wouldst thou fight using this weapon?[35]—Thus addressed by me, Drona's son replied, saying,—After offering worship to thee, O Krishna, it was my intention to fight thee, O thou of unfading glory![36] It was for this, O Krishna, that I solicited thee for thy discus which is adored by gods and *Dānavas!* If I had got it I would then have become invincible in the world![37] Having failed, O Keçava, in obtaining

my almost unattainable wish, I am about to leave thee, O Govinda! Address me in fair words now![38] This terrible weapon is held by thee that art the foremost of all terrible persons! Unrivalled art thou for this weapon! There is none else in this world capable of possessing it![39]—Having said these words unto me, the son of Drona, taking many couples of steeds and much wealth and diverse kinds of gems, left Dwārakā.[40] He is wrathful, wicked souled, restless, and very cruel! He knows the weapon called *Brahmaçira*. Vrikodara should be protected from him!' "[41]

Section XIII.

Vaiçampāyana said,—"Having said these words, that foremost of all wielders of weapons, viz., that delighter of all the Yādavas, mounted upon his excellent car equipt with every kind of powerful weapons.[1] Unto that vehicle were yoked two pairs of foremost steeds of the Kāmvoja breed, that were adorned with garlands of gold. The *Dhur* of that best of cars was of the hue of the morning sun.[2] On the right was yoked the steed known as Caivya; on the left was placed Sugriva; the *Pārshni* was borne by two others called Meghapushpa and Valāhaka.[3] There was seen on that car a celestial standard decked with gems and gold and created by the divine Artificer, and standing high like the *Māyā* (of Vishnu himself).[4] Upon that standard was Vinatā's son (Garuda) shining with great splendour. Indeed, that enemy of snakes perched on the standard-top of Keçava who is Truth embodied.[5] Then Hrishikeça, that foremost of all bowmen, mounted on that car. After him Arjuna of irresistible feats and Yudhishthira the king of the Kurus ascended the same vehicle.[6] Seated on that car, by the side of him of Daçārha's race who wielded the bow called *Çārnga*, the two sons of Pāndu looked exceedingly beautiful, like the twin Açwins seated by the side of Vāsava.[7] Causing them to ascend on that car of his which was adored by all the world, he of Daçārha's race urged those foremost of steeds endued with great fleetness.[8] Those steeds then suddenly flew, taking after them that excellent

vehicle ridden by the two sons of Pāndu and by that bull of Yadu's race.[9] Endued with great speed, as those animals bore away the wielder of *Çārnga*, loud became the noise caused by their rush, like that of birds coursing through the air.[10] Proceeding with great speed, they soon came up, O bull of Bharata's race, with the mighty bowman Bhimasena in whose wake they had followed.[11] Although those great car-warriors met Bhima, they failed however to stop that son of Kunti, as, filled with wrath, he proceeded fiercely towards the foe.[12] In the very sight of those illustrious and firm bowmen, Bhima, by means of his very fleet steeds, proceeded towards the bank of the river brought down by Bhagiratha.[13] He beheld the high-souled and illustrious and dark-complexioned and island-born Vyāsa sitting near the edge of the water in the midst of many *Rishis*.[14] And he also saw Drona's son of wicked deeds sitting beside them, covered with dust, attired in a piece of cloth made of *Kuça* grass, and smeared all over with clarified butter.[15] The mighty-armed Bhimasena, the son of Kunti, taking up his bow with shaft fixed on it, rushed towards Açwatthāman, and said,—'Wait, wait!'[16] Drona's son, beholding that terrible bowman coming towards him bow in hand, and his two brothers on Janārddana's car,[17] became exceedingly agitated and thought his hour had come. Of soul incapable of being depressed, he called to his mind that high weapon (which he had obtained from his sire).[18] He then took up a blade of grass with his left hand. Fallen into great distress, he inspired that blade of grass with proper *mantras* and converted it into that powerful celestial weapon.[19] Unable to brook the arrows (of the Pāndavas) and the presence of those wielders of celestial weapons, he uttered in wrath these terrible words, viz.,—'For the destruction of the Pāndavas.'[20] Having said these words, O tiger among kings, the valiant son of Drona let off that weapon for stupifying all the worlds.[21] A fire then was born in that blade of grass, which seemed capable of consuming the three worlds like the all-destroying Yama at the end of the *Yuga*."[22]

Section XIV.

Vaiçampāyana said,—"At the very outset the mighty-armed hero of Daçārha's race understood from signs the intention of Drona's son. Addressing Arjuna, he said,[1]—'O Arjuna, O son of Pāndu, the time is come for the use of that celestial weapon which is in thy memory and the knowledge of which was imparted to thee by Drona![2] For protecting thyself as also thy brothers, O Bhārata, shoot in this battle that weapon which is capable of neutralising all weapons!'[3] Thus addressed by Keçava, Arjuna, that slayer of hostile heroes, quickly alighted from the car, taking with him his bow with shaft fixed on the string.[4] Softly wishing good unto the preceptor's son and then unto himself, and unto all his brothers, that scorcher of foes[5] then bowed unto all the gods and all his superiors and let off his weapon, thinking of the welfare of all the worlds and uttering the words,—'Let Açwatthāman's weapon be neutralised by this weapon!'[6] That weapon, quickly let off by the wielder of *Gāndiva*, blazed up with fierce flames like the all-destroying fire that appears at the end of the *Yuga*.[7] Similarly, the weapon that had been shot by Drona's son of fierce energy, blazed up with terrible flames within a huge sphere of fire.[8] Numerous peals of thunder were heard; thousands of metors fell; and all living creatures became inspired with great dread.[9] The entire welkin seemed to be filled with noise and assumed a terrible aspect with those flames of fire. The whole Earth, with her mountains and waters and trees, trembled.[10] Then the two great *Rishis*, viz., Nārada who is the soul of every creature, and the grandsire of all the Bharata princes, (viz., Vyāsa), beholding those two weapons scorching the three worlds, showed themselves there. The two *Rishis* sought to pacify the two heroes Aāwatthāman and Dhananjaya.[11-12] Conversant with all duties and desirous of the welfare of all creatures, the two sages, possessed of great energy, stood in the midst of those two blazing weapons.[13] Incapable of being overwhelmed by any force, those two illustrious *Rishis*, placing themselves between the two weapons, stood like two blazing fires.[14] Incapable of being checked by any creature endued with life, and adored by gods and *Dāna-*

vas, they two acted in this way, neutralising the energy of the two weapons and doing good to all the world.[15]

"The two *Rishis* said,—'Those great car-warriors who have fallen in this battle were acquainted with diverse kinds of weapons. They, however, never shot such a weapon upon human beings. What act of rashness is this, ye heroes, that ye have done?' "[16]

Section XV.

Vaiçampāyana said,—"At the very sight, O tiger among men, of those two *Rishis* possessed of splendour like that of fire, Dhananjaya quickly resolved to withdraw his celestial shaft.[1] Joining his hands, he addressed those *Rishis*, saying,—'I used this weapon, saying,—Let it neutralise the (enemy's) weapon![2] —If I withdraw this high weapon, Drona's son of sinful deeds will then, without doubt, consume us all with the energy of his weapon.[3] Ye two are like gods! It behoveth you to devise some means by which our welfare as also that of the three worlds may be secured!'[4]—Having said these words, Dhananjaya withdrew his weapon! The withdrawal of that weapon by the gods themselves in battle is exceedingly difficult.[5] Not excepting the great Indra himself, there was nobody save the son of Pāndu, who was capable of withdrawing that high weapon after it had once been let off.[6] That weapon was born of *Brahma* energy. No person of uncleansed soul can bring it back after it is once let off. Only one that leads the life of a *Brahmaçhārin* can do it.[7] If one who has not practised the vow of *Brahmacharya* seeks to bring it back after having shot it, it strikes off his own head and destroys him with all his equipments.[8] Arjuna was a *Brahmachārin* and an observer of vows. Having obtained that almost unobtainable weapon, he had never used it even when plunged into situations of the greatest danger.[9] Observant of the vow of truth, possessed of great heroism, leading the life of a *Brahmachārin*, the son of Pāndu was submissive and obedient to all his superiors. It was for this that he succeeded in withdrawing his weapon.[10] Drona's son, beholding

those two *Rishis* standing before him, could not by his energy withdraw his own terrible weapon.[11] Unable to withdraw the high weapon in battle, Drona's son, O king, with a cheerless heart, said unto the island-born *Rishi* these words.[12]—Threatened by a great danger, and desirous of protecting my life, I let off this weapon, through fear of Bhimasena, O sage![13] This Bhimasena of false behaviour, acted sinfully, O holy one, while slaying the son of Dhritarāshtra in battle![14] It is for this, O regenerate one, that of uncleansed soul as I am, I let off this weapon! I dare not, however withdraw it now![15] Having inspired this irresistible and celestial weapon with the energy of fire, I let it off for the destruction of the Pāndavas.[16] Contrived for the destruction of the Pāndavas, that weapon, therefore, will take away the lives of all the sons of Pāndu.[17] O regenerate one, I have, in wrath, done this sinful deed! I invoked this weapon in battle for the destruction of the Pāndavas!'[18]

"Vyāsa said,—'Prithā's son Dhananjaya, O child, was acquainted with the weapon called *Brahmaçira*. Neither from wrath, nor for thy destruction in battle, did he shoot this weapon.[19] Arjuna, on the other hand, used it for baffling thy weapon. He has again withdrawn it![20] Having obtained even the *Brahma* weapon through thy sire's instructions, the mighty-armed Dhananjaya did not fall off from a Kshatriya's duties.[21] Arjuna is possessed of such patience, and such honesty. He is, besides, conversant with every weapon. Why dost thou seek to compass the destruction of such a person with all his brothers?[22] That region where the weapon called *Brahmaçira* is baffled by another high weapon, suffers a drought for twelve years for the clouds do not pour a drop of water there for this period![23] For this reason, the mighty-armed son of Pāndu, although he had the power, would not still, from desire of doing good to living creatures, baffle thy weapon with his![24] The Pāndavas should be protected; thy own self should be protected; the kingdom also should be protected. Therefore, O thou of mighty-arms, withdraw this celestial weapon of thine![25] Dispel this wrath from thy heart, and let the Pāndavas be safe! The royal sage Yudhishthira

never desires to win victory by perpetrating any sinful act![26]* Give unto these that gem which is on thy head. Taking that, the Pāndavas will in return grant thee thy life!'[27]

"Drona's son said,—'This my gem is more valuable than all the wealth that has ever been earned by the Pāndavas and the Kauravas![28] If this gem is worn, the wearer ceases to have any fear from weapons or disease or hunger! He ceases to have any fear of gods and *Dānavas* and *Nāgas*![29] His apprehensions from *Rākshasas* as also from robbers will cease. Even these are the virtues of this gem of mine![30] I cannot, by any means, part with it![30] That, however, O holy one, which thou sayest, should be done by me. Here is this gem! Here is myself! This blade of grass (inspired into a fatal weapon) will, however,[31] fall into the wombs of the Pāndava women, for this weapon is high and mighty, and incapable of being frustrated! O regenerate one, I am unable to withdraw it, having once let it off![32] I will now throw this weapon into the wombs of the Pāndava women. As regards thy commands in other respects, O holy one, I shall certainly obey them!'[33]

"Vyāsa said,—'Do then this. Do not, however, entertain any other purpose, O sinless one! Throwing this weapon into the wombs of the Pāndava women, stop thyself!'"[34]

Vaiçampāyana continued,—"The son of Drona, having heard these words of the island-born, threw that uplifted weapon into the wombs of the Pāndava women.'"[35]

Section XVI.

Vaiçampāyana said,—"Understanding that that weapon was thrown (into the wombs of the Pāndava women) by Drona's son of sinful deeds, Hrishikeça, with a cheerful heart, said these words unto him:[1]—'A certain Brāhmana of pious vows, beholding Virāta's daughter who is now daughter-in-law to Arjuna, while she was at Upaplavya, said,[2]—While the Kuru line will become extinct, a son will be born to thee. This

* I think, the meaning of this is that Yudhishthira would not reign by killing thee.—T

thy son, for that reason, will be called by the name of Parikshit![3]—The words of that pious man shall become true! The Pāndavas shall have a son called Parikshit!'[4] Unto Govinda, that foremost one of the Sātwata race, while he was saying these words, Drona's son, filled with wrath, replied, saying,[5]—'This, O Keçava, that thou sayest from thy partiality for the Pāndavas, shall not happen! O thou of eyes like lotus petals, my words cannot but be fulfilled![6] Uplifted by me, this weapon of mine shall fall on the fœtus that is in the womb of Virāta's daughter,—upon that fœtus which thou, O Krishna, art desirous of protecting!'[7]

"The holy one said,—'The fall of this mighty weapon will not be fruitless. The fœtus will die. But being dead, it will live again and have a long life![8] As regards thyself, all wise men know thee for a coward and a sinful wretch! Always engaged in sinful acts, thou art the slayer of children! For this reason, thou must have to bear the fruit of these thy sins![9] For three thousand years thou thalt wander over this Earth, without a companion and without being able to talk with any one![10] Alone and without anybody by thy side, thou shalt wander through diverse countries! O wretch, thou shalt have no place in the midst of men![11] The stench of puss and blood shall emanate from thee, and inaccessible forests and dreary moors shall be thy abode! Thou shalt wander over the Earth, O thou of sinful soul, with the weight of all diseases on thee![12] The heroic Parikshit, attaining to age and a knowledge of the Vedas and the practice of pious vows, shall obtain all weapons from the son Caradwat![13] Having obtained a knowledge of all high weapons, and observant of all Kshatriya duties, that righteous-souled king shall rule the Earth for sixty years![14] More than this, that boy shall become the mighty-armed king of the Kurus, known by the name of Parikshit, before thy very eyes, O thou of wicked soul![15] Though burnt by the energy of thy weapon's fire, I shall revive him! O lowest of men, behold the energy of my austerities and my truth!'[16]

"Vyāsa said,—'Since, disregarding us, thou hast perpetrated this exceedingly cruel act, and since thy behaviour is such

although thou art a good Brāhmana (by birth),[17] therefore, those excellent words that Devaki's son has said, will, without doubt, be realised in thy case, an adopter as thou hast been of Kshatriya usages!'[18]

"Açwatthāman said,—'With thyself among all men, O holy one, I shall live! Let the words of this illustrious and foremost of men become true!'[19]

Vaiçampāyana continued,—"Drona's son then, having made over his gem to the high-souled Pāndavas, cheerlessly proceeded, before their eyes, to the forest.[20] The Pāndavas, who had killed and chastised all their foes, placed Govinda and the island-born Krishna and the great ascetic Nārada at their head, and taking the gem that was born with Acwatthāman, quickly came back to the intelligent Draupadi who was sitting in observance of the *Prāya* vow.[21-22]

Vaiçampāyana continued,—"Those tigers among men, borne by their excellent steeds resembling the wind in fleetness, came back, with him of Daçārha's race, to their encampment.[23] Speedily alighting from their cars, those great car-warriors, themselves much more afflicted, beheld, Drupada's daughter Krishnā afflicted with woe.[24] Approaching the cheerless princess stricken with sorrow and grief, the Pāndavas with Keçava, sat round her.[25] Then the mighty Bhimasena, desired by the king, gave that celestial gem unto her and said these words:[26]—'This gem, O amiable lady, is thine! The slayer of thy sons hath been vanquished! Rise, casting off thy sorrow, and recollect the duties of a Kshatriyā lady![27] O thou of black eyes, when Vāsudeva was about to set out (from Upaplavya) on his mission of peace, thou hadst, O timid lady, said even these words unto the slayer of Madhu:[28]—I have no husbands! I have no sons, nor brothers! Nor art thou alive, O Govinda, since the king desires for peace![29]—Those bitter words were addressed by thee to Krishna, that foremost of persons! It behoveth thee to recollect those words of thine that were so consistent with Kshatriya usages![30] The wretched Duryodhana, that obstacle on the way of our sovereignty, has been slain. I have quaffed the blood of the living Dusçāsana![31] We have paid off the debt we owed to

our enemy! People, while talking, will not be able to censure us any longer! Having vanquished Drona's son, we have set him free for the sake of his being a Brāhmana and of the respect that should be shown to our deceased preceptor![33] His fame hath been destroyed, O goddess, only his body remains! He has been divested of his gem and on Earth he has been reft of his weapons!'[34]

"Draupadi said,—'I desired to only pay off our debt for the injury we have sustained. The preceptor's son is worthy of my reverence as the preceptor himself![35] Let the king bind this gem on his head, O Bhārata!'—The king then, taking that gem, placed it on his head, at the desire of Draupadi and regarding it as a gift from the preceptor.[35] Holding on his head that excellent and celestial gem, the puissant king looked beautiful like a mountain with the moon above it.[36] Though stricken with grief on account of the death of her sons, the princess Draupadi, possessed of great mental strength, gave up her vow. Then king Yudhishthira enquired of the mighty-armed Krishna, saying the following words."[37]

Section XVII.

Vaiçampāyana said,—"After all the troops had been slain during the hour of sleep by those three car-warriors, king Yudhishthira in great grief said these words unto him of of Daçārha's race:[1]—How, O Krishna, could my sons, all of whom were mighty car-warriors, be slaughtered by the sinful and wretched Açwatthâman of no great skill in battle?[2] How also could Drona's son slay the children of Drupada, all of whom were accomplished in weapons, possessed of great prowess, and capable of battling with hundreds of thousands of foes?[3] How could he slay that foremost of car-warriors, viz., Dhrishtadyumna, before whom the great bowman Drona himself could not appear?[4] What act was done by the preceptor's son, O bull among men, in consequence of which he succeeded in slaying, single-handed, all our men in battle?'[5]

"The holy one said,—'Verily, Drona's son had sought the aid of that highest of all the gods, viz., the eternal Mahādeva

ing in the gratification derived by man from his enjoyment of the five elemental substances and their compounds. It is from these four kinds of Sacrifice that the universe has sprung.[5]* Kaparddin constructed that bow using as materials the first and the fourth kinds of Sacrifices. The length of that bow was five cubits.[6] The sacred *(mantra) Vashat*, O Bhārata, was made its string. The four parts, of which a Sacrifice consists, became the adornments of that bow.[7] Then Mahādeva, filled with rage, and taking up that bow, proceeded to that spot where the celestials were engaged in their Sacrifice.[8] Beholding the unfading Rudra arrive there attired as a *Brahmachārin* and armed with that bow, the goddess Earth shrank with fear and the very mountains began to tremble.[9] The very wind ceased to move, and fire itself, though fed, did not blaze forth. The stars in the firmament, in anxiety, began to wander in irregular courses.[10] The Sun's splendour decreased. The disc of the Moon lost its beauty. The entire welkin became enveloped in a thick gloom.[11] The celestials, overwhelmed, knew not what to do. Their Sacrifice ceased to blaze forth. The gods were all terrified.[12] Rudra then pierced the embodiment of Sacrifice with a fierce shaft in the heart. The embodied form of Sacrifice, assuming the shape of a deer, fled away, with the god of fire.[13] Approaching heaven in that form, he blazed forth in beauty. Rudra, however, O Yudhishthira, pursued him through the skies.[14] After Sacrifice had fled away, the gods lost their splendours. Having lost their senses, the gods were stupified.[15] Then the

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* Nilakantha explains the four kinds of sacrifice mentioned here as follows :—*Loka*-sacrifice means the desire cherished by everybody for being regarded as good ; *Kriyā*-sacrifice means the especial rites performed on especial occasions ; *Griha*-sacrifice is the daily performance of those religious rites that are enjoined in the scriptures, such as the *Agni-hotra*, &c., &c. Lastly, *Nri*-sacrifice is the enjoyment by man of the things amidst which his life is cast and the happiness he derives from that enjoyment. How the universe can be said to depend upon or to have sprung from these four kinds of sacrifice is more than what I can understand.—T.

three-eyed Mahādeva, with his bow, broke in rage the arms of Savitri, and plucked out the eyes of Bhaga and the teeth of Pushna.[16] The gods then fled away, as also all the several parts of Sacrifice. Some amongst them, reeling as they sought to fly away, fell down senseless.[17] The blue-throated Rudra, having agitated them thus, laughed aloud and whirling the horn of his bow, paralysed them.[18] The celestials then uttered a cry. At their command, the string of the bow broke. The string having broken, the bow became stretched into a line.[19] The gods then approached the bowless god of gods and, with the embodied form of Sacrifice, sought the protection of the puissant Mahādeva and endeavoured to gratify him.[20] Gratified, the great god threw his wrath into the water. O king, that wrath, assuming the form of fire, is always employed in consuming that liquid element.[21] He then gave unto Savitri his arms, Bhaga his eyes, and Pushna his teeth. And he also restored the Sacrifices themselves, O Pāndava![22] The world once more became safe and sound. The gods assigned unto Mahādeva all the libations of clarified butter as the share of great deity.[23] O monarch, when Mahādeva had become angry, the whole world had thus become agitated; when he became gratified, everything became safe. Possessed of great energy, the god Mahādeva was gratified with Açwatthāman.[24] It was for this that thy sons, those mighty car-warriors, could be slain by that warrior. It was for this that many other heroes, viz., the Pānchālas, with all their followers, could be slain by him.[25] Thou shouldst not suffer thy mind to dwell on it. It was not Drona's son that accomplished that act. It was done through the grace of Mahādeva. Do now what should next be done.' "[26]

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